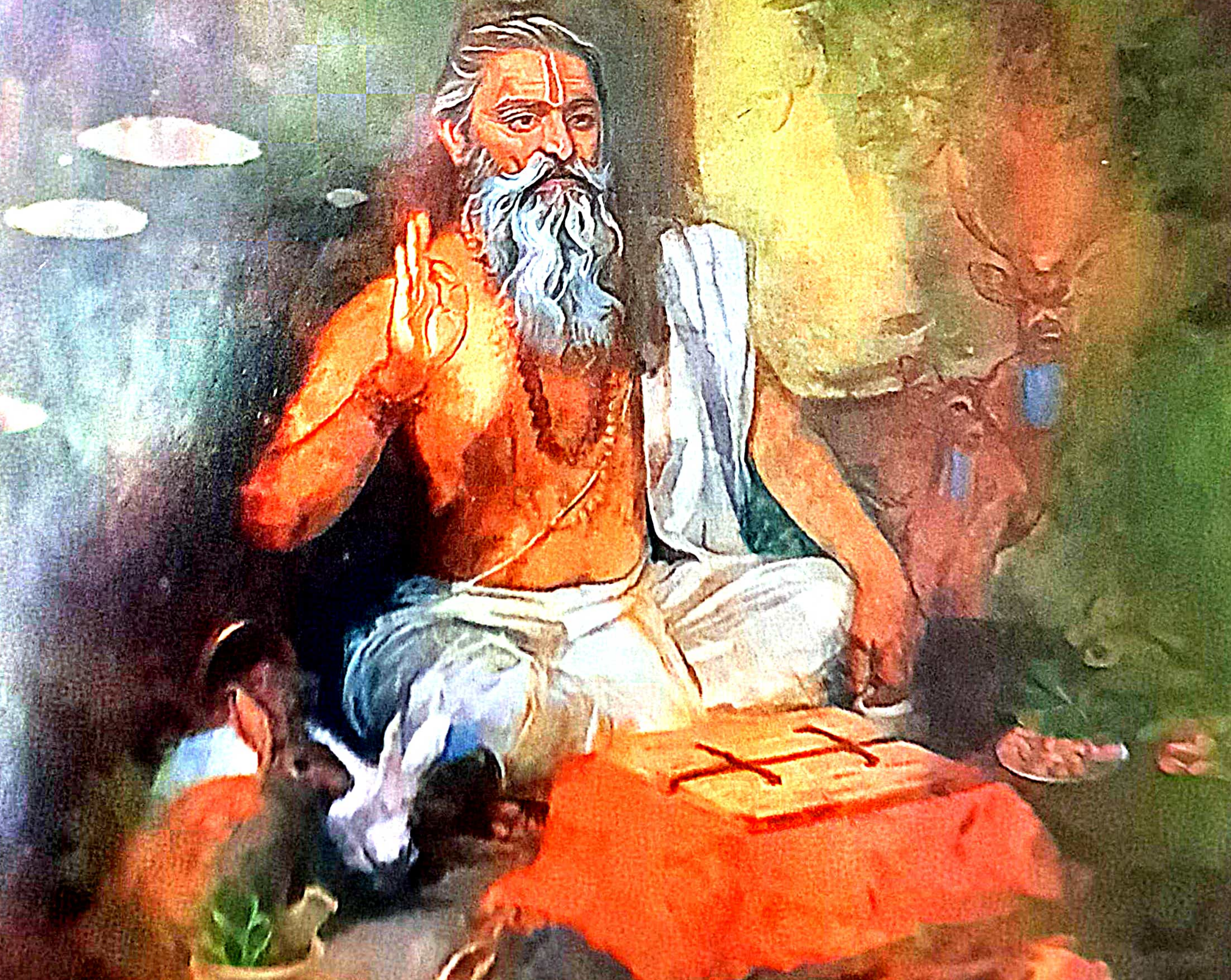
Volume II

ILLUSTRATED CARAKA SAṂHITĀ

English Translation along with Cakrapāni Commentary

Nidānasthāna | Vimānasthāna | Śārīrasthāna | Indriyasthāna



R. VIDYANATH

Shri
Brajratandas Prachyavidya Granthamala
108 (II)

ILLUSTRATED

Caraka Saṃhitā

(English Translation with Cakrapāṇi Commentary)

Volume II

Nidānasthāna
Vimānasthāna
Śārīrasthāna
Indriyasthāna

R. Vidyanath

M.D. (Ayu); Ph.D.
Professor and H.O.D.
Āyurveda Saṃhitā & Siddhānta
Shri Dhanwantry Ayurvedic College and Hospital
Sector 46B, Chandigarh

CHAUKHAMBHA PRAKASHAK
VARANASI

CONTENTS

Chapter Name **Page No.**

Nidānasthāna **1**

1. Jvara Nidāna ज्वरनिदानम् 2
2. Raktapitta Nidāna रक्तपित्तनिदानम् 56
3. Gulma Nidāna गुल्मनिदानम् 72
4. Prameha Nidāna प्रमेहनिदानम् 89
5. Kuṣṭha Nidāna कुष्ठनिदानम् 113
6. Śoṣa Nidāna शोषनिदानम् 130
7. Unmāda Nidāna उन्मादनिदानम् 145
8. Apasmāra Nidāna अपस्मारनिदानम् 164

Vimānasthāna **186**

1. Rasavimānam रसविमानम् 187
2. Trividhakukṣīya vimānam त्रिविधकुक्षीयविमानम् 224
3. Janapadodhvaṃsanīya vimānam जनपदोद्ध्वंसनीयविमानम् 237
4. Trividharoga viseṣavijñānīya vimānam त्रिविधरोगविशेषविज्ञानीयविमानम् 267
5. Srotovimānam स्रोतोविमानम् 281
6. Rogānīka vimānam रोगानीकविमानम् 300
7. Vyādhitarūpīya vimānam व्याधितरूपीयविमानम् 320
8. Rogabhiṣagjitīya vimānam रोगभिषग्जितीयविमानम् 341

Śārīrasthāna **465**

1. Katidhāpuruṣīyaṃ śārīraṃ कतिधापुरुषीयशारीरम् 466
2. Atulyagotrīya śārīram अतुल्यगोत्रीयशारीरम् 532
3. Khuḍḍikāgarbhāvakrānti śārīraṃ खुड्डिकागर्भावक्रान्तिशारीरम् 560
4. Mahatīgarbhāvakrānti śārīraṃ महतीगर्भावक्रान्तिशारीरम् 595
5. Puruṣavicaya śārīraṃ पुरुषविचयशारीरम् 640
6. Śarīravicaya śārīraṃ शरीरविचयशारीरम् 659
7. Śarīrasaṃkhyā śārīraṃ शरीरसंख्याशारीरम् 695
8. Jātisūtrīyaṃ śārīraṃ जातिसूत्रीयशारीरम् 713

Indriyasthāna **775**

1. Varṇasvarīya Indriya Adhyāya वर्णस्वरीयमिन्द्रियम् 776
2. Puṣpitakamindriyaṃ Adhyāya पुष्पितकमिन्द्रियम् 794

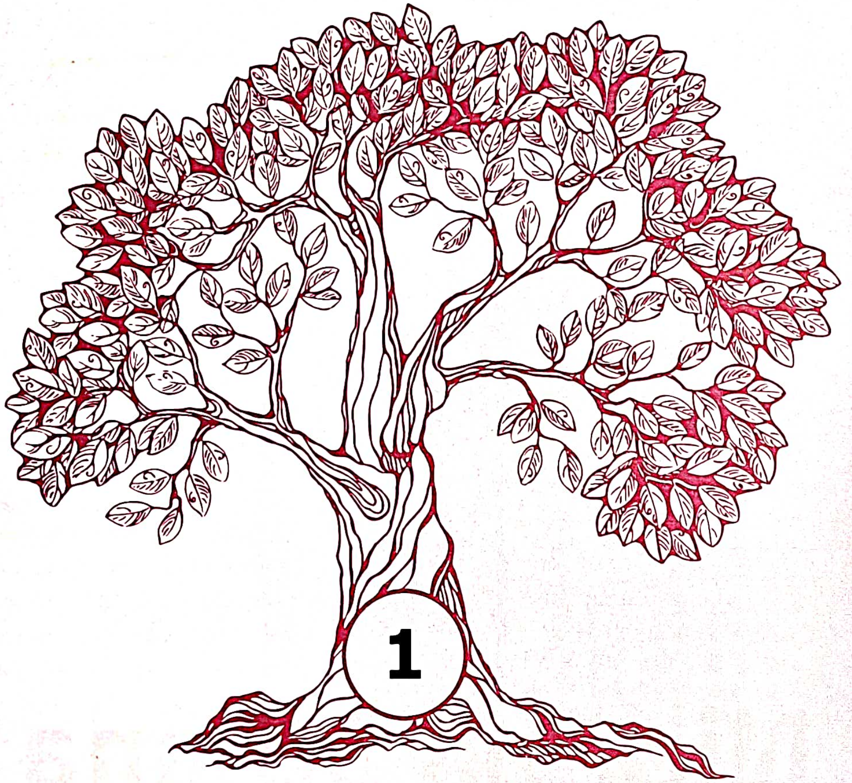
3. Parimarśanīyamindriyaṃ Adhyāya परिमर्शनीयमिन्द्रियम् 803
4. Indriyānīkamindriyaṃ Adhyāya इन्द्रियानीकमिन्द्रियम् 810
5. Pūrvarūpīyamindriyaṃ Adhyāya पूर्वरूपीयमिन्द्रियम् 820
6. Katamāniśarīrīyamindriyaṃ Adhyāya कतमानिशरीरीयमिन्द्रियम् 833
7. Pannarūpīyamindriyaṃ Adhyāya पन्नरूपीयमिन्द्रियम् 841
8. Avākśirasīyamindriyaṃ Adhyāya अवाक्शिरसीयमिन्द्रियम् 851
9. Yasyaśyāvanimittīyamindriyaṃ Adhyāya यस्यश्यावनिमित्तीयमिन्द्रियं 858
10. Sadyomaraṇīyamindriyaṃ Adhyāya सद्योमरणीयमिन्द्रियम् 865
11. Aṇujyotīyamindriyaṃ Adhyāya अणुज्योतीयमिन्द्रियम् 870
12. Gomayacūrṇīyamindriyaṃ Adhyāya गोमयचूर्णीयमिन्द्रियम् 879

Annexures **902**

Annexure-I Important Essay Questions & Short Notes 903
Annexure-II Herbs of Caraka Saṃhitā – Vol. II 915
Annexure-III Glimpses of Nidānasthāna 928
Annexure-IV Glimpses of Vimānasthāna 935
Annexure - V Glimpses of Śārīrasthāna 946
Annexure - VI Glimpses of Indriyasthāna 964

Index **972**

Nidāna Sthāna

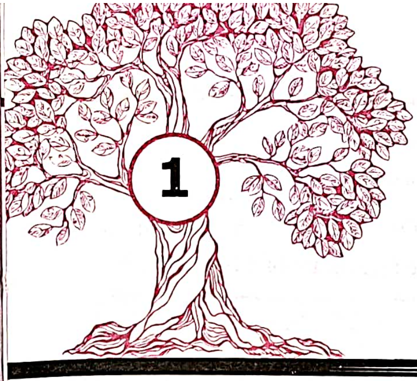


1

Jvara Nidāna

[Diagnosis of Fever]

ज्वरनिदानम्



1

Jvara Nidāna

[Diagnosis of Fever]

ज्वरनिदानम्

अथातो ज्वरनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After delineating *Sūtrasthāna*, *Ācārya Agniveśa* has propounded *Nidānasthāna* by starting the chapter entitled *Jvara Nidāna Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

→ clearity

संक्षेपेण हेतुलिङ्गाभिधायकं सूत्रस्थानमनु प्रपञ्चेन हेतुलिङ्गाभिधायकं निदानस्थानमुच्यते;- In *Sūtrasthāna* the author has described the etiology and symptomatology of diseases in brief, and now he is going to describe in detail about the etiology and symptomatology of diseases in the present section entitled *Nidānasthāna*.

हेतुलिङ्गज्ञानपूर्विका हि चिकित्सा साध्वी भवति।- In fact, the treatment gives fruitful results only if a doctor has diagnosed the disease before the start of treatment.

यच्च चिकित्सासूत्रमात्रमभिधातव्यं, तदुपशयान्तर्गतमेवेति कृत्वा; किंवा, हेतुलिङ्गाभिधानस्यापि चिकित्सार्थत्वाच्चिकित्सासूत्रमात्राभिधानमिह।- As this section deals mainly with etiology and symptomatology, the line of treatment is mentioned only briefly and also that is included under *Upaśaya*. Moreover *Hetu* and *Liñga* are intended for treating a disease and thus line of treatment (*Cikitsāsūtra*) is cited here.

तत्रापि च शारीरविकारेषु प्रधानत्वाज्ज्वरस्यैव निदानमादावुच्यते। यथा च ज्वरः प्रधानं तथाऽत्रैव 'ज्वरस्तु खलु' इत्यादिना वक्ष्यति; तथा चिकित्सितेऽपि वक्ष्यति- "देहेन्द्रियमनस्तापी सर्वरोगाग्रजो बली" (चि.अ.3) इत्यादि।-As *Jvara* is the most important one among all the physical disorders it is described at first. The importance of *Jvara* is also cited in this chapter as "ज्वरस्तु खलु" and in the section *Cikitsāsthāna* also it is mentioned as "देहेन्द्रियमनस्तापी सर्वरोगाग्रजो बली" (causes pain or affliction to the body, senses and mind) etc. (Ca. Ci. 3 / 4).

यत्तु वक्ष्यति- "पुरा गुल्मोत्पत्तिरभूत् (नि.अ.8)" इति; तत्र पुराशब्द आद्याविर्भावे गुल्मस्य वर्तते, नतु ज्वरस्य प्राग्भावे; दक्षाध्वरोद्ध्वंसे हि ज्वरपरिगृहीतानां प्राणिनां दिक्षु विद्रावणादिना गुल्मोत्पत्तेरुक्तत्वात्।- It is mentioned that in the 8th chapter of *Nidānasthāna* that *Gulma* was originated in the time of yore "पुरा गुल्मोत्पत्तिरभूत्"– (Ca. Ni. 8 / 11). Here the term '*Purā*' refers to that *Gulma* was originated in the time of yore but not before the manifestation of *Jvara*. Due to the disturbance arise in *Yajña* performed by *Dakṣa*, the people seized with fever ran in all directions due to fear of life and thus occur *Gulma*. This clearly suggests that *Gulma* has arisen after fever only.

निदानं कारणमिहोच्यते, तच्चेह व्याधिजनकं व्याधिबोधकं च सामान्येनोच्यते।- Here the term '*Nidāna*' in general refers to etiological factors as well as diagnosis of disease.

तत्र व्याधिजनकं निदानं हेतुः, व्याधिबोधकं च कारणं निदानपूर्वरूपरूपोपशयसंप्राप्तिरूपम्। तत्र हेतुरूपं निदानं जनकं

च भवति, व्याधेर्बोधकं च भवति। अत एव प्रथमम् 'इह खलु' इत्यादिना हेतुमभिधाय तस्योपलब्धिर्निदानेत्यादिना पुनर्हेतुरप्युक्तः।- *Vyādhi-janaka* means the causative factors responsible for the manifestation of disease and *Vyādhi-bodhaka* refers to diagnosis of disease by means of *Nidāna, Pūrvarūpa, Rūpa, Upaśaya* and *Saṃprāpti*. Thus, *Nidāna* as *Hetu* comes in both. Therefore initially by the mention of the term 'इह खलु' the author has explained the causative factors of the disease and by the mention of the word '*Hetu*' again, the manifestation of disease is explained.

ज्वरस्य निदानं ज्वरनिदानम्। किंवा, निदानशब्दो जनककारणवचन एव; तं ज्वरस्य जनककारणं निदानमधिकृत्य कृतोऽध्यायो ज्वरनिदानम्।- *Jvara-Nidāna* means the causative factors for *Jvara* and also causes responsible for the manifestation of *Jvara*. Thus, the chapter *Jvara-Nidāna* is pronounced here with the aim of describing the etiological factors along with the causes responsible for the manifestation of *Jvara* also.

तेन पूर्वरूपादीनामपि ज्ञप्तिहेतूनां तथा चिकित्सासूत्रस्य च ग्रहणम्।।- Thus, it can be understood as the *Pūrvarūpa* etc., diagnosis of disease as well as line of treatment also.

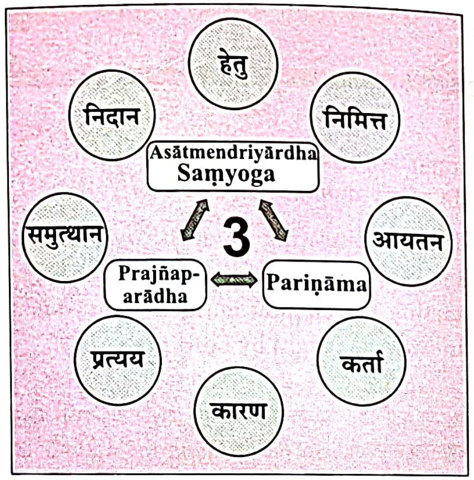
Nidāna & its Synonyms

इह खलु हेतुर्निमित्तमायतनं कर्ता कारणं प्रत्ययः समुत्थानं निदानमित्यनर्थान्तरम् तन्त्रिविधम्- असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥3॥

In the present context the following are terms explained as the synonyms of *Nidāna*.

1. *Hetu*
2. *Nimitta*
3. *Āyatana*
4. *Kartā*
5. *Kāraṇa*
6. *Pratyaya*
7. *Samutthāna*
8. *Nidāna*.

The causative factors are of 3 types viz.



1. *Asātmendriyārtha Saṃyoga* (disagreeable conjunction of senses with their objects)
2. *Prajñaparādha* (intellectual error)
3. *Pariṇāma* (seasonal divergences)

Cakrapāṇi:

तदेवं ज्वरनिदाने वक्तव्ये सर्वव्याधिसाधारणमेव निदानं वक्तुमुद्यतः सामान्यपूर्वकत्वाद्विशेषस्य, तत्राप्युत्पन्नस्य व्याधेर्लक्षणं युक्तमिति कृत्वा उत्पत्तिहेतुमेव व्यवहारार्थं लक्षणार्थं च पर्यायैराह- इह खल्वित्यादि।- Even though *Jvara Nidāna* is the subject to be dealt in this chapter, initially the general features of *Nidāna* applicable to all the diseases have described and then it is followed by specific features. By starting the verse with the term '*Iha Khalu*' the author has enumerated various synonyms of *Nidāna* to facilitate the comprehension of salient features of diseases caused.

same wo diff m acc to sit n

Anasthantar Synonym

इहेति इह प्रकरणे कारणाभिधायके हेत्वादयोऽनर्थान्तरे; प्रकरणान्तरे अर्थान्तरेऽपि हेत्वादिशब्दा भवन्तीति दर्शयति;- The word '*Iha*' refers to as the present context. That means while describing the causative factors of diseases the terms *Hetu* etc. are all conveys similar meaning, whereas these terms have different connotations in other contexts.

यथा- वक्ष्यति- "हेतुरकृतकत्वात्" (वि.अ.8) इति, तथा "दशैवायतनानि स्युः" (सू.अ.29), तथा "कर्ता, मन्ता, वेदिता, बोद्धा" (शा.अ.4) इत्यादौ, प्रत्ययस्य लडादौ, उत्थानस्य उद्गमनादौ।

For example:

1. "हेतुरकृतकत्वात्"- It is so because of *Ātmā* is not being created. Here the term *Hetu* doesn't convey the meaning of etiological factors.(Ca. Vi. 8 / 31)
2. "दशैवायतनानि स्युः"- There are ten seats for life. Here the term '*Āyatana*' refers to seat or location but not the etiology (Ca. Sū. 29 / 3)
3. "कर्ता, मन्ता, वेदिता, बोद्धा"- *Kartā* (doer), *Mantā* (thinker), *Veditā* (knower), *Boddhā* (preceptor) etc. These are the terms used for *Ātmā*. Here the term *Kartā* means doer and which refers to *Ātmā* and doesn't convey the meaning of etiology (Ca. Sā. 4 / 8)
4. प्रत्ययस्य लडादौ- In the Saṃskṛta grammar the word 'प्रत्यय' means the suffixes such as *Laṭ*, Tip etc. Here also the term '*Pratyaya*' doesn't convey the meaning of etiology.
5. उत्थानस्य उद्गमनादौ- Here the term '*Utthāna*' refers to initial place of origin and it doesn't convey the meaning of etiology.

हेत्वादिभूरिपर्यायकथनं शास्त्रे व्यवहारार्थं, तथा हेत्वादिशब्दानामर्थान्तरेऽपि वर्तमानत्वे पर्यायान्तरेण समं सामानाधिकरण्यात् कारण एव वृत्तिर्नियम्यते; तेन, एकस्मिन्नर्थे यस्मिंस्ते शब्दाः प्रवर्तन्ते तत् कारणमितरहेत्वाद्यर्थेभ्यो व्यवच्छिद्यते; तेन, लक्षणार्थं च पर्यायाभिधानं भवति। एवमन्यत्रापि व्याध्यादिपर्यायाभिधानेऽपि व्याख्येयम्।- Even though '*Hetu*' and the other terms conveys different meaning in different contexts, in the present context all these terms are used in the restricted sense so as to connote causative factors only. For proper understanding the exact features of etiology completely, these various words are used. Similarly in other places also, synonyms of *Vyādhi* etc. should be explained.

इह चाष्टसंख्याया मङ्गलत्वेन, तथाऽष्टविधव्याधिज्वराद्यभिधानानुषङ्गाच्चाष्टावेव हेतुपर्याया उक्ताः; तेनापरेऽपि योनिमूलमुखप्रकृत्यादयो हेतुपर्याया बोद्धव्याः, ते च तन्त्रविस्तरभयान्नोक्ताः। एवं रोगपर्यायान्तरानभिधानेऽपि ग्रन्थविस्तरभयाद्यनुसरणीयम्।- Since the number 'eight' is auspicious as well as the fever is also of eight types, only eight synonyms of '*Hetu*' are mentioned here. Even though there are other synonyms of *Hetu* such as *Yoni, Mūla, Mukha, Prakṛti*, all those are not described due to the fear of expansion of the treatise. Similarly the other synonyms of *Roga* (disease) are also not described due the same reason.

हेतोर्भेदमाह- तन्त्रिविधमित्यादि।- Beginning the 2nd line of the verse with the term '*Tat Trividham*', the author has described the 3 types of basic causative factors for manifestation of disease.

एतच्चासात्म्येन्द्रियार्थसंयोगादि दीर्घञ्जीवितीये तिस्रैषणीये च प्रपञ्चितमिति नेह प्रपञ्च्यते।- As the causative factors such as *Asātmendriyārtha Saṃyoga* etc. are already described in detail in the chapters of named *Dīrghamjīvitīyam* and *Tisraiṣaṇīya*, here they are not going to be detailed.

अत्र पाठादेव त्रित्वे सिद्धे त्रिविधमितिवचनं बहुप्रपञ्चस्याप्यसात्म्येन्द्रियार्थसंयोगादेस्त्रैविध्यानतिक्रमोपदर्शनार्थं, तथा प्रत्येकमयोगातियोगमिथ्यायोगभेदान्त्रिविधत्वदर्शनार्थं च।- Even without mentioning the term '*Trividham*', it convey the meaning of three types of causative factors, the purpose of inserting the word is to denote subdivisions of each one of the principal factors. This means *Asātmendriyārtha Saṃyoga, Prajñaparādha* and *Pariṇāma* are further classified into 3 types viz. *Ayoga, Ati-yoga* and *Midhyā-yoga.*

एतच्च हेतुत्रितयमुक्तमपि पुनः प्रकरणवशादुच्यमानमिह न पुनरुक्तं दोषमावहति।- Even though these three types of causative factors are already described in the previous section, the purpose of mentioning here again is due to the context and thus it cannot be considered as repetitive error.

एतच्चासात्म्येन्द्रियार्थादेस्त्रैविध्यं मूलकारणं प्रति नियामकं, तेन "ज्वरसन्तापाद्रक्तपित्तमुदीर्यते" (नि.अ.8) इत्याद्युक्तरोगादिरूपप्रत्यासन्नकारणानवरोधो नोद्भावनीयः। किंवा, रक्तपित्तादिकारणे ज्वरादावप्यसात्म्येन्द्रियार्थसंयोगाद्येव मूलकारणं, तेन ज्वरादिकार्ये रक्तपित्तादौ ज्वरादिकारणमेव मूलकारणं भवति।- Thus, the above three factors known as *Asātmendriyārtha Saṃyoga, Prajñaparādha* and *Pariṇāma* are the root cause for the manifestation of all the diseases and not the secondary ones. Even though it is mentioned as *Raktapitta* is caused due to *Jvara* (Ca. Ni. 8 / 11), which may be a proximate cause, it doesn't suggest that fever is the primary cause of *Raktapitta*, because *Raktapitta* develops due to the unwholesome conjunction of senses with their objects.

"कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च" (सू.अ.1) इति पूर्वोक्तक्रमभेदेनेहासात्म्येन्द्रियार्थसंयोगस्यादावभिधानेन सर्वेषामेवैषां रोगकर्तृत्वे प्राधान्यं दर्शयति, मा भूदेकान्ताभिधानेन प्रधानतानियमः। यद्यपि च मूलभूतत्वेन प्रज्ञापराधः प्रधानं भवति, तथाऽपि प्रत्यासन्नकारणत्वेन तथाऽबुद्धिपूर्वकस्याप्युत्कटशब्दमिथ्यायोगादेरपि कारण- त्वेनासात्म्येन्द्रियार्थसंयोगोऽपि प्रधानम् यद्यपि कालो दुष्परिहरत्वेन प्रधानं, तथाऽपि सोऽपीन्द्रियार्थपराधीनत्वेनाप्रधानं, कालातियोगादयो हीन्द्रियार्थशीताद्यतियोगादिभ्य एव प्रायो भवन्ति।।-In the 1st chapter of *Sūtrasthāna* the serial order of these three causative factors are mentioned as *Kāla, Buddhi, Indriyārdha* (Ca. Sū. 1 / 54), whereas in the present context the order of mentioning these factors have been altered and starts with *Asātmendriyārtha Saṃyoga* because it is the most important one among the three. Basically, all the activities depend on the correct knowledge, and thus *Prajñaparādha* can be considered as the most important factor among the three. Yet hearing harsh and loud sounds etc. are the proximate causative factors for manifestation of diseases, thus *Asātmendriyārtha Saṃyoga* may be considered as the prime factor among the three. Similarly, *Pariṇāma* (*Kāla*) being unavoidable it can be considered as the chief cause. The above statements suggest that all the three factors are important for manifesting diseases and none are superior to each other. Even though *Pariṇāma* (*Kāla*) is considered as important one its perception and effects on the body depends on the sense organs and their objects as excessive use of time produce diseases with association of heat, cold etc. Thus, *Asātmendriyārtha Saṃyoga* is the most important one among all the factors.

Types of Diseases

अतस्त्रिविधा व्याधयः प्रादुर्भवन्ति- आग्नेयाः, सौम्याः, वायव्याश्च; द्विविधाश्चापरे- राजसाः, तामसाश्च॥4॥

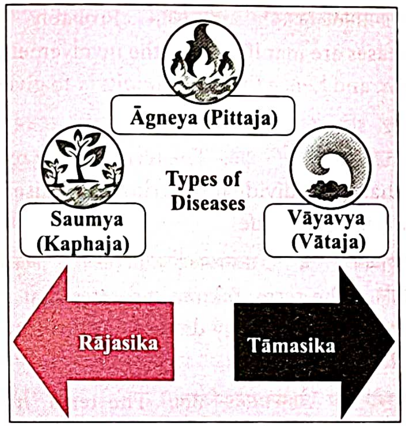
The diseases are of 3 types viz. *Āgneya* (*Pittaja*), *Saumya* (*Kaphaja*) and *Vāyavya* (*Vātaja*). In another way they are classified into 2 types viz. *Rājasa* and *Tāmasa*

Cakrapāṇi:

हेतोर्हेतुत्वं कार्ये भवतीति हेतुकार्यं व्याधिमाह- अतस्त्रिविधा इत्यादि।- By starting the verse with the word 'अतस्त्रिविधा', the author has presented the 3 types of diseases which are the effects of the causes. *Hetukārya* means the *Kārya* of the *Hetutva* (causativeness) of the *Hetu* (*Kāraṇa*) i.e. *Vyādhi*.

न चात्र यथासंख्यम्, एकरूपादपि हेतोस्त्रिविधव्याध्युत्पादात्। अत्रापि त्रिविधवचनमोनन्त्येऽपि रोगाणामाग्नेयत्वाद्यनतिक्रमोपदर्शनार्थम्- In the previous verse 3 types of causative factors are described and in the present verse 3 types of diseases are going to be described.

It is not necessary to manifest these three types of diseases by the three types of causative factors respectively. In fact any one of the factors can produce all the 3 types of disorders.



Even though the diseases are innumerable all of them can be incorporated under these 3 types of diseases viz. *Āgneya, Saumya* and *Vāyavya.*

आग्नेयाः पैत्तिकाः, सौम्याः कफजाः, वायव्याः वातजाः।- Here *Āgneya* means *Pittaja* type of disorders; *Saumya* means *Kaphaja* type of disorders and *Vāyavya* means *Vātaja* type of disorders.

यद्यपि प्रधानत्वेन वायव्या एव प्रथमं निर्देष्टुं युज्यन्ते, तथाऽपीह ज्वरे पित्तस्य प्रधानत्वादाग्नेयाभिधानम्- As *Vāta* is predominant among all the *Tridoṣās, Vāyavya* type of disorders should be mentioned in the beginning; but the reason for the mentioning of *Āgneya* initially because *Pitta* is the main *Doṣa* responsible for the manifestation of *Jvara.*

आग्नेयसौम्यवायव्या इति समासेनैकैकस्मादप्यसात्म्येन्द्रियार्थसंयोगादेस्त्रिविधरोगोत्पत्तित्वं दर्शयति, असमासे हि यथासंख्यमपि शङ्क्येत।- All these 3 types of diseases (*Āgneya, Saumya* and *Vāyavya*) can be developed with any one of the causative factors individually or jointly.

अन्यथाऽपि व्याधीनुक्तहेतुजानाह- द्विविधाश्चापरे इत्यादि।- The diseases are also can be manifested by two other means and thus the author has revealed this fact by mentioning the term '*Dvividhascāpare*'.

राजसतामसानां च विच्छिद्य पाठेनेह तन्त्रे शारीरव्याध्यधिकारप्रवृत्तेऽनधिकारत्वेनाप्रपञ्चनीयत्वं दर्शयति, अभिधानं च राजसतामसयोरिह व्याधिकथनस्य न्यूनतापरिहारार्थम्। आगन्तवश्चाभिघातादिजा रोगा आग्नेयादिष्वेवान्तर्भवन्ति; यतस्तत्रापि हि दोषप्रकोपोऽव्यपदेश्योऽस्त्येव; किंवा, अपरे इति अप्रधानाः, परो हि श्रेष्ठ उच्यते; अप्रधानत्वे चोक्तैवोपपत्तिः।।- The mention of *Rājasa* and *Tāmasa* separately indicates that the present treatise dealt mainly with physical disorders and hence described them in detail. The *Rajas* and *Tamas* have been referred here just to have complete classification of diseases and to fill the deficit.

The *Āgantuja* type of disorders caused by *Abhighāta* can be incorporated under *Āgneya* or any other type of disorders because in those *Āgantuja* type of disorders also aggravation of *Doṣās* does occur.

Apara means unimportant and *Para* means important. Here in the present context *Rajas* and *Tamas* have less importance because this treatise mainly dealt with somatic disorders and given less importance to psychic disorders.

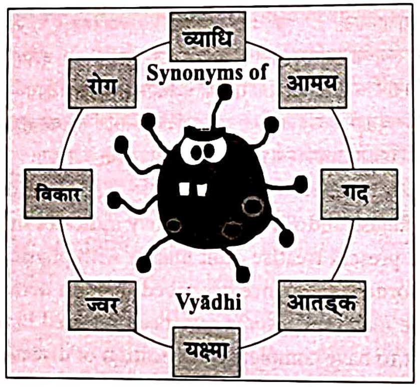
Synonyms of Vyādhi

तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम्॥5॥

The following are the synonyms of *Vyādhi* (disease)

1. *Vyādhi*
2. *Āmaya*

3. *Gada*
4. *Ātañka*
5. *Yakṣmā*
6. *Jvara*
7. *Vikāra*
8. *Roga*



Cakrapāṇi:

व्याधीनामाग्नेयादिविभागं दर्शयित्वा व्यवहारार्थं लक्षणार्थं च पर्यायानाह- तत्र व्याधिरित्यादि।- After describing the classification of diseases such as *Āgneya*, *Saumya* and *Vāyavya*; to find out common usage and specific characteristic features, the author has described various synonyms of diseases by starting the verse with the word "*Tatra Vyādhi*".

अत्रापि पर्यायाणामनर्थान्तरेणातङ्कादिशब्दानां भयाद्यर्थताव्युदासाद्व्याधिलक्षणत्वं बोध्यम्।- Even though each one of these synonyms have different other meanings, all of them indicates disease in its various aspects. To differentiate the meaning of fear for the word *Ātañka* and to convey the meaning of disease various synonyms are described.

आतङ्कशब्देन हि भयमप्युच्यते,- The term *Ātañka* refers to the diseases that produces fear.

विकारशब्देन हि इन्द्रियादयोऽपि षोडश विकारा उच्यन्ते।- The term *Vikāra* also refers to *Ṣoḍaśa Vikāra* (*Ekādaśa Indriya + Pancamahābhūta*)

तथा व्याध्यादिशब्दानां व्युत्पत्त्या रोगधर्मा लक्षणीयाः।- The etymology of different terms like *Vyādhi* etc. connotes different aspects of disease.

तथा हि- विविधं दुःखमादधातीति व्याधिः;- The term *Vyādhi* refers to the diseases which are associated different types of pains.

प्रायेणामसमुत्थत्वेनामय' इत्युच्यते;- Probably the diseases are manifested by the involvement of *Āma*, and hence the term *Āmaya* is so given.

आतङ्क इति दुःखयुक्तत्वेन कृच्छ्रजीवनं करोति, वचनं हि- "आतङ्कः कृच्छ्रजीवने" इति;- The term *Ātañka* refers to that the individual suffering from diseases leads miserable life.

यक्ष्मशब्देन च राजयक्ष्मवदनेकरोगयुक्तत्वं विकाराणां दर्शयति;- The term *Yakṣmā* indicates that it is associated with many disease entities similar to *Rājayakṣma*

ज्वरशब्देन च देहमनःसन्तापकरत्वं;- The term '*Jvara*' refers to that which causes distress to both body and mind.

विकारशब्देन च शरीरमनसोरन्यथाकरणत्वं व्याधेर्दर्शयति;- The term '*Vikāra*' refers to that which causes abnormal changes both in the body and mind.

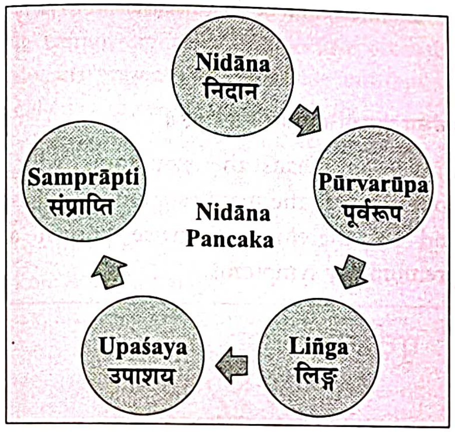
रोगशब्देन च रुजाकर्तृत्वम्।- The term *Roga* refers to that which causes pain.

Pathogenic Factors

तस्योपलब्धिर्निदानपूर्वरूपलिङ्गोपशयसंप्राप्तितः॥6॥

The following are factors responsible for diagnosing a disease

1. *Nidāna* (etiological factors)
2. *Pūrvarūpa* (premonitory symptoms)
3. *Liñga* (signs and symptoms)
4. *Upaśaya* (therapeutic test)
5. *Samprāpti* (pathogenesis)



Cakrapāṇi:

इदानीं व्याधेर्जनकहेतुमभिधाय तथा तद्धेतुजन्यं च व्याधिमुक्त्वा तस्य व्याधेर्ज्ञानोपायमाह- तस्येत्यादि।

After describing the etiological factors (*Vyādhi janaka Hetu*) and also the diseases produces by them, now the author is going to explain the methods to understand the disease by starting the verse with the word '*Tasya*'.

अविज्ञाते हि व्याधौ चिकित्सा न प्रवर्तते, अतः सामान्येन व्याधिज्ञानोपायनिदानपञ्चकाभिधानं युक्तम्।- Without diagnosing a disease, treatment should never be initiated and hence description of the methods helpful to diagnose a disease (*Nidāna Pancaka*) is appropriate at this juncture.

Nidāna

तत्र निदानं कारणमित्युक्तमग्रे॥7॥

Among them *Nidāna* (etiological factors) are the prime cause for the manifestation of diseases as explained earlier.

Cakrapāṇi:

निदानं विवृणोति- तत्रेत्यादि।- Beginning the verse with the term '*Tatra*', the author has explained *Nidāna* in detail.

अग्रे उक्तमिति 'इह खलु' इत्यादिना 'परिणामश्च' इत्यन्तेन।- In the verse which starts with '*Iha Khalu*' and ends with '*Pariṇāmasca*', *Nidāna* was explained previously.

कारणं च व्याधीनां सन्निकृष्टं वातादि, विप्रकृष्टं चार्थानामयोगादि; पुनर्विप्रकृष्टं कारणं रक्तपित्तस्य ज्वरसन्ताप इत्यादि; पुनश्च व्याधीनां सामान्येन विप्रकृष्टं कारणमुक्तं यथा- "प्रागपि चाधर्मादृते न रोगोत्पत्तिरभूत्" (वि.अ.3) इत्यादि; तदेतत् सर्वमपि कारणशब्देन ग्राह्यम्।- The causative factors (*Nidāna*) for a disease are of 2 types viz. *Sannikṛṣṭa Kāraṇa* (proximate cause) and *Viprakṛṣṭa Kāraṇa* (distant cause).

Vāta and the other *Doṣās* are considered as *Sannikṛṣṭa Kāraṇa* (proximate causes).

Whereas the *Viprakṛṣṭa Kāraṇa* (distant causes) are

- ☐ *Asātmendriyārtha Saṃyoga* (unwholesome contacts with the objects of senses)
- ☐ Manifestation of *Raktapitta* due to the excessive heat of fever.
- ☐ It is also told that the distant cause for the manifestation of disease is *Adharma* (unrighteousness) – Ca. Vi. 3 / 24.

Thus, the term '*Kāraṇa*' conveys all the above description.

तत्राधर्मकार्यत्वेन व्याधीनां दैवव्यपाश्रयप्रायश्चित्तबलिमङ्गलेत्यादिचिकित्सासाध्यत्वं प्रतीयते,- Thus, the diseases caused by unrighteousness (*Adharma*) can be managed by divine therapy (*Daivavyapāśraya Cikitsā*) such as *Prāyaścitta* (expiation), *Bali* (something offered in worship), *Mañgala* (auspicious recitation) etc.

रुद्रकोपभवत्वेन च ज्वरस्य महाप्रभावत्वं तथाऽऽग्नेयत्वं च प्रतीयते; क्रोधो ह्याग्नेयः, तेन तन्मयो ज्वरोऽप्याग्नेयः- As the fever is originated from the wrath of *Rudra* (Lord *Śiva*), it is exceedingly powerful and fiery in nature (*Āgneya*). *Krodha* (wrath) is *Āgneya* (fiery) and thus the fever which originates from wrath also *Āgneya*.

तथाच वचनम्- "ऊष्मा पित्तादृते नास्ति ज्वरो नास्त्यूष्मणा विना। तस्मात् पित्तविरुद्धानि त्यजेत् पित्ताधिकेऽधिकम्" (वा.चि.अ.1) इति।- It has been told that "Heat (*Ūṣmā*) is not produced in the body without *Pitta* and *Jvara* is not there without heat (*Ūṣmā*) and thus the drug, diet and regimen which increases *Pitta* should be discarded in all types of fever in general and *Pitta-jvara* in particular. (A. H. Ci. 1 / 16)

वातादिजन्यत्वज्ञानेन च वातादिविपरीतभेषजसाध्यत्वं तथाऽनुद्भूतवातादिविकारान्तरसम्बन्धोऽपि भावी कल्प्यते। असात्म्यरूक्षादिहेतुसेवादर्शनेन च भावी व्याधिस्तज्जन्य उन्नीयते। व्याधिपरीक्षायां च सन्देहे जाते यस्य व्याधेर्हेतुसेवा दृश्यते, स परिकल्प्यते; एवमादि हेतुना व्याधिपरीक्षणम्।

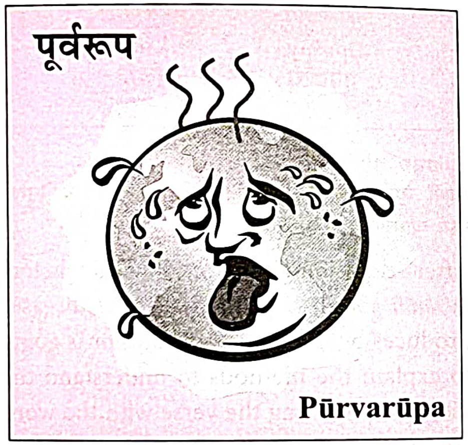
The following are the advantages of Nidāna in proper diagnosis of a disease

- ☐ Knowledge of etiological factors such as *Vāta* and other *Doṣās* helps in the selection of appropriate medicine which pacifies the vitiated *Doṣa* due to its opposite qualities.
- ☐ It is also helpful to know the complications that may arise in future due to the *Vāta* and other *Doṣās* that are involved in a particular disease.
- ☐ Given that a disease occurred due to the consumption of unwholesome and dry substances in one person, it gives knowledge of that disease and can be inferred the same in another person in the future also.
- ☐ Whenever there is a doubt in diagnosing a disease, it can be cleared by knowing the causative factors responsible for the manifestation of that disease.

Pūrvarūpa

पूर्वरूपं प्रागुत्पत्ति लक्षणं व्याधेः॥8॥

Pūrvarūpa means the symptoms which appear before the manifestation of disease and are therefore otherwise known as premonitory symptoms.



Cakrapāṇi:

निदानानन्तरीयकत्वात् पूर्वरूपादीनां निदानानन्तरं पूर्वरूपादीन्युच्यन्ते, अतः पूर्वरूपलक्षणमाह- पूर्वेत्यादि।- As *Pūrvarūpa, Rūpa* etc. are annexed with *Nidāna*, the author is going to explain the features of *Pūrvarūpa* after the description of *Nidāna* by starting the verse with the word '*Pūrva*'.

उत्पत्तेः प्राक् प्रागुत्पत्ति। एतेन उत्पत्तेः पूर्वं यद्भविष्यद्व्याधेर्लक्षणं तत् पूर्वरूपम् निदानसेवा तु भाविव्याधिबोधिका भवत्यपिनिदानशब्दगृहीतत्वादेव तथा लक्षणशब्दानभिधेयत्वाच्च न पूर्वरूपशब्देनोच्यते।- *Prāgutpatti* means before manifestation. The symptom which appears before the manifestation of disease is known as *Pūrvarūpa* (premonitory symptoms). That means the features which indicates the disease which is going to manifest in future is called *Pūrvarūpa*. Even though the term '*Nidāna*' also indicates the disease manifests in future, it cannot be called *Pūrvarūpa* because it doesn't present any symptoms and thus it is called in the name of *Nidāna* only.

उक्तं ह्यन्यत्र- 'स्थानसंश्रयिणः क्रुद्धा भाविव्याधिप्रबोधकम् लिङ्गं कुर्वन्ति यद्दोषाः पूर्वरूपं तदुच्यते' इति।- It has also cited somewhere else that "The symptoms which produced by the localized vitiated *Doṣās* are known as *Pūrvarūpa*"

न च वाच्यं यदनुत्पन्नस्याविद्यमानस्य व्याधेः कथं लक्षणं भवतीति; यतो मेघादपि भाविनी वृष्टिरनुमीयते, तथा रोहिण्युदयं दृष्ट्वा कृत्तिकोदयोऽनुमीयते।- It should not be think that how the symptoms appear in non-manifested and nonexistent disease. As cloud is indicative of rain, rise of *Rohiṇī* star is indicative of *Kṛttikā* constellation, so also *Pūrvarūpa* indicates the diseases yet to manifest.

तच्च पूर्वरूपं द्विविधम्- एकं भाविव्याध्यव्यक्तरूपं, यदुक्तम्- 'अव्यक्तं लक्षणं तस्य पूर्वरूपमिति स्मृतम्' (चि.अ.11) इति, तथा 'लिङ्गमव्यक्तमल्पत्वाद्व्याधीनां तद्यथायथम्' (वा. नि. अ.1) इति;- *Pūrvarūpa* is of 2 types. The first one is that the actual symptoms of the disease which are not clearly manifested.

It is also mentioned that "The indistinct features before the manifestation of disease are called *Pūrvarūpa*" (Ca. Ci. 11 / 12). Similarly reference is also available in *Vāgbhaṭa* (A.H.Ni 1/ 4).

द्वितीयं तु दोषदूष्यसम्मूर्च्छनावस्थाजन्यमव्यक्तलिङ्गादन्यदेव; यथा- ज्वरे बालप्रद्वेषरोमहर्षादि;- The second type of *Pūrvarūpa* differs from the actual symptoms and manifests by the inter action of vitiated *Doṣa* and *Dūṣya*. For example: Aversion towards children, horripilation etc. in *Jvara*

न ह्येतत् पूर्वरूपं ज्वरावस्थायां नियमेन व्यक्तं भवति, किन्तु ज्वरपूर्वकाल एव; यत्र तु व्यक्तं भवति, स चासाध्यो मतः। अत एवैवम्भूतपूर्वरूपाभिप्रायेणैवारिष्टे वक्ष्यति- 'पूर्वरूपाणि सर्वाणि ज्वरोक्तान्यतिमात्रया। यं विशन्ति विशत्येनं मृत्युर्ज्वरपुरस्सरः' (इं. अ.5) इति; तथा- 'अन्यस्यापि च रोगस्य पूर्वरूपाणि यं नरम्

विशन्त्यनेन कल्पेन तस्यापि मरणं ध्रुवम्' (इं.अ.5) इति।- The second category of *Pūrvarūpa* does not necessarily manifest themselves as the actual symptoms of disease, because they appear before the manifestation of disease. Whenever such premonitory symptoms appear even after the manifestation of disease, it is incurable, and they are also called *Ariṣṭa*. It is also cited that "Appearance of all the premonitory symptoms of fever as actual signs and symptoms leads to death" (Ca. In. 5 / 4-4).

It is also mentioned that the death is certain whenever premonitory symptoms of any other disease appears completely as actual signs and symptoms of that disease (Ca. In. 5 / 4-5).

एतद्धि यद्यव्यक्तलक्षणपूर्वरूपाभिप्रायेण वचनं स्यात्तदा सर्वज्वराणामसाध्यत्वं स्यात्, यतः पूर्वरूपावस्थायामव्यक्तानि लक्षणानि ज्वरे जाते व्यक्तानि सर्वाणि सर्वत्रैव भवन्ति; तस्मात् पूर्वरूपावस्थाप्रतिनियतपूर्वरूपाभिप्रायेणैवैतद्वचनम्।- Now the doubt arises that all the fevers become incurable because all the *Pūrvarūpa* are appearing as *Rūpa* in *Jvara*, and the same is happening in other diseases also. Thus, all the diseases must become incurable. But it is not happening so. Thus, the above mentioned statement has been said for the purpose of the indicative of such of distinct nature of premonitory symptoms appears exclusively during the period of *Pūrvarūpa*.

अव्यक्तता च लक्षणानामियमेव- यदल्पत्वेनास्फुटत्वम्।- The indistinct nature of *Pūrvarūpa* is due to the mildness.

यत्तु पूर्वरूपं दोषदूष्यसम्मूर्च्छनावस्थानियतं तद् व्याधिमात्रस्य गमकं, न तद्दोषविशेषं गमयति।- The symptoms present during the *Pūrvarūpa* stage due to interaction of *Doṣa* and *Dūṣya* indicates only the nature of the disease to be manifested but not the dominancy of *Doṣa* involved in the pathogenesis of disease.

एतत्पूर्वरूपाभिप्रायेण च वाग्भटेऽप्युक्तं यत्- 'प्राग्रूपं येन लक्ष्यते। उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः' (वा. नि.अ.1) इति।- Regarding the second variety of *Pūrvarūpa*, *Ācārya Vāgbhaṭa* has also opined that "The premonitory symptoms indicate the disease is likely to manifest without any indication of *Doṣās* involved in the manifestation of disease" (A.H. Ni. 1 / 3)

यत्तु अव्यक्तलिङ्गं रूपं पूर्वरूपं, तद्दोषविशेषमपि व्याधेर्गमयति,

The 1st category of *Pūrvarūpa* is that in which symptoms are indistinct and it is the indicative of the *Doṣās* involved in the manifestation of disease.

यदुक्तं हारीते- "इति पूर्वरूपमष्टानां ज्वराणां सामान्यतः, विशेषतस्तु जृम्भाङ्गमर्दभूयिष्ठं हृदयोद्वेगि वातजम्" इत्यादि,

Hārīta is also quoted that "These are the premonitory symptoms of all the eight types of fevers in general. And *Jṛmbhā* (yawning), *Angamarda* (body pains), *Hṛdayodvega* (tachycardia) are the specific *Pūrvarūpa* of *Vāta-jvara*".

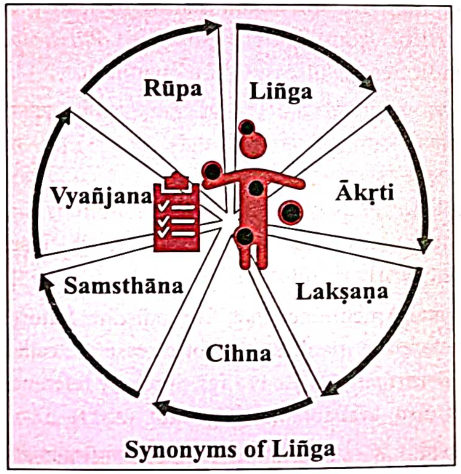
तथा सुश्रुतेऽप्युक्तं- 'सामान्यतो, विशेषात्तु जृम्भाऽत्यर्थं समीरणात्। पित्तान्नयनयोर्दाहः कफान्नान्नाभिनन्दनम्' (सु.उ.अ.39) इति,- Similar reference is also available in *Suśruta Saṃhitā* that "These are the general features and excessive yawning, burning sensation in the eyes and aversion towards food are the specific premonitory symptoms for *Vāta-jvara*, *Pitta-jvara* and *Kapha-jvara* respectively" (Su. Sa. U. 39 / 27).

इति, एतद्धि पूर्वरूपं भाविज्वरलिङ्गमेवाव्यक्तमल्पत्वेनेति ज्ञेयम् व्यक्ते हि ज्वरे वातादिजे जृम्भादयः पूर्वरूपापेक्षयाऽत्यर्थं भवन्ति।- Such symptoms in the state of *Pūrvarūpa* are mild and they are intensified in the state of *Rūpa*. This clearly suggests that yawning (*Jṛmbhā*) etc. are the features appear slightly in the premonitory stage and their intensity is more in the *Rūpa* stage.

एवं पूर्वरूपद्वैविध्ये यत्र विशिष्टं पूर्वरूपमस्ति तत्र साक्षादेवाभिधीयते, यत्र विशिष्टं नास्ति तत्र लिङ्गमात्रं वक्ष्यति; तेनाव्यक्तान्येव लिङ्गानि पूर्वरूपमिति तत्र ज्ञातव्यम्।।- In view of above mentioned 2 types of *Pūrvarūpa*, wherever there is an appearance of specific symptom during the state of *Pūrvarūpa*, such are described in the text. If at all any such specific features doesn't exist, the un-manifested form of actual symptoms should be treated as *Pūrvarūpa*. In such case no description of *Pūrvarūpa* is mentioned.

Rūpa

प्रादुर्भूतलक्षणं पुनर्लिङ्गम्। तत्र लिङ्गमाकृतिर्लक्षणं चिह्नं संस्थानं व्यञ्जनं रूप- मित्यनर्थान्तरम्।।9।।



Synonyms of Liñga

Manifested symptoms of the disease are known as *Liñga*. The following are the synonyms of the symptoms of a disease:

1. *Liñga*
2. *Ākṛti*
3. *Lakṣaṇa*
4. *Cihna*
5. *Saṃsthāna*
6. *Vyañjana*
7. *Rūpa*

Cakrapāṇi:

लक्षणमाह- प्रादुर्भूतेत्यादि।- Beginning the verse with the word '*Prādurbhūta*', the author has presented the characteristic of *Rūpa*.

उत्पन्नव्याधेः स्वरूपं, तथा वाताद्यामपक्वादिविशेषणविशिष्टं व्याधिं निदानोपशयसंप्राप्तिव्यतिरिक्तं यद्बोधयति, तल्लिङ्गम्।- Appearance of clinical features after the complete manifestation of a disease includes the specific characteristics of the dominance of *Doṣās* and various stages like *Āma*, *Pakva* etc. are known as *Liñga*. However this excludes the other factors of the diagnosis of a disease like *Nidāna* (etiology), *Upaśaya* (exploratory therapy) and *Saṃprāpti* (pathogenesis).

अनेन च व्याधिप्रतिनियतं लिङ्गं यथा- ज्वरस्य सन्तापः, तथा अतिसरणमतीसारस्येत्यादि गृह्यते; तथा वातादिकृतं च वातादिज्वरस्य विषमारम्भविसर्गित्वादि गृह्यते; तथा आमपक्वजीर्णज्वरलक्षणादीनि विशिष्टव्याधिबोधकानि गृह्यन्ते; तथा उपद्रवाश्चासाध्यताद्यवस्थापन्नव्याधिबोधकत्वेन लक्षणान्येव। रिष्टं तु मरणस्य पूर्वरूपमेव।

The Liñga indicates

- ☐ The specific characteristics of a disease. For example: increase of body temperature in *Jvara*; and frequent loose motions in *Atīsāra*.
- ☐ The specific features of vitiated *Doṣās* responsible for the manifestation of a disease. For example: Irregularity in commencement and cessation of fever in *Vāta-jvara*.
- ☐ Symptoms also indicate different states of disease like *Āma* (immature), *Pakva* (mature), *Jīrṇa* (chronic) etc.
- ☐ Symptoms which arise as complications of diseases (*Upadrava*) indicate their prognosis.
- ☐ The signs and symptoms which appear before death (*Ariṣṭa Lakṣaṇa*).

निदानादयस्तु यद्यप्युत्पन्नव्याधिगमका अपि भवन्ति, तथाऽपि पृथग्लक्षणानिर्देशान्न ते इह लिङ्गशब्देनोच्यन्ते।- Even though *Nidāna* and the others are helpful for diagnosing the disease which is to be manifested, they are not included in *Liñga* as they are separately defined.

व्यवहारार्थं तथा लक्षणार्थं च लिङ्गपर्यायानाह- तत्र लिङ्गमित्यादि।- Beginning the verse with the term '*Tatra Lingam*', the author has presented the synonyms of *Liñga* for the sake of practical application as well as for their different connotation.

अस्मिन्नर्थेऽनर्थान्तरमिति लिङ्गलक्षणेऽर्थेऽभिधेयेऽनर्थान्तरं, प्रकरणान्तरे त्वर्थान्तरेऽपि लिङ्गादयो भवन्ति; यथा- 'बली लिङ्गं समर्पयेत्' (चि.अ.2) इत्यत्र शेफ उच्यते, तथा 'संस्थानमाकृतिर्ज्ञेया सुषमा विषमा च या' (इ.अ.7); तथा 'लक्षणवच्चोदाहरणवच्च' (वि.अ.8), तथा 'तैलसर्पिर्भ्यां व्यञ्जनान्युपकल्पयेत्', तथा 'रूपस्य सत्त्वस्य च सन्ततिर्या' (शा.अ.2) इत्यादौ।- Here the term '*Liñga*' is used in the sense of *Lakṣaṇa* in the present context and it also connotes other meanings in different contexts. For example:

1. 'बली लिङ्गं समर्पयेत्'- Here the term '*Liñga*' conveys the meaning of penis (Ca.Ci.2:1/33)
2. 'संस्थानमाकृतिर्ज्ञेया सुषमा विषमा च या'- Here the term '*Saṃsthāna*' refers to the shape of the body whether it is regular or irregular (Ca.I.7 / 8)
3. 'लक्षणवच्चोदाहरणवच्च'- Here the term '*Lakṣaṇa*' conveys the meaning of definition (Ca. Vi.8 / 3)
4. 'तैलसर्पिर्भ्यां व्यञ्जनान्युपकल्पयेत्',- In this context the term '*Vyañjana*' refers to food preparations.
5. 'रूपस्य सत्त्वस्य च सन्ततिर्या'- Here the term '*Rūpa*' conveys the meaning of body (Ca.Śā.2 / 42).

ननु, यथेह 'अस्मिन्नर्थे' इत्युक्तं तथा हेतुव्याधिसंप्राप्ति-

पर्यायाभिधानेऽपि 'अस्मिन्नर्थे' इति वक्तव्यम्- Now the doubt arises that why the term 'अस्मिन्नर्थे' is used only in the context of *Rūpa*, and why such term is not used while describing the synonyms of *Hetu, Vyādhi* and *Saṃprāpti*? The term 'अस्मिन्नर्थे' should have been used in those contexts also.

न, हेतुपर्यायाभिधाने तावत् 'इह खलु' इत्यनेनैव तदर्थ उक्त एव, संप्राप्तिपर्यायकथने च व्याधेरिति पदेनैव 'अस्मिन्नर्थे' इतिपदस्यार्थो लभ्यत एव, गदपर्यायेषु तु नार्थान्तरता प्रायो दृश्यते, तेन तत्र 'अस्मिन्नर्थे' इति न कृतम् अयं चाचार्याभिप्रायो यत्- यत्रान्यार्थतां शब्दस्य पश्यति, तत्रैव 'अस्मिन्नर्थे' इति करोति, यथा- 'समवेतानां पुनर्दोषाणामंशांशविकल्पो विकल्पोऽस्मिन्नर्थे' इति। विकल्पशब्दो ह्ययमन्यत्रापि वर्तते, यथा- 'अन्यैश्च विकल्पैर्विकल्पितानां' (वि. अ.1), तथा 'विकल्पो न त्वसाध्यानां' (सू.अ.10) इत्यादि।

The above doubt has been clarified as under.

While describing the synonyms of *Hetu*, the term 'इह खलु' is used and in the context of describing the synonyms of *Saṃprāpti*, the term 'व्याध' is used for the same purpose. No such term has been used while describing the synonyms of *Gada*. This is the style of presentation of the author. The usage of the term 'अस्मिन्नर्थे' is utilized only when the same terms used in other contexts with slight variation in their meaning.

For example: To specify the contextual meaning of '*Vikalpa*', the term 'अस्मिन्नर्थे' is being used in the *Para* 12 of this chapter. The term *Vikalpa* denotes different meanings such as *Bheda* and *Upāya* in different contexts such as 'अन्यैश्च विकल्पैर्विकल्पितानां' – (Ca. Vi. 1 / 10) and 'विकल्पो न त्वसाध्यानां' (Ca. Sū. 10 / 10).

ननु पूर्वरूपोपशययोः किमिति पर्यायानभिधानम्? ब्रूमः- पूर्वरूपस्य तावत् पर्यायाभिधानं यदेव रूपस्य तदेव; यतः, रूपादय एव हि पूर्वशब्दयुक्ताः पूर्वरूपपर्याया भवन्ति; उपशयस्तु चिकित्सा, तस्यास्तु पर्यायाश्चिकित्सित एव स्वाधिकारत्वेन वक्तव्या इति नेह पुनरुक्ताः।।- Now the question arises that why the synonyms for *Pūrvarūpa* and *Upaśaya* are not mentioned? The term *Pūrvarūpa* is a compound word and is formed by prefixing the term *Pūrva* to *Rūpa*. The synonyms for *Rūpa* are already given. Thus, by prefixing the term *Pūrva* all the synonyms of *Rūpa*, the synonyms of *Pūrvarūpa* can be known. *Upaśaya* means a form of *Cikitsā*. Thus, the synonyms of *Cikitsā* can also be applicable to *Upaśaya* too. As the synonyms of *Cikitsā* are mentioned in the relevant section and thus, they have not quoted here again.

Upaśaya

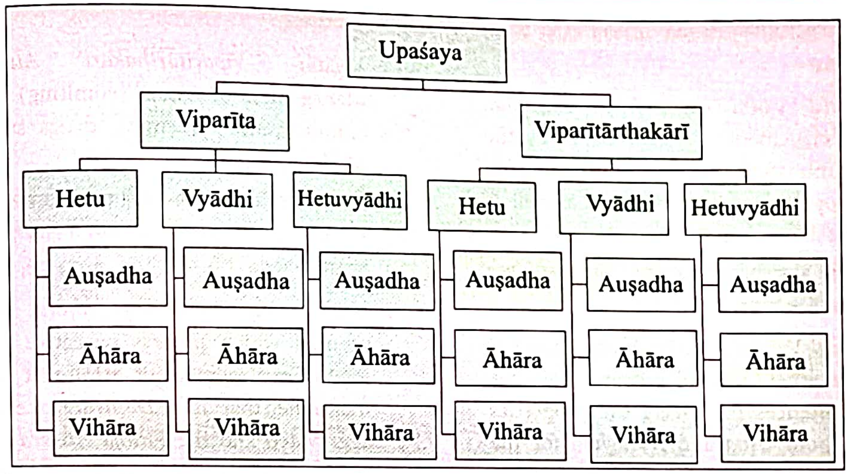
उपशयः पुनर्हेतुव्याधिविपरीतानां विपरीतार्थकारिणां
चौषधाहारविहाराणामुपयोगः सुखानुबन्धः॥10॥

Upaśaya is that which gives the happiness by the use of drug, diet and regimen due to either by the action against the cause of the disease or the disease itself or both the cause and the disease as well as producing such effects by means of *Viparītārthakārī*.

Cakrapāṇi:

उपशयमाह- उपशय इत्यादि।- Beginning the verse with term '*Upaśayaḥ*', the author has presented the features of *Upaśaya* (exploratory therapy).

उपशयनमुपशयः सुखानुबन्ध इत्यर्थः। हेतुना, तथा व्याधिना, तथा हेतुव्याधिभ्यां च विपरीता हेतुव्याधिविपरीताः; तेषामौषधाहारविहाराणां, तथा हेतुव्याधिविपरीतार्थकारिणां चौषधान्नविहाराणां; सुखानुबन्ध इति सुखरूपोऽनुबन्धः, अनुबन्धश्च सुखकारणमित्यर्थः।- *Upaśaya* is that which bring about happiness. The drug, diet and regimen which leads to happiness and contrary to the cause, disease and both the cause and disease; at the same time the drug, diet and regimen which produce effects contrary to cause, disease and both which bring happiness to the patient is called *Upaśaya*.



अयं चोपशयो गूढलिङ्गे च व्याधौ ज्ञानोपायो भवति। यदुक्तं- 'गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां परीक्षेत' (वि.अ.4) इति;- The *Upaśaya* helps in diagnosing a disease in which the symptoms are concealed. It is also quoted as "The method of examination of a disease with hidden symptomatology is by means of *Upaśaya* and *Anupaśaya*" (Ca. Vi. 4 / 8).

उक्तं च त्रिशोथीये- 'स्नेहोष्णमर्दनाभ्यां च प्रणश्येत् स च वातिकः' (सू.अ.18)।- It is also cited in the chapter *Triśothīya* that "*Vātaja Śopha* is subsided by massaging with unctuous and hot substances (Ca. Su. 18 / 10).

अत्र च विपरीतार्थकारि तदेवोच्यते यदविपरीततयाऽऽपातत: प्रतीयमानं विपरीतस्यार्थं प्रशमलक्षणं करोति।-*Viparītārthakārī* is that which in spite of being not contrary to cause, disease and even to the both acts as against them and pacify the diseases.

अत्रोदाहरणानि लिख्यन्ते- The following are the examples for different types of *Upaśaya*

हेतुविपरीतमौषधं यथा- शीतकफजे ज्वरे शुण्ठ्याद्युष्णं भेषजं,

1. *Hetuviparīta Auṣadha*: Use of *Śuṇṭhī* and the other hot substances for the management of *Śīta-jvara* as well as *Kapha-jvara*.

हेतुविपरीतमन्नं यथा- श्रमानिलजे ज्वरे रसौदनः,-

2. *Hetuviparīta Āhāra*: Use of *Māṃsarasa* for the management of *Vāta-jvara* and fever caused by exhaustion

हेतुविपरीतो विहारो यथा- दिवास्वप्नोत्थकफे रात्रौ जागरणं,

3. *Hetuviparīta Vihāra*: Management of the *Kapha* aggravated by the excessive day sleep by means of night vigil.

व्याधिविपरीतमौषधं यथा- अतीसारे स्तम्भनं पाठादि,

4. *Vyādhi-viparīta Auṣadha*: Administration of *Pāṭhā* and the other *Sthaṃbhana Dravyās* in the management of *Atīsāra*.

व्याधिविपरीतमन्नं यथा- अतीसारे स्तम्भनं मसूरादि,

5. *Vyādhi-viparīta Āhāra*: Intake of food substances having *Sthaṃbhana* property like *Masūra* etc. in the management of *Atīsāra*.

व्याधिविपरीतो विहारो यथा- उदावर्ते प्रवाहणं,

6. *Vyādhi-viparīta Vihāra*: Creation of downward pressure (*Pravāhaṇa*) for the management of *Udāvarta* (oppression of the chest or abdomen)

हेतुव्याधिविपरीतमौषधं यथा- वातशोथे वातहरं शोथहरं च दश-

7. *Hetu-Vyādhi-viparīta Auṣadha*: Management of *Vātaja-Śotha* by the administration of drugs possessing the properties of both *Vātahara* as well as *Śothahara* For example: *Daśamūla*.

   मूलं, हेतुव्याधिविपरीतमन्नं यथा- शीतोत्थज्वरे उष्णा ज्वरघ्नी च यवागूः,

8. *Hetu-Vyādhi-viparīta Āhāra*: Intake of the gruel (*Yavāgū*) prepared with the substances possessing the properties of both *Uṣṇa* and *Jvaraghna* for the management of *Jvara* caused by cold substances.

   हेतुव्याधिविपरीतो विहारो यथा- स्निग्धदिवास्वप्नजायांतन्द्रायां रूक्षं तन्द्राविपरीतं च रात्रिजागरणं,

9. *Hetu-Vyādhi-viparīta Vihāra*: Management of the *Tandrā* (drowsiness) caused by the unctuousness nature of day sleep by means of night vigil possessing roughness.

   हेतुविपरीतार्थकार्यौषधं यथा- पित्तप्रधाने पच्यमाने शोथे पित्तकर उष्ण उपनाहः,

10. *Hetu -Viparītārthakārī Auṣadha*: Management of *Pitta* dominant *Pacyamāna Śopha* by means of hot and *Pitta* aggravating poultice.

    हेतुविपरीतार्थकार्यन्नं यथा- पच्यमाने पित्तप्रधाने शोथे विदाह्यन्नं,

11. *Hetu-Viparītārthakārī Āhāra*: Management of *Pitta* dominant *Pacyamāna Śopha* by the intake of food which possess *Vidāhī Guṇa*.

    हेतुविपरीतार्थकारी विहारो यथा- वातोन्मादे सन्त्रासनं,

12. *Hetu -Viparītārthakārī Vihāra*: Management of *Vātaja Unmāda* by means of terrorizing (*Santrāsana*).

    व्याधिविपरीतार्थकार्यौषधं यथा- छर्द्यां वमनकारकं मदनफलादि;

13. *Vyādhi- Viparītārthakārī Auṣadha*: Management of *Chardi* (vomiting) by the administration of emetic drugs such as *Madanaphala* etc.

    व्याधिविपरीतार्थकार्यन्नं यथा- अतीसारे विरेककारकं क्षीरं, उक्तं हि- 'बहुदोषस्य दीप्ताग्नेः सप्राणस्य न तिष्ठति। पैत्तिको यद्यतीसारः पयसा तं विरेचयेत्' (चि. अ.19) इति;

14. *Vyādhi -Viparītārthakārī Āhāra*: Intake of milk which possess purgative action for the management of *Atīsāra*. It is also mentioned that "If the *Doṣās* are excessively aggravated and the *Pittaja Atīsāra* is not cured, and when the power of digestion is strong, he should be given purgative therapy by means of milk" (Ca. Ci. 19 / 58).

    व्याधिविपरीतार्थकारी विहारो यथा- छर्द्यां वमनसाध्यायां वमनार्थं प्रवाहणं;

15. *Vyādhi -Viparītārthakārī Vihāra*: Management of *Chardi* by inducing vomiting.

    हेतुव्याधिविपरीतार्थकार्यौषधं यथा- अग्निना प्लुष्टेऽगुर्वादिना लेपः, उष्णं हि हेतावग्नौ व्याधौ च दाहेऽनुगुणं प्रतिभाति;

16. *Hetu-Vyādhi-Viparītārthakārī Auṣadha*: External application *Lepa* prepared with *Aguru* etc. for the management of burns causes by fire. Here both the disease and causative factors are hot and the drug applied over it is also possessing hot potency.

    हेतुव्याधिविपरीतार्थकार्यन्नं यथा- मद्यपानोत्थे मदात्यये मदकारकं मद्यं;

17. *Hetu-Vyādhi-Viparītārthakārī Āhāra*: Intake of alcohol for the management of *Madātyaya* which is originated due to the consumption of alcohol.

    हेतुव्याधिविपरीतार्थकारी विहारो यथा- व्यायामजनितसम्मूढवाते जलप्रतरणादिरूपो व्यायामः,

18. *Hetu-Vyādhi-Viparītārthakārī Vihāra*: Being given advice to do for exercises in the form of swimming for the management of *Sammūḍhavāta* caused by *Vyāyāma*.

अयं हेतौ व्यायामे व्याधौ च सम्मूढवातेऽनुगुणः प्रतिभाति। ननूपशयवदनुपशयोऽपि व्याधिपरीक्षकोऽस्ति,- Here exercise is in favor of both the causative factor and disease. In addition, *Upaśaya*, *Anupaśaya* is also helpful in diagnosing the disease.

उच्यते च- 'गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां परीक्षेत' (वि. अ.4), तथा वाग्भटेऽप्युक्तं- 'विपरीतोऽनुपशयः स ह्यसात्म्यमिति स्मृतः' (वा. नि. अ.1) इति; सत्यमस्ति च, परं निदानग्रहणेनैव गृहीतत्वान्न पृथगुच्यते; अनुपशयोऽपि हेतुसेवयैव भवति।।- It is also mentioned that "The hidden symptoms of a disease can be examined by means of *Upaśaya* as well as *Anupaśaya*" – (Ca. Vi. 4 / 8). *Ācārya Vāgbhaṭa* has quoted that "The opposite of *Upaśaya* is called *Anupaśaya* and which is unwholesome" (A.H.Ni.1 / 7).

However, it is included under *Nidāna* and hence it is not described separately.

Saṃprāpti

संप्राप्तिर्जातिरागतिरित्यनर्थान्तरं व्याधेः॥11॥

Saṃprāpti is that which gives details about the entire process of manifestation of disease starting from the causative factors to the end of appearance of disease. *Jāti* and *Āgati* are the synonyms of *Saṃprāpti* .

Cakrapāṇi:

यद्यपि संप्राप्त्यनन्तरं लिङ्गप्रादुर्भावः, तथाऽपि संप्राप्तेर्व्याधिनिरूपणं प्रत्यल्पप्रयोजनत्वाच्छेषतः संप्राप्तिमाह- संप्राप्तिरित्यादि।- Even though the symptomatology appears after the completion of the process of *Saṃprāpti* , as the *Saṃprāpti* is having less importance in diagnosing a disease, the author has described it at the end by starting the verse with the word '*Samprapti*'.

जातिः जन्म; संप्रात्यागतिजातिशब्दैर्योऽर्थोऽभिधीयते सा व्याधेः संप्राप्तिरित्यर्थः।- The term '*Jāti*' refers to birth. In the present context all the terms *Saṃprāpti* , *Jāti* and *Āgati* denotes the similar meaning of the process of manifestation of disease.

*Jati—which comes in future.

अ (त) त्रैके व्याधिजन्ममात्रमन्त्यकारणव्यापारजन्यं संप्राप्तिमाहुः। इयं च संप्राप्तिर्यद्यपि निदानादिवद् व्याधिबोधिका न भवति, तथाऽपि नानुत्पन्नस्य व्याधेर्लक्षणं भवतीति कृत्वा उपत्तेर्व्याध्युपलम्भकत्वं वर्णयन्ति। एतच्चान्ये न मन्यन्ते, यतो नैवं सति संप्राप्तितः कश्चिद्विशेषो व्याधेरधिगम्यते।- Some scholars opined that *Saṃprāpti* is the end result of the vitiation of *Doṣās*. According to them, similar to *Nidāna* and other factors, *Saṃprāpti* doesn't help in diagnosing pre-emergent disease. Thus, it doesn't give any information about the non-manifested disease but only of the manifested one. But this view is not accepted by other scholars, because in such case *Saṃprāpti* doesn't through any light in diagnosing a disease.

न चायं नियमः- यदुत्पन्न एव परं व्याधिरुपलभ्यते, यतो निदानपूर्वरूपाभ्यामनुत्पन्नोऽपि व्याधिर्भावित्वेन बुध्यते। तस्माद् व्याधिजनकदोषव्यापारविशेषयुक्तं व्याधिजन्मेह संप्राप्तिशब्देन वाच्यम्, अत एव पर्याये 'आगतिः' इत्युक्तम् आगतिर्हि उत्पादकारणस्य व्याधिजननपर्यन्तं गमनम् इयं च संप्राप्तिर्व्याधिविशेषं बोधयत्येव।- Moreover it is not a rule that a disease should be diagnosed only when it is fully manifested, because even in the un-manifested stage also diseases are diagnosed by means of *Nidāna, Pūrvarūpa* etc.

Saṃprāpti is thus defined as the complete manifestation of disease including the pathogenic process initiated by *Doṣās*.

यथा ज्वरे- 'स यदा प्रकुपितः प्रविश्यामाशयम्' इत्यारभ्य 'तदा ज्वरमभिनिर्वर्तयति' इत्यन्तेन या संप्राप्तिरुच्यते, तया ज्वरस्यामाशयदूषकत्वाग्न्युपघातकत्वरसदूषकत्वादयो धर्माः प्रतीयन्ते। न च वाच्यं- दोषाणामयमामाशयदूषकत्वादिर्धर्मः, ततश्च कारणधर्माणां निदानग्रहणेनैव ग्रहणं भवतीति; यतः, कारणधर्मोऽप्ययं व्याधिजनकदोषव्यापाररूपः संप्राप्तिशब्देन

विशेषबोधनार्थं पृथक् कृत्वोच्यते; यथा- लिङ्गत्वाविशेषेऽपि भाविव्याधिबोधकत्वविशेषात् पूर्वरूपं पृथगुच्यते,- For example: The *Saṃprāpti* of *Jvara* has been described in detail in the verse number 20.

It starts with 'स यदा प्रकुपितः प्रविश्यामाशयम्' and ends with 'तदा ज्वरमभिनिर्वर्तयति'. It includes how the *Āmāśaya* afflicts, and how the suppression of *Agni* happens and how *Rasa-dhātu* gets vitiated and also the entire process of manifestation of *Jvara*. Even though the affliction of *Āmāśaya* takes place by the *Nidānās* responsible for the vitiation of *Doṣās* and as such should be comprehended by the mention of causative factors. However, in view of specific purpose served by the etiological factors, they are mentioned separately. Similarly, *Pūrvarūpa*, a part of *Rūpa* has been described separately in view of its utility in diagnosing the disease before its manifestation.

अत एव वाग्भटेऽप्येवमेव संप्राप्तिलक्षणमुक्तं- "यथादुष्टेन दोषेण यथा चानुविसर्पता। निर्वृत्तिरामयस्यासौ संप्राप्तिर्जातिरागतिः" (वा. नि.अ.1) इति।।- Thus, *Ācārya Vāgbhaṭa* has defined *Saṃprāpti* as "The way how the *Doṣās* gets vitiated and how they circulate in the body and how the disease manifests is known as *Saṃprāpti* , *Jāti* or *Āgati*".

Types of Saṃprāpti

सा संख्याप्राधान्यविधिविकल्पबलकालविशेषैर्भिद्यते॥1॥

The following are the 5 types of *Saṃprāpti*

1. *Sañkhyā Saṃprāpti*
2. *Prādhānya Saṃprāpti*
3. *Vidhi Saṃprāpti*
4. *Vikalpa Saṃprāpti*
5. *Bala-Kāla Saṃprāpti*

Cakrapāṇi:

संप्रति संप्राप्तेः प्रतिव्याधिव्यक्तिभिन्नायाः सर्वत्र व्याधौ तत्प्रयोजनाभावान्न भेदो वक्तव्यः, यस्तूपयुक्तो भवति संप्राप्तिविशेषस्तमभिधास्यत्येव, "स यदा प्रकुपितः प्रविश्यामाशयम्" इत्यादिना ग्रन्थेन; अतः सर्वसंप्राप्त्यनभिधानान्न्यूनतादोषपरिहारार्थं सर्वव्याधिसाधारणान् संप्राप्तिभेदानाह- सा संख्येत्यादि।- In fact *Saṃprāpti* of a disease varies in each individual case and description of such variation is not necessary in every disease. Thus, the specific features of *Saṃprāpti* will be described only when feel appropriate. For example: "When the aggravated *Doṣās* enter *Āmāśaya*……" (Ca. Ni. 1 / 20). In order to avoid the defect of incomplete description the author is going to describe the *Saṃprāpti* in general for all the diseases by starting the verse with the term '*Sā Saṃkhyā*'.

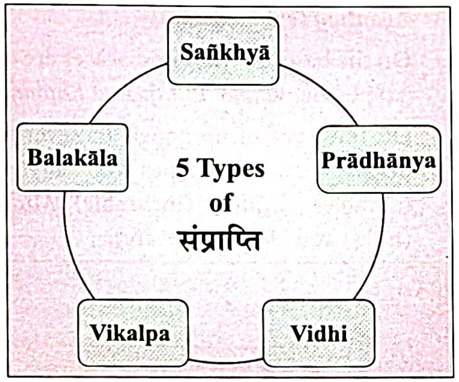
सा संप्राप्तिः संख्यादिभिर्भिद्यते इति संख्यादिभिन्ने व्याधौ भिन्ना भवतीत्यर्थः; यतो न भिन्नानां भावानामभिन्नोत्पत्तिर्भवति, किन्तर्हि भिन्नैव भवति; यद्यपि च प्रतिव्याधि व्यक्ताऽपि संप्राप्तिर्भिन्नैव भवति, तथाऽपि स भेदः संप्राप्तेरिह प्रयोजनाभावान्नोच्यते; यतः, संख्याप्राधान्यविध्यादितुल्यासु ज्वरव्यक्तिषु एकरूपनिदानलिङ्गचिकित्सितासु भेदप्रतिपादने न किंचित् प्रयोजनमस्ति, संख्यादिभिन्ने तु ज्वरादौ निदानलिङ्गचिकित्साभेदोऽस्ति, अतः संख्यादिभेदजनकायाः संप्राप्तेर्भेदकथनमुचितमेव।।- *Saṃprāpti* also differs in each type of the same disease as the process of manifesting the disease differs and thus its effect also diverges. However, such variations in *Saṃprāpti* are not described in each and every disease, unless it is being considered necessary.

For example: The etiological factors, clinical features and the treatment of different kinds of fever are different from each other and hence it is necessary to describe the *Saṃprāpti* along with its variations in each type of fever.

Sañkhyā Saṃprāpti

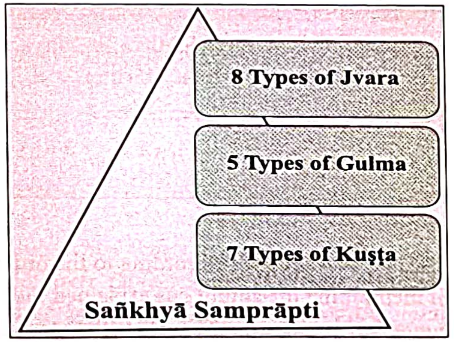
संख्या तावद्यथा- अष्टौ ज्वराः, पञ्च गुल्माः, सप्त कुष्ठान्येवमादिः॥2॥

Sañkhyā means number. The *Saṃprāpti* , which is explained on the basis of number, is known as *Sañkhyā Saṃprāpti* . For example: 8 Types of *Jvara*; 5 Types of *Gulma*; 7 Types of *Kuṣṭha* etc.



Cakrapāṇi:

संख्याभेदमुदाहरति- संख्या तावदित्यादि।- Beginning the verse with the terms '*Sañkhyā Tāvat*', the author has given the examples for *Sañkhyā Saṃprāpti* .

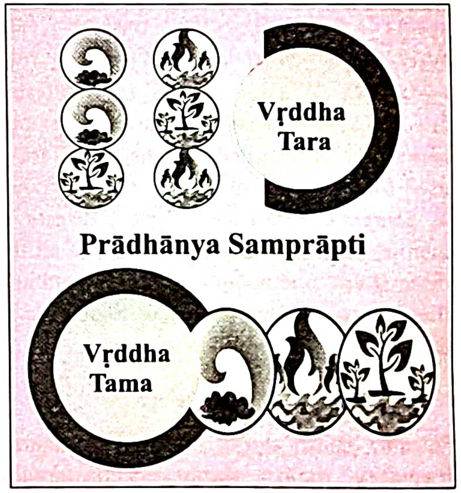


यद्यपि प्राधान्यादिभेदभिन्नेऽपि व्याधौ संख्याभेदोऽस्त्येव, तथाऽपीह यैव शास्त्रसिद्धा अष्टौदरीयादिप्रतिपादिता संख्या सैव संख्याशब्देन प्राप्ता। अत एवाष्टौ ज्वरा इत्यभिधाय द्विविधं शोणितपित्तमिति क्रमात् प्राप्तं रक्तपित्तं नोदाहृतं; यतः द्विविधत्वं हि रक्तपित्तस्य विधिभेदे प्रविशति न संख्यायां, 'द्विविधं शोणितपित्तम्' इति विधिशब्देनैवोक्तत्वात्।। (2)।।- The number (*Sañkhyā*) of disease differs from its variety. Even though the disease differs on the basis of *Prādhānya* etc. the *Sañkhyā* (number) exists in those varieties also. And also whatever is the number described for each disease in the chapter *Aṣṭodarīya* is considered as *Sañkhyā* of that particular disease.

After the description of eight types of fever, it is described that *Raktapitta* is of 2 types. It should not be taken as example for *Sañkhyā Saṃprāpti* . Here the two types of *Raktapitta* is described on the basis of its variety but not on the basis of number. It is also stated as 'द्विविधं शोणितपित्तम्'. It should be understood that this sort of classification of 2 types of *Raktapitta* is made on the basis of its variety but not on the basis of number.

Prādhānya Saṃprāpti

**प्राधान्यं पुनर्दोषाणां तरतमाभ्यामुपलभ्यते।
तत्र द्वयोस्तरः, त्रिषु तम इति॥3॥**



Prādhānya means predominance. *Prādhānya Saṃprāpti* is explained on the basis of predominance of the vitiation of *Doṣās*. Basing on the degree of vitiation of *Doṣās*, the terms *Tara* and *Tama* are used. If any of the two *Doṣās* are vitiated the term *Tara* is used, however if all the three *Doṣās* are vitiated the term *Tama* is used to indicate the most predominant one.

Cakrapāṇi:

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] इति।- *Prādhānya* type of *Saṃprāpti* is based on the dominancy of vitiation of *Doṣās* and is explained by the terms *Tara* and *Tama*. Whenever any two *Doṣās* are aggravated the term *Tara* is used such as *Vṛddhatara*.

[illegible] [illegible] इति।- Similarly if all the *Tridoṣās* vitiates, the term *Tama* is used such as *Vṛddhatama*.

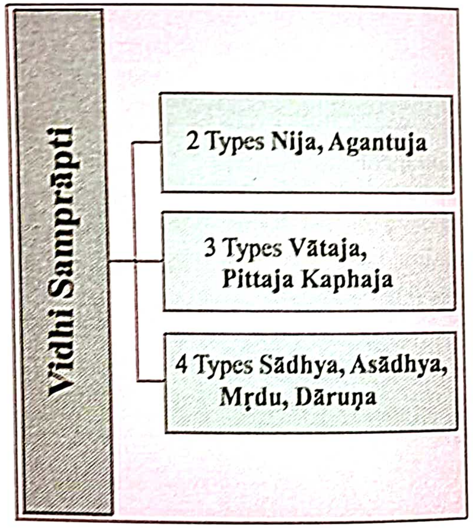
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ||(3)||- When a disease is manifested due to the aggravation of two *Doṣās*, one being more aggravated and the term Tara is used for that *Doṣa* to denote its importance in *Saṃprāpti*. Similarly, when a disease is manifested due to the aggravation of all the three *Doṣās*, one being most aggravated and thus the term *Tama* is used for that *Doṣa* to denote its importance in *Saṃprāpti* .

Vidhi Saṃprāpti

विधिर्नाम- द्विविधा व्याधयो निजागन्तुभेदेन, त्रिविधा-स्त्रिदोषभेदेन, चतुर्विधाः साध्यासाध्यमृदुदारुणभेदेन॥4॥

Vidhi means rule. Division or classification is made on the basis of certain rule is known as *Vidhi Saṃprāpti* . For example: Diseases can be classified differently into several types as mentioned under.

- ☐ On the basis of their origin diseases are of 2 types viz. *Nija* (endogenous) and *Āgantuja* (exogenous)
- ☐ On the basis of *Tridoṣās* diseases are of 3 types viz. *Vātaja*, *Pittaja* and *Kaphaja*
- ☐ On the basis of prognosis or severity diseases are of 4 types viz. *Sādhya* (curable), *Asādhya* (incurable), *Mṛdu* (mild) and *Dāruṇa* (severe).


Vidhi Saṃprāpti
2 Types Nija, Agantuja
3 Types Vātaja, Pittaja Kaphaja
4 Types Sādhya, Asādhya, Mṛdu, Dāruṇa

Cakrapāṇi:

संप्राप्तिभेदं क्रमागतं विधिमाह- According to the order of mentioning the author has explained *Vidhi Saṃprāpti* by starting the verse with the word '*Vidhi*'

विधिर्नाम द्विविधा व्याधयो निजागन्तुभेदेनेत्यादिना। विधिरिति विधिकृत इत्यर्थः। तेन द्विविधत्वादयो भेदा यतो भवन्ति स विधिः; विधिश्च प्रकारो भेद इत्यर्थः।- The term *Vidhi* refers to law, rule or method. *Vidhi* also connotes the types of diseases according to various methods. Here the diseases are classified into 2 types viz. *Nija* (endogenous) and *Āgantuja* (exogenous) on the basis of their origin.

साध्यासाध्यमृदुदारुणभेदेनेति साध्यासाध्यगतेन मृदुदारुणभेदेन; तेन, मृदुसाध्यं सुखसाध्यं, दारुणसाध्यं कृच्छ्रसाध्यं रोहिणीवलयादि,- Based on the management of diseases they are classi fied into 4 types viz. *Sādhya* (curable), *Asādhya* (incurable), *Mṛdu* (easily curable) and *Dāruṇa* (difficult to cure). *Mṛdu-sādhya* refers to *Sukhasādhya* (easily curable) and *Dāruṇa-sādhya* refers to *Kṛcchra*-sādhya (difficult to manage) such as *Rohiṇī*, *Valaya* etc.

तथा मृदुसाध्यं याप्यं, दारुणासाध्यं प्रत्याख्येयमिति भेदचतुष्टयम्- The diseases are also classified into 4 types as mentioned under.

1. *Mṛdu-sādhya* (*Sukhasādhya* – easily curable)
2. *Dāruṇa-sādhya* (*Kṛcchra-sādhya* – difficult to cure)
3. *Mṛdu-Asādhya* (*Yāpya – palliable*)
4. *Dāruṇa-Asādhya* (*Pratyākhyeya* – completely incurable)

यद्यपि च संख्याप्राधान्यादिकृतोऽपि व्याधेर्विधिभेदो भवत्येव, तथाऽपि संख्यादिभेदानां स्वसञ्ज्ञयैव गृहीतत्वाद्गोबलीवर्दन्यायात् संख्याद्यगृहीते व्याधिप्रकारेऽयं विधिशब्दो वर्तनीयः॥(4)॥- Although *Saṅkhyā* and *Prādhānya* types of *Saṃprāpti* are described, the diseases can be classified on the basis of certain rules also and hence *Vidhi* type of *Saṃprāpti* is explained. Moreover *Saṅkhyā* and the other types of *Saṃprāpti* can be understood by their self-designation similar to *Go-balivarda Nyāya*. The other types which are not covered under the above categories are grouped under *Vidhi* type of *Saṃprāpti* .

गोबलीवर्दन्याय

Gobalīvarda Nyāya

Go means the cow and *Balivarda* means the ox. Thus, *Gobalivarda Nyāya* means "The maxim of the cow and bull"

Here the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow only; and a different word "bull" is used to mean a male cow to distinguish it from the female cow. Similarly, the ordinary acceptance of a word is not always what it strictly or derivatively signifies. Thus, according to the present *Nyāya*, it has to be considered as the relative meaning or hidden meaning.

In the context of explaining *Vidhi Saṃprāpti*, the commentor has employed this maxim. *Vidhi* means rule. Division or classification is made on the basis of certain rule is known as *Vidhi Saṃprāpti*. Although *Saṅkhyā* and *Prādhānya* types of *Saṃprāpti* are described, the diseases can be classified on the basis of certain rules also and hence *Vidhi* type of *Saṃprāpti* is explained. Moreover, *Saṅkhyā* and the other types of *Saṃprāpti* can be understood by their self-designation similar to ***Go-balivarda Nyāya***. The other types which are not covered under the above categories are grouped under *Vidhi* type of *Saṃprāpti*. (Ca. Ni. 1/12)

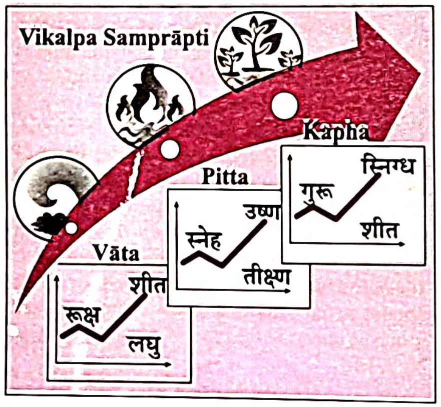
Vikalpa Saṃprāpti

समवेतानां पुनर्दोषाणामंशांशबलविकल्पो विकल्पोऽस्मिन्नर्थे॥5॥

Vikalpa in the context of diagnosis of a disease is one that which determines the strength of each one of the different aspects of all the *Doṣās* involved in the production of the disease.

Cakrapāṇi:

क्रमागतं विकल्पमाह- समवेतानामित्यादि।- In the order of description after describing *Vidhi* type of *Saṃprāpti* , the author is going to explain *Vikalpa Saṃprāpti* by starting the verse with the term '*Samavetānām*'.



समवेतानामिति सर्वेषां; तेन, एकशो द्विशो मिलितानां च दोषाणां ग्रहणम् अंशमंशं प्रति बलमंशांशबलं, तस्य विकल्प उत्कर्षापकर्षरूपोंऽशांशबलविकल्पः; एवम्भूतो दोषाणामंशांशबलविकल्पोऽस्मिन्नर्थ इति अस्मिन् प्रकरणे विकल्प उच्यते।- The word '*Samavetānām*' refers to of all the *Doṣās*; by this it should be understood the diseases formed by the involvement of single *Doṣa* or the combination any of two *Doṣās*. The strength in each and every fraction of *Doṣa* is called *Aṃśāṃśabala* and the increase (*Utkarṣa*) and decrease (*Apakarṣa*) of the strength of each of those fractions is known as *Aṃśāṃśabala Vikalpa*. Thus, *Vikalpa* can be understood as the strength of each fraction of *Doṣa* in the present context.

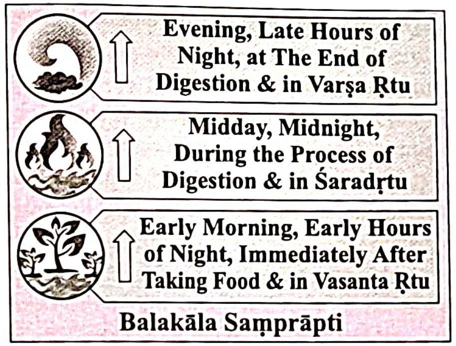
प्रकरणान्तरे तु विकल्पशब्देन भेदमात्रमुच्यते; यथा- "विकल्पो न त्वसाध्यानां" (सू.अ.10) इत्यादाविति भावः।- The term '*Vikalpa*' has a different meaning as *Bheda* (variety) in other context For example: "The disease is going to become incurable and there is not having any varieties" (Ca. Su. 10 / 10).

तत्र दोषाणामंशांशविकल्पो यथा- वाते प्रकुपितेऽपि कदाचिद्वातस्य शीतांशो बलवान् भवति, कदाचिल्लघ्वंशः, कदाचिद्रूक्षांशः, कदाचिल्लघुरूक्षांश इत्यादि; एवं पित्तकफयोरप्युदाहार्योंऽशांशविकल्पः; अयं चांशांशबलविकल्पो दोषाणां शीतादिगुणोद्भूत-हेतुभेदाद्भवति।।(5)।।- Therefore *Aṃśāṃśakalpanā* of *Doṣās* can be understood as mentioned under. When a *Doṣa* gets vitiated by the causative factors, it doesn't necessarily vitiate all the attributes of that *Doṣa*. For example: When *Vāta* gets aggravated at times the *Śīta Guṇa* may be mostly aggravated, at times *Laghu Guṇa*, and sometimes *Rūkṣa Guṇa* and some other times *Laghu, Rūkṣa Guṇās* etc. In the same way different *Guṇās* of *Pitta* and *Kapha* can be understood. This type of vitiation of the strength of each fraction of *Doṣās* happens due to the causative factors. If *Śīta Guṇa* is more in the causative factors, the *Śīta Guṇa* of *Vāta Doṣa* aggravates.

Bala-Kāla Saṃprāpti

बलकालविशेषः पुनर्व्याधीनामृत्वहोरात्राहारकाल-विधिविनियतो भवति॥12॥

Bala-Kāla Saṃprāpti is that in which the time of aggravation or manifestation of the disease is under the control of season, day and night as well as meal time.


Evening, Late Hours of Night, at The End of Digestion & in Varṣa Ṛtu
Midday, Midnight, During the Process of Digestion & in Śaradṛtu
Early Morning, Early Hours of Night, Immediately After Taking Food & in Vasanta Ṛtu
Balakāla Saṃprāpti

Cakrapāṇi:

बलकालविशेषमाह- बलेत्यादि।- Beginning the verse with the word '*Bala*', the author has described about *Balakāla Saṃprāpti* .

बलस्य कालो बलकालः, तस्य विशेषो वसन्तपूर्वाह्णादिर्बलकालविशेषः। ऋतवश्चाहोरात्राहारयोः कालाश्च ऋत्वहोरात्राहारकालाः, तेषां भेदो विधिः, तत्र विशेषेण नियतो बलकालविशेषः ऋत्वहोरात्राहारकालविधिविनियतः; तत्र ऋतुविनियतो बलकालविशेषो यथा- श्लेष्मज्वरस्य वसन्तः, अहोरात्रविनियतो यथा- श्लेष्मज्वरस्य पूर्वाह्णः प्रदोषश्च, आहारविनियतो यथा-

श्लेष्मज्वरस्य भुक्तमात्रकालः, एवमाद्युन्नेयम्।- The strength of *Kāla* (season or time) is known as *Balakāla*. The time or period of aggravation of disease is known as *Balakāla Viśeṣa*. For example: The strength of *Kapha* in respect of *Kāla*; it is more in spring season (*Vasanta Ṛtu*) as well as early in the morning (*Pūrvāhṇa*) etc. because of *Balakāla Viśeṣa*.

Thus, the season, daytime, night and time of food are called ऋत्वहोरात्राहारकालाः and influences the Doṣās by their strength.

For example: *Kapha-jvara* is stronger during spring season, in the morning hours, early hours of night and immediately after consuming food etc.

केचित्तु विधिशब्देन पूर्वकृतं कर्म ब्रुवते, तत्रापि कर्मनियतो बलकालविशेषः पच्यमानकर्मकाल एव ज्ञेयः।- Some other scholars opined that *Vidhi* means fate (results of past deeds). Here also the strength of *Kāla* can be seen only at the time of maturity.

एषु च बलकालेषु यद्यपि व्याधेरभूतप्रादुर्भावरूपा संप्राप्तिर्न भवति, तथाऽपि व्याधिसन्ताने तत्कालं व्याध्युत्पत्तौ संप्राप्तिर्भिन्नैव भवतीति मन्तव्यम् इयं च कालविशेषप्राप्त्या बलवद्व्याधिजनिका संप्राप्तिर्व्याधेर्विशेषं स्फुटमेव बोधयति।- Even though the time of aggravation of manifestation doesn't help in identifying the nature of disease during its un-manifested stage still in the continuous process of manifestation of the disease, the timing in its manifestation shows the variation in its *Saṃprāpti*. Moreover this type of *Saṃprāpti* gives the clear picture of specific characteristics of a disease.

यतः पूर्वाह्णे बलसंप्राप्त्या ज्वरस्य कफजत्वमुन्नीयते, मध्याह्ने च बलप्राप्त्या पित्तजत्वमित्यादि।- If the fever is aggravated in the early morning, it suggests that the fever is developing due to the aggravation of *Kapha*. Similarly if the fever aggravates in the noon suggests it is due to *Pitta*.

इह च संप्राप्तेरेव विशेषाः संख्यादिकृता उक्ताः, न तु निदानादीनां विशेषाः; यतो निदानादिविशेषाः प्रतिव्याधिवक्ष्यमाणभेदेनैवोपयुक्ताः।- Here *Sañkhyā* and the other types of *Saṃprāpti* are only described but not the details of *Nidāna* etc., as *Nidānās* etc. are different in each disease and thus they will be described at the relevant context and their details are also not useful here.

यतो यादृग् ज्वरे निदानं न तादृग् रक्तपित्ते; ये च पूर्वरूपादिविशेषा ज्वरे, न ते रक्तपित्तादौ, किन्तु भिन्नजातीया एव। स च भेदो निदानादीनां व्याधिभेदगमकत्वेनोपयुक्तो व्याधिभेदकथन एव वक्तव्यः। संप्राप्तेस्तु संख्यादिभेदः सर्वव्याधिष्वेकजातीयत्वेन न विशेषगमक इति इहैव सर्वव्याधिनिदाने कथ्यते; निदानादिविशेषास्तु प्रतिव्याधिविशिष्टत्वेन नेह प्रपञ्चेनोच्यन्ते। अत एव चात्रैवाध्याये संप्राप्तेः सामान्याभिधानेनैवोक्तत्वात् संप्राप्तिं परित्यज्य निदानादिविशेष प्रतिजानीते- तस्य निदानपूर्वरूपलिङ्गोपशयविशेषाननुव्याख्यास्याम इति।।12।।- *Nidānās* of *Jvara* differs with *Raktapitta*; and

the specific *Pūrvarūpa* of *Jvara* is also not seen in *Raktapitta* etc. because they differ in each disease. Thus, they will be mentioned while describing each disease. The description given here, as the classification of *Saṃprāpti* by number etc. is common to all the diseases. On this basis specific features of all the diagnostic factors such as *Nidāna, Pūrvarūpa, Rūpa, Upaśaya* etc. of *Jvara* are going to be described in this chapter except *Saṃprāpti* .

Purpose of Nidāna Pañcaka

तस्माद्व्याधीन् भिषगनुपहतसत्त्वबुद्धिर्हेत्वादिभिर्भावैर्यथावदनुबुद्ध्येत॥13॥

Thus, on the basis of the above mentioned factors such as *Nidāna, Pūrvarūpa, Rūpa, Upaśaya* and *Saṃprāpti* , the physician who has perfect intelligence should understand the nature of disease properly.

Cakrapāṇi:

यस्मादिमे निदानादय उक्तेन न्यायेन व्याधिपरीक्षायामुपयुक्ताः, तस्माद्व्याधीन् भिषग् हेत्वादिभिः परीक्षेतेति योजना।- *Nidāna* etc. are the diagnostic aids described here for a specific reason and thus they should be applied by the physician for diagnosing a disease. न च वाच्यं यत्- निदानादीनां मध्ये चेदन्यतमेनापि व्याधिपरिच्छेदं कर्तुं समर्थस्तत् किं पञ्चकाभिधानेनेति; यतो यावन्तो ज्ञानोपाया व्याधीनां ते सर्व एवोपदर्शनीयाः।- It should not be think that when a disease can be diagnosed by even any one of these factors and what is the necessity of describing all of them? The need to describe all these five factors is having specific significance in diagnosing a disease. तत्र यो निदानं विस्मृतवान्, तस्य पूर्वरूपादिभिर्व्याधिः परीक्ष्यते; तथा यत्र च पूर्वरूपादयो विस्मृताः सन्दिग्धा वा, तत्रोपशयेन परीक्षा भवति; एवं कफजत्वसन्देहे ज्वरस्य संप्राप्तिरपि पूर्वाह्णे भुक्तमात्रे वा भवन्ती कफजत्वं गमयतीत्यादि प्रयोजनमनुसरणीयम्- When the patient may not remember the etiological factors (*Nidāna*), then the disease can be diagnosed by means of premonitory symptoms (*Pūrvarūpa*) etc.; Also the premonitory symptoms (*Pūrvarūpa*) may be forgotten or ambiguous, then the disease should be diagnosed by *Upaśaya* (exploratory therapy). At times *Saṃprāpti* also helps in diagnosing the disease. For example: On the basis of the onset of fever in the morning hours and immediately after taking food, it can be known that the fever is caused by the dominance of *Kapha Doṣa.*

तथा पूर्वरूपेणापि लिङ्गसामान्यनिश्चय उक्तः; यदुक्तं- "हारिद्रवर्णं रुधिरं च मूत्रं विना प्रमेहस्य हि पूर्वरूपैः। यो मूत्रयेत्तं न वदेत् प्रमेहं रक्तस्य पित्तस्य हि स प्रकोपः" (चि.अ.6) इति।- The clinical features of a disease can also be known by means of *Pūrvarūpa.* For example:

"When a patient urinates yellow or red colored one without prior symptoms of *Prameha,* it should be diagnosed as *Raktapitta*"– (Ca. Ci. 6 / 54)

तथा लिङ्गनिश्चितेऽपि व्याधौ पूर्वरूपेणासाध्यत्वमुक्तं, यथा- "पूर्वरूपाणि सर्वाणि ज्वरोक्तान्यतिमात्रया। यं विशन्ति विशत्येनं मृत्युर्ज्वरपुरःसरः" (इ.अ.5) इति। तस्मान्निदानादिपञ्चकमभिधातव्यमेव।- *Pūrvarūpa* also indicates the prognosis of a disease. For example:

"If all the premonitory symptoms (*Pūrvarūpa*) will appear in the form of symptomatology of *Jvara* indicates the definite sign of death"

Therefore, it is necessary to describe the *Pañca-Lakṣaṇa Nidāna* which helps in diagnosing a disease

ननु, लिङ्गेन व्याधिः परीक्षणीय इति वचनाल्लिङ्गव्यतिरिक्तो व्याधिरित्युक्तं भवति; तत्र च न लिङ्गसमुदायव्यतिरिक्तो व्याधिरुपलभ्यते, विषमारम्भिविसर्गित्वादयो हि सन्तापसहिता ज्वराः, तथा प्रतिश्यायकासाद्येकादशरूपमेलक एव यक्ष्मा। नैवं, लिङ्गत्वेन शास्त्रे प्रतिपादितानां तदतिरिक्तव्याध्यभावे लिङ्गत्वानुपपत्तेः,- By the statement "Disease should be examined through *Liñga* (clinical features)" suggests that both *Liñga* and *Vyādhi* are different. But it is not true, because the disease is nothing but the group of symptoms. For example: Fever is said that it is the combined manifestation of its symptoms like irregularity in its commencement and cessation along with rise of temperature. Similarly *Rājayakṣma* is the conglomeration of eleven symptoms like *Pratiśyāya, Kāsa* etc. Thus, it is clarified in the scriptures that symptoms do not appear in the absence of disease. वचनं हि- 'विषमारम्भमूलैश्च ज्वर एको निरुच्यते' (नि.अ.8) इति।-It is told that "*Jvara* is known by its irregular onset." विकारश्चेह दोषदूष्यमेलकविशेषो ज्वरादिशब्देनोच्यते। स च दोषदूष्यविशेषात्मा ज्वरोऽरुच्यादिभ्यो दोषदूष्यवैषम्यविशेषेभ्योऽर्थान्तरमेव। न च वाच्यं ज्वरलिङ्गारुच्यङ्गमर्दादिरूपधातुवैषम्यविशेषमेलको ज्वरोऽस्तु, अलं तदतिरिक्तज्वरकल्पनया, लिङ्गलिङ्गिभावश्च समुदायसमुदायिभेदाद्भ-विष्यतीति; यत एवमप्यरुच्यङ्ग-मर्दादिधातुवैषम्यानुगतो धातुवैषम्यविशेषो ज्वररूपोऽवयवीति भिन्न एव वक्तव्यः; जङ्घाबाहुशिरोन्तराध्य-वयवानतिरिक्तमेव शरीरमवयविरूपम्।- *Jvara* is the disease produced by the interaction of vitiated *Doṣa* and *Dūṣya*; whereas *Aruci* (anorexia) etc. are the symptoms are the products of disequilibrium of *Doṣa* and *Dūṣya* and thus are different.

Even if a disease is taken as an aggregate of symptoms, the subject will be different from its characters as *Samudāya* (as a whole) is different from *Samudāyī* (parts aggregated) similar to human body and its parts like *Jañghā, Bāhu, Śiras, Antarādhi* etc.

दुःखमेव व्याधिरिति पूर्वमेव पराकृतं, तेन दुःखरूपत्वाद्व्याधेरवयवित्वं न सम्भवतीति न वाच्यम्।- The argument that disease is nothing but pain and hence it should not have any parts, doesn't stand because identity of misery with disease has been denied earlier. लिङ्गानि तु स्वरूपेण व्याधयो भवन्ति, ते च बोद्धव्यव्याध्यपेक्षया लिङ्गानि भवन्ति। तदुक्तं- 'व्याधयस्ते तदात्वे तु लिङ्गानीष्टानि नामयाः' (नि.अ.8) इति।- Sometimes the symptoms may constitute disease in which they are manifested even then they continue to be called as symptoms only; and it is also cited vide reference Ca. Ni. 8 / 40.

लिङ्गलिङ्गिभावश्च जिज्ञासावशाद्भवति। यद्वक्ष्यति- 'विषमारम्भमूलानां लिङ्गमेकं ज्वरो मतः। विषमारम्भमूलैश्च ज्वर एको निरुच्यते' (नि. अ.8) इति। अस्य चार्थमपस्मारनिदाने प्रकरणागतं व्याख्यास्यामः। तस्मात् सुस्थितं व्याधिगमकत्वं निदानादिपञ्चकस्येत्यर्थः।- The idea of expressing the *Liñga* and *Liñgī* is due to curiosity.

It is said that "Fever is the common symptom of many diseases due to the nature of irregularity in its onset. However *Jvara* is the disease which is known by its irregular onset" - Ca. Ni. 8 / 28. This subject will be discussed in detail in the chapter *Apasmāra Nidāna.*

Thus, the utility of *Pañca Lakṣaṇa Nidāna* in diagnosis is clearly established.

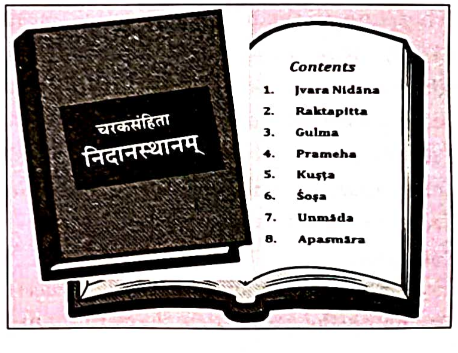
Subject-matter dealt in this Section

इत्यर्थसंग्रहो निदानस्थानस्योद्दिष्टो भवति।
तं विस्तरेणोपदिशन्तो भूयस्तरमतोऽनुव्याख्यास्यामः॥14॥

In this way the subject to be dealt with in *Nidānasthāna* has been mentioned in brief and the details of them will be described in detail hereafter.

Cakrapāṇi:

इतीत्यादौ इति परिसमाप्तौ।- Here the term '*Iti*' refers to after the completion of *Nidāna-Pañcaka*



निदानस्थानस्येति सर्वव्याधिनिदानस्य। अर्थसंग्रह इत्यनेनैव संक्षेपार्थाभिधाने लब्धे उद्दिष्ट इति संक्षेपाभिधायिपदकरणेन संक्षेपस्यापि संक्षेपाभिधानमेतदिति दर्शयति।- '*Nidānasthānasya*' refers to general etiological factors of all the diseases. The term *Arthasañgraha* refers to brief description of *Nidāna-Pañcaka*. Even though the term '*Sañgraha*' conveys the meaning of the brief description, and the intention of stating again another term '*Uddiṣṭa*' suggests that brevity in brief.

तमिति सामान्यनिदानोद्देशम्, अतो निदानोद्देशमात्रतो भूयस्तरमुपदिशन्तो विस्तरेण व्याख्यास्याम इति योजना। तेनैतदतिसंक्षेपकथनापेक्षया प्रपञ्चकथनमेवेह विस्तरशब्दार्थ इति दर्शयति; तेन निदानादीनां यावद्विस्तरकथनमुत्तरत्रोपपन्नं भवति।।- The word '*Taṃ*' refers to brief description of *Sāmānya Nidāna*. This clearly suggests that after brief description, it will be described in detail. Thus, after a brief description of *Nidāna Pañcaka*, the author is going to give their detailed description at the relevant places.

Chronology of Eight Diseases

तत्र प्रथमत एव तावदाद्याँल्लोभाभिद्रोहकोपप्रभवान- ष्टौ व्याधीन्निदानपूर्वेण क्रमेण व्याख्यास्यामः, तथा सूत्रसं ग्रहमात्रं चिकित्सायाः।
चिकित्सितेषु चोत्तरकालं यथोपचितविकाराननुव्याख्यास्यामः॥15॥

Therefore, in the beginning, pathogenesis is explained in this section along the general treatment of the first eight diseases arising through *Lobha* (greed), *Abhidroha* (abuse) and *Kopa* (anger). Details about other diseases will be described in the section *Cikitsāsthāna*.

Cakrapāṇi:

तत्रेत्यादिना ज्वराद्यष्टविधरोगस्य निदानस्थाने कथनं प्रतिजानीते।- Beginning the verse with the term '*Tatra*', the author has described eight types of diseases by starting with *Jvara* in the section *Nidānasthāna*.

प्रथमत एव तावदित्यनेन पश्चाच्चिकित्साभिधेयानर्शः- प्रभृतीन् सूचयति।- By the mention of the word '*Prathamata*', it clearly suggests that initially in this section *Jvara* etc. the only eight diseases are described and in the latter section *Arśas* and the remaining diseases are going to be described.

आद्य नित्यनेन आदौ दक्षाध्वरोद्ध्वंसे उत्पन्ना ये तेषामिह कथनं दर्शयति। यद्यपि च राजयक्ष्मा पृथगेवोत्पन्नः, वचनं हि- 'अतिव्यवायात् पुनर्नक्षत्रराजस्य यक्ष्मा' (नि.अ.8) इति, तथाऽप्यस्य प्राधान्यादिहाभिधानम्।- The term '*Ādyān*' refers to the yore i.e. when the diseases originated due to the disturbance arise in *Yajña* performed by *Dakṣa*. Even though *Rājayakṣma* was originated separately due to "Excessive indulging in sexual activities by the Moon, the king of stars" (Ca. Ni. 8 / 11), it is described here to emphasize its importance.

यद्यपि च दक्षाध्वरोद्ध्वंसोद्भूतानपस्मारान्तानभिधाय पृथगुत्पन्नस्य यक्ष्मणोऽभिधानमुचितं, तथाऽप्युन्मादापस्मारयोरागन्तुत्वेन शोषमप्यभिधायान्तेऽभिधानम्।- Even though it is sensible to explain the diseases up to *Apasmāra* which were originated due to the destruction of *Yajña* performed by *Dakṣa*, the intension of explaining *Rājayakṣma* before them is that it belongs to endogenous. Thus, *Unmāda* and *Apasmāra* which are exogenous disorders are explained in the end.

लोभाभिद्रोहप्रभवानित्यनेन जनपदोद्ध्वंसनीये 'प्रागपि चाधर्मादृते न रोगोत्पत्तिरभूत्' (वि.अ.3) इत्यनेन वक्ष्यमाणानां ज्वरादीनां लोभाभिद्रोहजन्यतां दर्शयति, अनेनाधर्मजत्वं ज्वरादीनामुक्तं भवति।- The statement of the diseases are originated due to greed (*Lobha*), abuse (*Abhidroha*) can be confirmed by the citation of the chapter *Janapadodhvaṃsanīya* that "Without the involvement of unrighteousness the diseases never manifest" (Ca. Vi. 3 / 24). This also suggests that the diseases like *Jvara* etc. are also caused by *Lobha*, *Abhidroha* etc. and the development of fever due to unrighteousness is established.

निदानपूर्वेणेति निदानप्रथमेन।- '*Nidānapūrveṇa*' means due to the description of *Nidāna* in the days of yore.

क्रमेणेति रोगसामान्योक्तनिदानपूर्वरूपरूपोपशयसंप्राप्तिरूपेण। - '*Krameṇa*' means in the order of *Sāmānya Nidāna*, *Pūrvarūpa*, *Rūpa*, *Upaśaya* and *Saṃprāpti* .

अयं च क्रमः क्वचित् प्रयोजनवशाद्बाध्यते; यथाऽत्रैव ज्वरेऽग्रे हि रूपमभिधाय पूर्वरूपमभिधातव्यम् क्रमभेदप्रयोजनं चेह यत्- रूपाण्यत्र प्रतिज्वरमभिधातव्यानि, न तु प्राग्रूपाणि प्रतिज्वरमभिधातव्यानि; तेन सर्वसाधारणत्वात् सर्वमभिधाय प्राग्रूपं सामान्यमभिधातव्यम्- The above mentioned order may be altered sometimes for a specific purpose. For example: In case of *Jvara*, *Rūpa* are described prior to *Pūrvarūpa*, because the clinical features (*Rūpa*) are different from each type of fever, whereas the prodromal symptoms of all the types of fevers are one and the same. Thus, there is no need of describing *Pūrvarūpa* separately for each type of fever and hence those common features have described at the end.

तथा, सूत्रसंग्रहमात्रं चिकित्साया व्याख्यास्याम इति सम्बन्धः।- Here the term '*Vyākhyāsyāmaḥ*' is related to *Sūtrasañgrahamātraṃ Cikitsāyāḥ*. That means the line of treatment has also described in brief.

निदाने च चिकित्साभिधानप्रयोजनं प्रागेवोक्तम्।- The purpose of describing the treatment aspect in the section *Nidānasthāna* has been already mentioned earlier.

सूत्रमिति कृत्वा यत् संग्रहमिति करोति तेन सूत्रस्यापि संक्षेपेणाभिधानं दर्शयति; तथा चिकित्सासूत्रमपीह किंचिन्न वक्तव्यं, यथा-लङ्घनकालयवाग्वादयः।- The term '*Sūtram*' refers to in brief. And thus mentioning the term '*Cikitsāsūtra*' indicates that the treatment modalities also have been described here in brief and some are not mentioned. For example: *Lañghana*, *Kāla*, *Yavāgu* etc.

चिकित्सितेष्वित्यनेनैव चोत्तरकालत्वे लब्धे पुनरुत्तरकालमिति वचनं चिकित्सितस्थानेऽपि ज्वराद्यभिधानोत्तरकालमेव यथोपचितविकाराणां निदानादिकथनं दर्शयति।- Even though the meaning as afterwards has come up by the mention of the word '*Cikitsiteṣu*', the intention of stating another term '*Uttarakāla*' specifies that in *Cikitsāsthāna*, the treatment of various diseases like *Jvara* is going to be described in detail along with their *Nidāna* also.

यथोपचितमिति ये ये उपचिता विकाराः शोथार्शःप्रभृतयस्तान्। किंवा, 'यथाचितम्' इति पाठः, तत्रापि यथाप्रधानमित्यर्थ उन्नेयः।- '*Yathopacitam*' refers to the adjunctive disorders such as *Śotha* (oedema), *Arśas* (hemorrhoids) etc. In place of '*Yathopacitam*', the term '*Yathācitam*' is used in some other manuscripts. Even then it conveys the meaning of according to their importance.

चिकित्सिते च विकाराणां निदानाद्यभिधानं निदानादिनाऽव्यवधानेन प्रतीते विषये चिकित्सा सम्यक् प्रतीयत इत्यभिप्रायेण। अत एव च ज्वरादीनामपि पुनर्निदानाद्यभिधास्यति, इह तु ज्वरादीनां निदानाद्यभिधानं बहुवक्तव्यत्वेन स्थानभेदं कृत्वा कृतम् स्थानभेदकरणेन च चिकित्सावदायुर्वेदे निदानस्यापि ज्ञेयत्वेन प्राधान्यं दर्शयति।।- In the section *Nidānasthāna*, the principle of treatment is also mentioned in brief. Similarly in *Cikitsāsthāna* also diagnostic measures also mentioned in brief along with treatment because both the treatment and diagnosis are interrelated. Without treatment *Nidāna* would be useless and the treatment would be futile without diagnosis. Thus, while describing the treatment of *Jvara* etc. diagnostic aspects have also covered. As the part of *Nidāna* for *Jvara* and other diseases is more and hence those aspects have described in a separate section called *Nidānasthāna* and which indicates the importance of diagnosis in the treatment.

Priority of Fever

इह खलु ज्वर एवादौ विकाराणामुपदिश्यते, तत्प्रथमत्वाच्छारीराणाम्॥16॥

Here *Jvara* is being explained in the beginning because among all the bodily diseases fever invades at first.

Cakrapāṇi:

इह खल्विति अष्टविधव्याधिनिदाने वक्तव्ये।- The term '*Iha Khalu*' means in the context of describing the *Nidāna* of eight types of diseases.

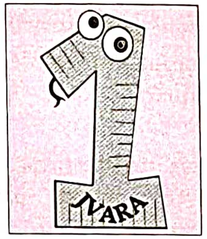
शारीराणा मित्यनेन कामक्रोधादिमानसं रोगं प्रति न ज्वरस्य प्रथमत्वमिति दर्शयति।।- The term '*Śārīrāṇām*' means the diseases related to the body only and not related to psychic disorders like *Kāma, Krodha* etc. *Jvara* comes into existence initially in all the physical diseases and hence it is described first.

Eight Types of Fever

अथ खल्वष्टाभ्यः कारणेभ्यो ज्वरः सञ्जायते मनुष्याणां; तद्यथा- वातात्, पित्तात्, कफात्, वातपित्ताभ्यां, वातकफाभ्यां, पित्तकफाभ्यां, वातपित्तकफेभ्यः, आगन्तोरष्टमात् कारणात्॥17॥

The following are the eight factors responsible for the manifestation of eight types of fever:

1. *Vāta* (due to vitiation of *Vāta*)
2. *Pitta* (due to vitiation of *Pitta*)
3. *Kapha* (due to vitiation of *Kapha*)
4. *Vāta-pitta* (due to vitiation of *Vāta* and *Pitta*)
5. *Vāta-kapha* (due to vitiation of *Vāta* and *Kapha*)
6. *Pitta-kapha* (due to vitiation of *Pitta* and *Kapha*)
7. *Vāta-pitta-kapha* (due to vitiation of *Vāta, Pitta* and *Kapha*)
8. *Āgantuja* (arising accidentally)



Cakrapāṇi:

ज्वरस्य निरूपणीयस्य कारणकृतं भेदमाह- अथेत्यादि।- Beginning the verse with the word '*Atha*', the author has presented the types of fever to be discussed along with their causes.

एतच्च कारणं वातादि सन्निकृष्टम्।- Here *Kāraṇa* means proximate causative factors such as vitiation of *Vāta* and the other *Doṣās*.

मनुष्याणामितिवचनेन गोगजशकुन्यादीनां नावश्यमिदं ज्वराष्टत्वमनुगामीति दर्शयति; तथाहि- हस्त्यादीनां पाकलादयो नाष्टविधाः प्रतिपाद्यन्ते।- The term '*Manuṣyāṇām*' refers to that these eight types of fevers are pertaining to human beings only and not invariably related to cow, elephant, birds etc. Thus, the eight kinds of fevers like *Pākalā* etc. which occur in animals and birds have not described.

आगन्तोरिति वक्तव्ये अष्टमादिति वचनमागन्तोरभिघाता-दिचतुष्कारणभेदेऽप्येकत्वोपदर्शनार्थम् आगन्तुर्हि कारणभेदोत्पन्नोऽप्येकरूप एव, यत आगन्तुः सर्वो व्यथापूर्वमेव भवति; यस्तु तत्र, "कामशोकभयाद्वायुः" (चि.अ.3) इत्यादिना भेदो वक्तव्यः, स वातादिकृत एवेति भावः।।- By mentioning the term '*Āgantoḥ*', it conveys the meaning of the 8th

type fever caused by *Abhighāta*. Even though there are 4 types of *Abhighāta* are mentioned, all the four comes under one type only such as *Āgantuja Kāraṇa*, because pain manifests first in all those types. It is told that "*Vāta* gets aggravated due to *Kāma, Śoka, Bhaya* etc."(Ca. Ci. 3 / 115). That means even though *Āgantuja roga* may be developed different factors like *Kāma, Śoka, Bhaya* etc. and all of them leads to vitiation of *Vāta* only. Thus, even though there are 4 types of *Abhighāta*, all of them comes under one type known as *Āgantuja*.

Specific Factors of Disease

तस्य निदानपूर्वरूपलिङ्गोपशयविशेषाननुव्याख्यास्यामः॥18॥

Here onwards the etiological factors (*Nidāna*), premonitory symptoms (*Pūrvarūpa*), signs and symptoms (*Liṅga*), followed by a clinical trial useful for the differential diagnosis (*Upaśaya*) of the fever etc. is going to be explained in detail.

Cakrapāṇi:

तस्येत्यादौ तस्येति ज्वरस्य।- Here the term '*Tasya*' refers to *Jvara*.

विशेषानिति निदानादिभिः प्रत्येकं संबध्यते।- '*Viśeṣān*' is pertaining to all the factors like *Nidāna* etc. That means initially specific features of *Nidāna, Pūrvarūpa, Rūpa* etc. of *Jvara* are going to be explained.

निदानादिविशेषाश्चेह रोगान्तररक्तपित्ताद्यपेक्षया तथा परस्परं वातादिज्वरापेक्षया च यथासंभवं बोद्धव्याः।- '*Nidānādi Viśeṣa*' means the knowledge of manifestation of *Jvara* how it happens when compared with other diseases like *Raktapitta* etc. and also different types of *Jvara* such as *Vāta-jvara* and *Pitta-jvara* etc.

तेन पूर्वरूपविशेष इह रक्तपित्तादिपूर्वरूपापेक्षया बोद्धव्यः, पूर्वरूपस्य विशेषेणेहानभिधानात्।- If there is no description about the nature of complete *Pūrvarūpa*, the nature of fever should be known from the nature of *Raktapitta* etc. ?

उपशयविशेषानभिधानं च निदानविशेषाभिधानादेव लभ्यते, यतो निदानविपर्ययेणोपशयमभिधास्यति।- If *Upaśaya* is not described then it should be inferred from the causative factors that the factors which are contrary to *Nidāna* are the *Upaśaya*.

पूर्वरूपं चेह विशिष्टमव्यक्तलिङ्गविशेषरूपमेव ज्ञेयम्- The *Pūrvarūpa* should be taken as the typical features which are actually un-manifested clinical features.

संप्राप्तेस्तु वक्ष्यमाणाया इहाप्रतिज्ञानं, तस्याः सर्वरोगे संप्राप्तिभेदाभिधाने च कथितत्वात्, तथा निदानादिवत् संप्राप्तेर्व्याधिबोधनं प्रत्यप्रधानत्वाच्च; यश्च संप्राप्तिभेदोऽभिधातव्यः स सर्वरोगसाधारण एव; भेदस्तु तस्या वातादिदोषमात्रकृत एव, वातादिभेदश्च निदानभेद एव। अन्ये तु ब्रुवते- संप्राप्तिं नाभिधास्यत्येवायं, यदेतत् 'स यदा प्रकुपितः' इत्याद्यभिधास्यति, तन्निदानरूपवातादिधर्मकथनमिति कृत्वा निदानान्तर्गतमेव।।- *Saṃprāpti* is not described here, as it is mentioned in the description of each disease and moreover it is not so important in diagnosing a disease as *Nidāna* and the others do, and it is also almost common for all the diseases.

It is being covered under etiology itself as it becomes specific on the basis of *Doṣās* like *Vāta* etc. Some other *Ācāryās* opined that there was no need to describe the *Saṃprāpti* separately, as it discussed in the verse "*Sa Yadā Prakupitaḥ*". It includes under etiology itself.

Vāta-jvara Nidāna

रूक्षलघुशीतवमनविरेचनास्थापनशिरोविरेचनातियोगव्यायामवेगसन्धारणानशनाभिघातव्यवायोद्वेगशोकशोणितातिषेकजागरणविषमशरीरन्यासेभ्योऽतिसेवितेभ्यो वायुः प्रकोपमापद्यते॥19॥

The following are the factors responsible for the aggravation of *Vāta Doṣa*.

- Excessive intake of dry, light and cold substances (*Rūkṣa, Laghu, Śīta Atiśevana*)
- Excessive conduction of evacuative therapies like emesis, purgation, decoctive enema, errhine etc. (*Vamana, Virecana, Āsthāpanavasti, Śirovirecana Atiyoga*)
- Excessive exercises (*Ativyāyāma*)
- Suppression of natural urges (*Vegasandhāraṇa*)
- Fasting (*Anaśana*)
- Injury (*Abhighāta*)
- Excessive indulgence in sex (*Ativyavāya*)
- Anxiety (*Udvega*)
- Grief (*Śoka*)
- Excessive bloodletting (*Śoṇita Atiseka*)
- Night vigil (*Jāgaraṇa*)
- Keeping the body parts in irregular postures for a longer period (*Viṣama Śārīra Āsevana*)

Cakrapāṇi:

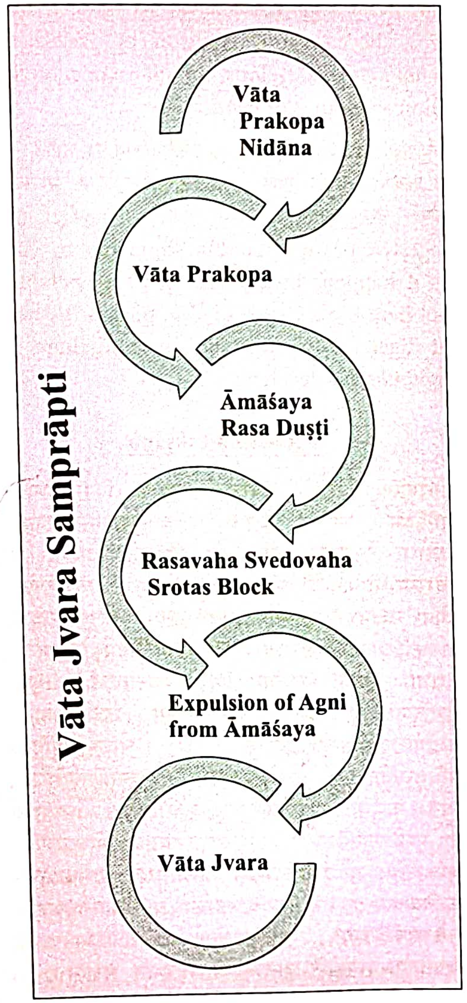
रूक्षेत्यादि। वातप्रकोपणं प्रति रूक्षस्य प्रधानत्वेनाग्रेऽभिधानं, रूक्षो हि गुणो वातगुणेषु प्रधानम्- Since the substances which are possessing *Rūkṣa Guṇa* is chief in aggravating *Vāta* and also *Rūkṣa Guṇa* is the most important one among all the attributes of *Vāta*, it is described at first.

आस्थापनं यद्यपि वातहरमुक्तम्- "आस्थापनानुवासनं तु खलु सर्वोपक्रमेभ्यो वातविकारेषु प्रधानम्" (सू.अ.20) इति वचनात्, तथाऽपीहास्थापनस्यातियोगो वातहेतुरुक्त एवेति न दोषः। वचनं हि- "उत्क्लेशाग्निवधौ स्नेहान्निरूहात् पवनाद्भयम्" (सि.अ.4) इति। निरूहश्चानुवासनं कृत्वा युक्त एव, मात्राकृतश्चसाधारणवातहर इति सिद्धान्तः।।- It is quoted that "*Āsthāpanavasti* and *Anuvāsanavasti* are the best therapeutic measures in alleviating *Vāta* disorders" (Ca. Su. 20 / 19). Even though *Āsthāpanavasti* has been mentioned as the alleviator of *Vāta*, it is not wrong to mention that aggravation of *Vāta* is due to the excessive conduction of *Āsthāpanavasti*. There is actually no contradiction in stating as above. "Excessive administration of *Snehavasti* leads to excitement of *Kapha, Pitta* and suppression of digestive power and *Nirūhavasti* leads to aggravation of *Vāta*" (Ca. Si. 4 / 50). Thus, it is appropriate to administer *Āsthāpanavasti* after conducting *Anuvāsanavasti* in a proper dosage in alleviating *Vāta*. This is the principle.

Vāta-jvara Saṃprāpti

स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा सह मिश्रीभूयाद्यमाहारपरिणामधातुं रसनामानमन्ववेत्य रसस्वेद वहानि स्त्रोतांसि पिधायाग्निमुपहत्य पक्तिस्थानादूष्माणं बहिर्निरस्य केवलं शरीरमनुप्रपद्यते, तदा ज्वरमभिनिर्वर्तयति॥20॥

The *Vāyu*, thus aggravated by the above factors reaches *Āmāśaya* and gets mixed up with *Rasa Dhātu* (the first tissue of transformation of food) along with *Agni* (*Ūṣma*) present in *Āmāśaya* causes the obstruction of *Rasavaha* and *Svedavaha Srotases* (channels carrying *Rasa-dhātu* and sweat) and thereby suppresses the activities of *Agni* which results in the expulsion of heat from the site of digestion and spreads all over the body and ultimately manifests *Jvara* (fever).



Cakrapāṇi:

स यदेत्यादिना संप्राप्तिमाह।- Beginning the verse with the term '*Sa Yadā*', here the author has presented *Vāta-jvara Saṃprāpti* .

यदेति वचनादेवंकुपितोऽपि वायुर्यदाऽऽमाशय प्रवेशादिसंप्राप्तियुक्तो भवति तदैव ज्वरं करोति, नान्यदेति दर्शयति।- Whenever *Vāta* gets aggravated due to the above mentioned factors and there by entering into *Āmāśaya* then only, *Vāta-jvara* manifests and it clearly suggests that it doesn't happens by no other means.

प्रविश्यामाशयमित्यनेन ज्वरकर्तुर्दोषस्यामाशयदूषकत्वं दर्शयति। अत एव सर्वज्वरेष्वामाशयविशुद्ध्यर्थं लङ्घनमुत्सर्गतो वदन्ति।- The term '*Praviśyāmāśaya*' suggests that the *Āmāśaya* becomes contaminated by means of the *Doṣās* responsible for manifestation of fever. Thus, it is advised for fasting in the beginning in all types of fever for the purification of *Āmāśaya*.

यद्यपि चामाशयप्रवेशादेवोष्मणाऽपि मिश्रत्वं लभ्यत एव, यत आमाशय एव वह्निस्थानं, "नाभिस्तनान्तरं जन्तोरामाशय इति स्मृतः" (वि.अ.2) इति वचनात्, तथाऽपि वह्निस्थानस्यामाशयैकदेशत्वेनामाशयप्रवेशेऽपि नावश्यं ग्रहणीरूपवह्निस्थानदुष्टिर्विशेषेण लभ्यत इति;- By stating that the vitiated *Vāta Doṣa* enters into *Āmāśaya* itself suggests that it gets mixed with digestive fire as it is the site of fire and it is also clear by the mentioning the site of *Āmāśaya* in between the chest and naval region (C. Vi. 2 / 17). Yet to clarify that the vitiated *Doṣa* gets mixed with the fire which is confined to *Āmāśaya* only and is not necessarily disturb the *Agni* present in the region of *Grahaṇī*.

अत एवोक्तम्- ऊष्मणा सह मिश्रीभूयेति।- Thus, the words like "*Ūṣmṇā Saha Miśrībhūyāt*' have been specifically used.

रसनामानमित्युच्यमाने आहाररसेऽपि मधुररसादौ प्रसक्तिः

स्यात्, अत उक्तम्- आहारपरिणामधातुमिति; आहारपरिणामभवो धातुराहारपरिणामधातुः, तमिति।- The term '*Rasa*' also refers to tastes like sweet etc. which are present in the food. In order to specify the term *Rasa* as a product formed after the digestion of food, the author has mentioned words like '*Āhāra Pariṇāma Dhātu*'.

आहारपरिणामधातुत्वं च परम्परया रक्तादिष्वप्यस्तीत्याह- आद्यमिति; प्रथममित्यर्थः।- By the mention of the words '*Āhāra Pariṇāma Dhātu*' can also refers to the other bodily tissues like *Rakta* etc. and thus to confine it only for *Rasa Dhātu*, another term '*Ādyam*' has been specifically used.

रसमिति वक्तव्ये रसनामानमिति यत् करोति तेन रसतीति रस इति व्युत्पत्तिमात्रेण रक्तादिषु रससंज्ञां निषेधयति, यत्रैव रससंज्ञा रूढा तं ग्राहयति; एवमन्यत्रापि च यत् पदमधिकार्थमिह प्रतीयते तत् स्पष्टार्थमेव, यतस्त्रिविधशिष्यबुद्धिहितमेव विस्पष्टार्थं तन्त्रं युज्यते। अन्विति यथोक्तक्रमेण। अवेत्येति गत्वा।- Etymologically the term *Rasa* (to go or circulate) denotes all the bodily tissues because of their continuous transformation. However, the word *Rasa* is used here to mean *Āhārarasa* as it is widely used in the same sense. In some other places also words having more than one meaning are used and for better understanding by all the three types of intellectuals (High, Medium and low), the author has explained in detail.

पिधायेति अवरुध्य।- The term '*Pidhāya*' means obstruction

पक्तिस्थानात् पाचकाग्निस्थानात्।- *Paktisthāna* means the site of digestive fire.

ऊष्माणमिति पाचकवह्निम्- *Ūṣma* means the heat of digestive fire.

बहिरिति पक्तिस्थानव्यतिरिक्तशरीरे।- *Bahiḥ* means the entire body excluding the site of digestive fire.

यद्यपि चोष्माणं निरस्येतिवचनादेव पक्तिस्थानादिति लभ्यते, तथाऽपि पक्तिस्थानादितिवचनेन पक्तिस्थानात् कृत्स्नस्य वह्नेर्निरसनं दर्शयति, इह चोष्मशब्देन पाचकाग्निं व्यपदिशन् पाचकस्य वह्नेरूष्मरूपतां दर्शयति, बाह्यवह्निसदृशज्वालाकरं पित्तं निषेधयति।- The vitiated *Doṣās* kicks out the heat from the site of digestive fire. Usage of the term *Ūṣmā* in the present context indicates that the heat arises by *Pācakāgni* only but it doesn't represent *Pitta* which causes burning sensation similar to flames of external fire.

अत एव च वह्नेर्निरसनादग्निमान्द्यं ज्वरे दर्शितं भवति।- It is because of expulsion of *Pācakāgni*, *Agnimāndya* develops, which is one of the clinical features of *Jvara*.

वायुश्चात्रातिवृद्धत्वेन वह्नेर्निरासकः, तेनाग्निदीप्तिं न करोति; यत्र हि प्रेरकमात्रो भवति वायुस्तत्र वह्नेर्वृद्धिं करोति; यथा- मेदस्विनः कोष्ठे चरन् वायुरग्निवृद्धिकरो भवति।।- In fact the digestive power should be stimulated by *Vāta* as it happens in the case of obese persons, but here the aggravated *Vāta* pushes the heat of digestive fire from its site and there by *Agnimāndya* develops

Vāta-Jvara Lakṣaṇa

तस्येमानि लिङ्गानि भवन्ति; तद्यथा- विषमारम्भविसर्गित्वम्, ऊष्मणो वैषम्यं, तीव्रतनुभावानवस्थानानि ज्वरस्य, जरणान्ते दिवसान्ते निशान्ते घर्मान्ते वा ज्वरस्याभ्यागमनमभिवृद्धिर्वा, विशेषेण परुषारुणवर्णत्वं नखनयनवदनमूत्रपुरीषत्वचामत्यर्थं क्लृप्तीभावश्च; अनेकविधोपमाश्चलाचलाश्च वेदनास्तेषां तेषामङ्गावयवानां; तद्यथा- पादयोः सुप्तता, पिण्डिकयोरुद्वेष्टनं, जानुनोः केवलानां च सन्धीनां विश्लेषणम्, ऊर्वोः सादः, कटीपार्श्वपृष्ठस्कन्धबाह्वंसोरसां च भग्नरुग्णमृदितमथितचटितावपाटितावनुन्नत्वमिव, हन्वोश्चाप्रसिद्धिः, स्वनश्च कर्णयोः, शङ्खयोर्निस्तोदः, कषायास्यता आस्यवैरस्यं वा, मुखतालुकण्ठशोषः, पिपासा, हृदयग्रहः, शुष्कच्छर्दिः, शुष्ककासः, क्षवथूद्गारविनिग्रहः, अन्नरसखेदः, प्रसेकारोचकाविपाकाः, विषादजृम्भाविनामवेपथुश्रमभ्रमप्रलापप्रजागररोमहर्षदन्तहर्षाः, उष्णाभिप्रायता, निदानोक्तानामनुपशयो विपरीतोपशयश्चेति वातज्वरस्य लिङ्गानि भवन्ति॥21॥

The following are the clinical features of *Vāta-jvara*:

- ❑ Irregularity in commencement and cessation of fever (विषमारम्भविसर्गित्वम्,)
- ❑ Irregularity in temperature (ऊष्मणो वैषम्य)
- ❑ Irregularity in severity and mildness of fever (तीव्रतनुभावानवस्थानानि ज्वरस्य)
- ❑ Onset or increase of fever at the end of digestion, end of the day, end of the night and at the end of summer i.e. during rainy season (जरणान्ते दिवसान्ते निशान्ते घर्मान्ते वा ज्वरस्याभ्यागमनमभिवृद्धिर्वा,)
- ❑ Especially there will be roughness and redness in the nails, eyes, face, urine, stools and skin (विशेषेण परुषारुणवर्णत्वं नखनयनवदनमूत्रपुरीषत्वचामत्यर्थं)
- ❑ Retention of urine and stools (मूत्रपुरीष क्लृप्तीभावश्च)
- ❑ Different types of shifting and localized pains occur in various parts of the body such as numbness in the feet (पादयोः सुप्तता); cramps in the calf muscles (पिण्डिकयोरुद्वेष्टनं)
- ❑ Feeling of separation of knee joint as well as other joints (जानुनोः केवलानां च सन्धीनां विश्लेषणम्)
- ❑ Feeling of exhaustion in the thighs (ऊर्वोः सादः)
- ❑ Various types of pains like breaking, bursting, grinding, churning, cracking and twisting in the hip, flanks, back, shoulders, arms, scapular region and chest (कटीपार्श्वपृष्ठस्कन्धबाह्वंसोरसां च भग्नरुग्णमृदितमथितचटितावपाटितावनुन्नत्वमिव)
- ❑ Stiffness in the jaws (हन्वोश्चाप्र सिद्धिः)
- ❑ Tinnitus (स्वनश्च कर्णयोः) → Gunjan sound in Ear
- ❑ Pricking pain in the temporal region (शङ्खयोर्निस्तोदः)
- ❑ Astringent taste or bad taste in the mouth (कषायास्यता आस्यवैरस्यं वा)
- ❑ Dryness of mouth, palate and throat (मुखतालुकण्ठशोषः)
- ❑ Thirst (पिपासा)
- ❑ Spasm of the heart (हृदयग्रहः) → disfunc / discomfort
- ❑ Dry vomiting (शुष्कच्छर्दिः) → like vomiting but not com...
- ❑ Dry cough (शुष्ककासः)
- ❑ Restraining the urge of sneezing and belching (क्षवथूद्गारविनिग्रहः)
- ❑ Dislike for the essence of food (अन्नरसखेदः) not trupti whatever you eat like doing Jun
- ❑ Salivation, anorexia and indigestion (प्रसेकारोचकाविपाकाः)
- ❑ Sadness, yawning, bending down of the body, tremors, exhaustion, giddiness, delirium, night vigil, horripilation and morbid sensitiveness of the teeth
- ❑ (विषादजृम्भावि नामवेपथुश्रमभ्रमप्रलापप्रजागररोमहर्षदन्तहर्षाः)
- ❑ Desire towards hot substances (उष्णाभिप्रायता)
- ❑ It aggravates the condition due to the intake of substances mentioned as factors; and reduces the symptoms due to intake of opposite the above substances (निदानोक्तानामनुपशयो विपरीतोप शयश्चेति).

Cakrapāṇi:

लिङ्गान्याह- तद्यथा विषमेत्यादि।- Beginning the verse with the words '*Tasya Viṣama*', the author has presented the clinical features of *Vāta-jvara*.

तदिति सामान्येन स्त्रीलिङ्गपुंलिङ्गनपुंसकलिङ्गवक्ष्यमाणरूपप्रत्यवमर्शकं, सर्वलिङ्गप्रत्यवमर्शो हि तदिति सर्वनाम

युक्तम्।- In general the word '*Tat*' denotes all the three types of genders like feminine, masculine and neutral. Thus, the usage of the pronoun '*Tat*' is most ideal to denote all the three genders.

यथेति उदाहरणे।- The word '*Yathā*' refers to for example.

आरम्भ उत्पादः, विसर्गो मोक्षः, तौ विषमौ यस्य स विषमारम्भविसर्गी; विषमत्वं च कदाचिच्छिरो गृहीत्वा भवति, कदाचित् पृष्ठं, कदाचिज्जङ्घे इत्यादि; एवं मोक्षोऽपि कदाचिच्छिरोऽग्रे मुच्यते इत्यादि; किंवा, ज्वरारम्भमोक्षकालानवस्थितत्वमेव वैषम्यम्।- *Ārambha* refers to commencement. *Visarga* refers to cessation. '*Tau Viṣamau*' means irregularity in commencement as well as in the cessation. The irregularity (*Viṣamatva*) in relation to body parts is that the onset and stoppage of fever can begin from the head or back or thighs. or the time of onset and remission of fever is also irregular.

ऊष्मणो वैषम्यमिति क्वचिच्छरीरप्रदेशे महानूष्मा, क्वचिन्मन्द इत्यादि।- '*Ūṣmaṇo Vaiṣamya*' means irregularity in temperature of body parts. This means that the temperature is higher in some parts of the body and lower in other parts.

तीव्रतनुभावानवस्थानानीति तीव्रभावस्तनुभावश्च ज्वरस्य कालाप्रतिनियत इत्यर्थः। एतत्सर्वं वायोरनवस्थितत्वेनोपपन्नम् यच्च वायोर्जरणान्तदिवसान्तादिषु बलवत्कार्यकर्तृत्वमुक्तं, तदपि प्रायिकत्वेन ज्ञेयम् अन्यथा, एतदेवारम्भादिवैषम्यं न स्यात्। यदि कालविशेषे जरणान्तादौ शरीरप्रदेशविशेषे च जङ्घादौ प्रतिनियमेन वातकोपः स्यात्, तदा शरीरप्रदेशविशेषे वातस्थाने जङ्घादौ कालविशेषे जरणान्तादौ च वातप्रकोपः प्रायिको ज्ञेयः। एतमेव प्रायिकवातकालमाश्रित्याह- जरणान्त इत्यादि।- Irregularities in body temperature such as of low and high at different times are due to the instability of *Vāta*. Even though it is cited that the intensity of *Vāta* is more at the end of digestion, end of the day etc., it happens mostly and not always, otherwise this sort of irregularities could not happen.

In short it can be said that perhaps the deformity of *Vāta* is responsible for the irregularity of temperature with respect to time such as at the end of digestion etc. as well as in relation to body parts like thighs.

घर्मान्त इति प्रावृषि मुक्तिभाववतो ज्वरस्य सततकादेरभ्यागमनं, नित्यानुषक्तस्य त्वतिवृद्धिरिति व्यवस्था।- '*Gharmānta*' refers to at the end of summer i.e. early period of rainy season (*Prāvṛdṛtu*). During this period the types of fever having the periodicity like *Satata* etc. manifests. '*Nityānuṣaktasya*' refers to excessive aggravation.

परुषारुणत्वं च नखादिष्वेव प्रव्यक्तमुपलभ्यत इति कृत्वा नखादय इहोच्यन्ते।- Since roughness and redness are seen more in the nails etc., thus the author has mentioned the term '*Nakhādaya*'

त्वग्ग्रहणेनैव वदनग्रहणे लब्धेऽपि वदनग्रहणं वदनत्वचि विशेषेण परुषत्वादिदर्शनार्थम्।- Even though the word '*Tvak*' conveys the meaning of *Vadana* (face), the mentioning of the term *Vadana* again is to convey that the skin over the face becomes more rough when compared with the skin of the rest of the body.

क्लृप्तीभावः अप्रवृत्तिः, सा च योग्यतया मूत्रपुरीषयोरेव नखादिषूक्तयोर्मन्तव्या; किंवा, क्लृप्तीभावो भेदः स्फुटनमिति यावत्; स च नखादीनाम्। The term '*Kluptībhāvaḥ*' is related to *Mūtra, Purīṣa* as well as *Nakha* etc. as it conveys the following two different meanings.

1. *Kluptībhāva= Apravṛtti* (absence of stimulus or retention). Retention of urine or stools.
2. *Kluptībhāva= Sphuṭhana* (cracking). Cracking of nails etc.

चलाश्चकाश्चिद्वेदना अचलाश्च काश्चिन्नित्यानुषक्तत्वेनेति चलाचलाः; किंवा अत्यर्थं चलाश्चलाः।- Due to excessive aggravation of *Vāta* the pain may be confined to one place or having shifting from one place to other place and thus the author has used the word '*Calācalā*'. It also means the pain is mostly unstable.

पिण्डिका जान्वधो ज़ङ्घामध्यमांसपिण्डिका।- *Piñḍikā* means globular fleshy swelling beneath the knee and middle of calf- muscle.

भग्नं किंचिदवशेषेण च्छिन्नं, रुग्णं किंचिच्छिन्नं, मृदितं पार्श्वविमोटितम्, अवपाटितम् एकदेशोत्पाटितम्, अवनुन्नं प्रेरितम्; एषां च भग्नादीनां लोकत एवार्थावगतिः, यतो लौकिकैरेवैते शब्दाः प्रसिद्धत्वेन तत्र तत्र शास्त्रेऽभिधीयन्ते।- *Bhagna* means cutting off mostly except a small portion; *Rugna* means cutting off only a small portion; *Mṛdita* means twisted laterally; *Avapāṭita* means laceration in any one of the parts. *Avanunna* means pushed. The real meaning of all the terms *Bhagna* etc. should be known from the common man as they are being used commonly in the society. Such words are used in the treatises because of their popularity.

हन्वोरप्रसिद्धिरिति हन्वोः स्वव्यापाराकरणम्।- '*Hanvoraprasiddiḥ*' means unable to perform normal functions of lower jaw.

आस्यवैरस्यमिति अरसज्ञता।- '*Āsyavairasya*' means inability in perceiving taste

अन्नरसखेदः अन्नरसे खेदोऽवसादोऽन्नरसखेदः, सर्वरसेष्वनिच्छेत्यर्थः।- '*Annarasakhedaḥ*' means dislike towards food or aversion towards all the tastes

अरुचिस्तु वक्ष्यमाणा वक्त्रे प्रविष्टान्नानभ्यवहरणाद्वोद्धव्या।- '*Aruci*' refers to unable to swallow the food even it is put in the mouth.

उष्णाभिप्रायता उष्णप्रियता।- '*Uṣṇābhiprāyatā*' means desire towards hot substances.

निदानोक्तानामनुपशय इति वचनेनैव विपरीत उपशयोऽर्थलब्धोऽपि स्पष्टार्थमुच्यते; किंवा, अर्थापत्तेरनैकान्तिकत्वेन उच्यते;- Even though by the mentioning of '*Nidanoktānāmanupaśaya*' (निदानोक्तानामनुपशय)' itself infers that the factors which are opposite them are *Upaśaya*, the same has been clearly mentioned by stating '*Viparītopaśayasca*' (विपरीतोपशयश्च), because the implied meanings cannot always be true. At times the circumstantial inference (*Arthāpatti*) may be misleading.

यथा- नवज्वरे दिवास्वप्ने प्रतिषिद्धेऽर्थापत्त्या पुराणज्वरे दिवास्वप्नः प्राप्नोति, अथ च तत्र दिवास्वप्नो न विहित इत्यर्थापत्तेरनैकान्तिकत्वं वदन्ति।- For example: By the statement of "Day sleep is contraindicated in acute fever", it may be understood as "Day sleep is indicated in chronic fever" based on circumstantial inference (*Arthāpatti*). In fact, sleeping in daytime is not advisable in both the conditions.

निदानोक्तानामित्यत्रोक्तग्रहणाद्यदेव निदानत्वेनोक्तं तस्यै-वानुपशयित्वं निदर्शयति न पुनर्यस्यापाततो निदानत्वं प्रतिभाति; तेन, मदात्ययादौ मद्यादेर्निदानत्वेन प्रतीयमानस्यापि उपशयित्वमेव।।- '*Nidānoktānām*' means whatever the causative factors mentioned in the etiology of a particular disease should be taken as '*Anupaśaya*' and not the other temporary causes. In the light of the above fact the use of alcohol in the management of intoxication which is caused by its consumption is advisable.

Pitta-jvara Nidāna

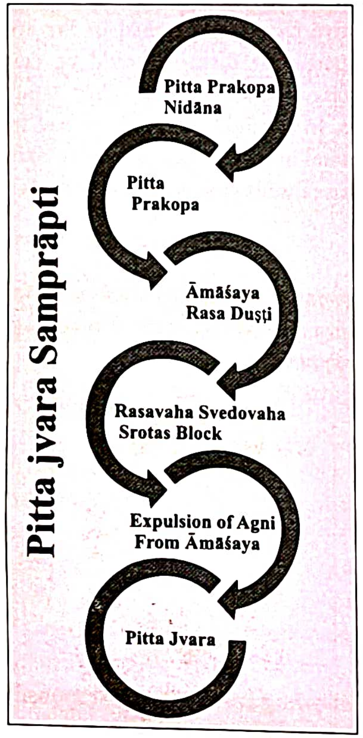
उष्णाम्ललवणक्षारकटुकाजीर्णभोजनेभ्योऽतिसेवितेभ्य स्तथा तीक्ष्णातपाग्निसन्तापश्रमक्रोधविषमाहारेभ्यश्च पित्तं प्रकोपमापद्यते॥22॥

The following are the factors responsible for the aggravation of *Pitta Doṣa*.

- ❑ Excessive intake of hot, sour, saline, alkaline, pungent substances; and also intake of food during the state of indigestion (उष्णाम्ललवणक्षारकटुकाजीर्ण-भोजनेभ्योऽतिसेवितेभ्य)
- ❑ Exposure to sharp sunrays, heat of fire, exhaustion, anger; and irregular food habits (तीक्ष्णातपाग्निसन्तापश्रमक्रोधविषमाहारेभ्यश्च)

Pitta-jvara Samprāpti

तद्यदा प्रकुपितमामाशयादूष्माणमुपसृज्याद्यमाहारपरिणामधातुं रसनामानमन्ववेत्य रसस्वेदवहानि स्रोतांसि पिधाय द्रवत्वादग्निमुपहत्य पक्तिस्थानादूष्माणं ब हिर्निरस्य प्रपीडयत् केवलं शरीरमनुप्रपद्यते, तदा ज्वरम भिनिर्वर्तयति॥23॥



The *Pitta*, thus aggravated by the above factors reaches *Āmāśaya* and comes in contact with *Agni* and then gets mixed up with *Rasa Dhātu* and causes the obstruction of channels carrying *Rasa-dhātu* and sweat and thereby suppresses the activities of *Agni* due to liquid nature of *Pitta* which results in the expulsion of heat from the site of digestion and spreads all over the body and ultimately manifests *Jvara* (fever).

Pitta-jvara Lakṣaṇa

तस्येमानि लिङ्गानि भवन्ति; तद्यथा- युगपदेव केवले शरीरे ज्वरस्याभ्यागमनमभिवृद्धिर्वा भुक्तस्य विदाहकाले मध्यन्दिनेऽर्धरात्रे शरदि वा विशेषेण, कटुकास्यता, घ्राणमुखकण्ठौष्ठतालुपाकः, तृष्णा, मदो, भ्रमो, मूर्च्छा, पित्तच्छर्दनम्, अतीसारः, अन्नद्वेषः, सदनं, खेदः, प्रलापः, रक्तकोठाभिनिर्वृत्तिः शरीरे, हरितहारिद्रत्वं नखनयनवदनमूत्रपुरीषत्वचाम्, अत्यर्थमूष्मणस्तीव्रभावः, अतिमात्रं दाहः, शीताभिप्रायता, निदानोक्तानुपशयो विपरीतोपशयश्चेति पित्तज्वरलिङ्गानि भवन्ति॥24॥

The following are the clinical features of *Pitta-jvara:*

- ❑ Commencement and aggravation of fever takes place at a time in all over the body; and especially during the process of digestion, noon hours, midnight and also during autumn season (युगपदेव केवले शरीरे ज्वरस्याभ्यागमनमभिवृद्धिर्वा भुक्तस्य विदाहकाले मध्यन्दिनेऽर्धरात्रे शरदि वा विशेषेण)
- ❑ Feels pungent taste in the mouth (कटुकास्यता)
- ❑ Inflammation in the nose, mouth, throat, lips and palate (घ्राणमुखकण्ठौष्ठतालुपाकः)
- ❑ Thirst (तृष्णा); Intoxication (मद);

Giddiness (भ्रम); Syncope (मूर्च्छा); Bilious vomiting (पित्तच्छर्दन); Diarrhea (अतीसारः); Aversion towards food (अन्नद्वेषः); Lassitude (सदनं); Depression (खेदः); Delirium (प्रलापः)

- ❑ Appearance of large round reddish color patches on the body (रक्तकोठाभिनिर्वृत्तिः शरीरे)
- ❑ Appearance of greenish or yellowish color in the nails, eyes, face, urine, faeces and the skin (हरितहारिद्रत्वं नखनयनवदनमूत्रपुरीषत्वचाम्)
- ❑ Hyperpyrexia (अत्यर्थमूष्मणस्तीव्रभावः)
- ❑ Excessive burning sensation (अतिमात्रं दाहः)
- ❑ Desire towards cold substances (शीताभिप्रायता)
- ❑ It aggravates the condition due to the intake of substances mentioned as factors; and reduces the symptoms due to intake unlike the above substances (निदानोक्तानुपशयो विपरीतोपशयश्चेति)

Cakrapāṇi:

उष्णेत्यादिना पित्तज्वरमाह- Beginning the verse with the term '*Uṣṇa*', the author has presented *Pitta-jvara Nidāna.*

तद्यथेत्यादि।- पूर्ववद्व्याख्येयम्।- The terms '*Tat*' and '*Yathā*' should be known by the explanation given as earlier.

द्रवत्वादग्निमुपहत्येतिवचनादुष्णस्यापि पित्तस्य द्रवत्वेनाग्निविपरीतेन गुणेनाग्निहन्तृतां दर्शयति।- From the statement "*Pitta* calms *Agni* by its liquid nature", it can be understood that even though *Pitta* is hot, its fluidity is the opposite of *Agni* and thus it suppresses *Agni*.

वक्ष्यति हि ग्रहण्यध्याये- "आप्लावयद्धन्त्यनलं जलं तप्तमिवानलम्" (चि.अ.15) इति।- It is clearly told in the chapter *Grahaṇī Cikitsā* that "Even though *Pitta* is hot it afflicts *Agni*, similar to that of hot water which can extinguish the fire" – (Ca. Ci. 15 / 65)

बहिर्निरस्य प्रपीडयदितिवचनेन पित्तज्वरे वातज्वर इव न सहसा वह्निक्षेपणं भवति, किन्तु शनैः स्तोकक्रमेणेति दर्शयति। युगपदेवेति न वैषम्येण। अभ्यागमनमभिवृद्धिर्वेति च पूर्वेण युगपदेवेत्यादिना परेण च विशेषेणेत्यन्तेन च ग्रन्थेन सम्बध्यते। कोठाभिनिर्वृत्तिः शरीर इति च्छेदः।।- Expulsion of *Agni* doesn't takes place suddenly in case of *Pitta-jvara* as happens in *Vāta-jvara*. Here the heat expels slowly, gradually and lesser in quantity.

'*Yugapadeva na Vaiṣamyeṇa*' means not by simultaneous vitiation. The commencement and raise of temperature happen as mentioned earlier but the specific nature of fever differs.

It is to be understood that the term *Koṭhābhinirvṛtti* is related to *Śārīra* and thus up to the word *Śārīra* is related to the previous sentence, and there onwards it is related to the next sentence.

Kapha-jvara Nidāna

स्निग्धगुरुमधुरपिच्छिलशीताम्ललवणदिवास्वप्नहर्षाव्यायामेभ्योऽतिसेवितेभ्यः श्लेष्मा प्रकोपमापद्यते॥25॥

The following are the factors responsible for the aggravation of *Kapha Doṣa*.

- ☐ Excessive intake of unctuous, heavy, sweet, viscous, cold, sour and saline substances (स्निग्धगुरुमधुरपिच्छिलशीताम्ललवणाअतिसेवन)
- ☐ Excessive day sleep, delightfulness, non-exertion (दिवास्व प्नहर्षाव्यायाम)

Kapha-jvara Saṃprāpti

स यदा प्रकुपितः प्रविश्यामाशयमूष्मणा सहमिश्रीभूयाद्यमाहारपरिणामधातुं रसनामानमन्ववेत्य रसस्वेदवहानि स्त्रोतांसि पिधायाग्निमुपहत्य पक्तिस्थानादूष्माणं ब हिर्निरस्य प्रपीडयन् केवलं शरीरमनुप्रपद्यते, तदा ज्वरम भिनिर्वर्तयति॥26॥

The *Kapha*, thus aggravated by the above factors reaches *Āmāśaya* and comes in contact with *Agni* and then gets mixed up with *Rasa Dhātu* and causes the obstruction of channels carrying *Rasa-dhātu* and sweat and thereby suppresses the activities of *Agni* which results in the expulsion of heat from the site of digestion and spreads all over the body and ultimately manifests *Jvara* (fever).

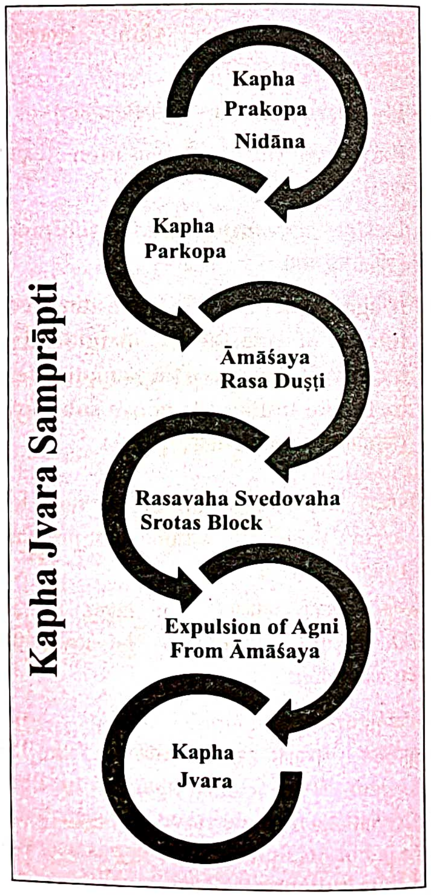
Cakrapāṇi:

स्निग्धेत्यादिना श्लेष्मज्वरमाह।- Beginning the verse with the term '*Snigdha*', the author has presented *Kapha-jvara Nidāna*.

स यदेत्यादि पूर्ववत् कफज्वरेऽपि व्याख्येयम्।- The term '*Sa Yadā*' should be known by the explanation given as earlier, in case of *Kapha-jvara* also.

ननु, श्लेष्मण आमाशयः स्थानं, तत् किं प्रविश्यामाशयमिति वचनेन? नैवं, श्लेष्मण उरोऽपि प्रधानं स्थानं, तेनेहोरःस्थस्यापि श्लेष्मण आमाशयप्रवेशं दर्शयति।- A doubt may arise here that how *Kapha* enters into *Āmāśaya* as it is the seat for *Kapha*? The author has clarified by stating as *Uras* is the main seat for *Kapha* and thus it should be understood that the vitiated *Kapha* enters from *Uras* to *Āmāśaya*.

यत्र केवलामाशयवृत्ति पित्तं, तत्र 'आमाशयं प्रविश्य' इति न कृतं, किन्तु 'आमाशयादूष्माणमुपसृज्य' इति कृतं; पित्तं ह्यामाशयप्रविष्टमेव भवति, तच्चामाशयैकदेशस्थं ग्रहणीरूपामाशयैकदेशं वह्निस्थानं स्वस्थानाद्गच्छतीति युक्तम्।।- In case of Pitta, it is different. The important seat of Pitta is *Āmāśaya*. Here the term 'आमाशयं प्रविश्य' (*Pitta* entering into *Āmāśaya*) is not mentioned as told in case of describing the pathogenesis of *Vataja* and *Kaphaja jvara*, but it has been mentioned that the *Pitta* approaches the site of *Agni* in *Āmāśaya* ('आमाशयादूष्माणमुपसृज्य'). The site of the *Agni* is *Grahaṇī*, which is only a part of *Āmāśaya*. The *Pitta* that resides in *Āmāśaya* moves to the specific part of *Agni* during the process of manifestation of fever.



Kapha-jvara Lakṣaṇa

तस्येमानि लिङ्गानि भवन्ति; तद्यथा- युगपदेव केवले शरीरे ज्वरस्याभ्यागमनमभिवृद्धिर्वा भुक्तमात्रे पूर्वाह्णे पूर्वरात्रे वसन्तकाले वा विशेषेण, गुरुगात्रत्वम्, अनन्नाभिलाषः,श्लेष्मप्रसेकः,मुखमाधुर्यं,हृल्लासः,हृदयोपलेपः, स्तिमितत्वं, छर्दिः, मृद्वग्निता, निद्राधिक्यं, स्तम्भः, तन्द्रा, कासः, श्वासः, प्रतिश्यायः, शैत्यं, श्वैत्यं च नखनयनवदनमूत्रपुरीषत्वचाम्, अत्यर्थं च शीतपिडका भृशमङ्गेभ्य उत्तिष्ठन्ति, उष्णाभिप्रायता, निदानोक्तानुपशयो विपरीतोपशयश्च; इति (श्लेष्मज्वरलिङ्गानि भवन्ति)॥27॥

The following are the clinical features of *Kapha-jvara:*

- ☐ Commencement and aggravation of fever takes place at a time in all over th the body; and especially immediately after taking food, early in the morning, early hours of night and also during spring season. (युगपदेव केवले शरीरे ज्वरस्याभ्यागमनमभि- वृद्धिर्वा भुक्तमात्रे पूर्वाह्णे पूर्वरात्रे वसन्तकाले वा विशेषेण)
- ☐ Heaviness in the body (गुरुगात्रत्वम्)
- ☐ Lack of desire towards intake of food (अनन्नाभिलाषः)
- ☐ Salivation (श्लेष्मप्रसेकः)
- ☐ Feeling of sweetness in the mouth (मुखमाधुर्यं)
- ☐ Nausea (हृल्लासः)
- ☐ Feeling of coating on the heart (हृदयोपलेपः)
- ☐ Steadiness (स्तिमितत्वं)
- ☐ Vomiting (छर्दिः)
- ☐ Reduced power of digestion (मृद्वग्निता); Excessive sleep (निद्राधिक्य); Stiffness (स्तम्भः); Drowsiness (तन्द्रा); Cough (कासः); Dyspnea (श्वासः); Coryza (प्रतिश्यायः); Feeling of coldness (शैत्यं)
- ☐ Appearance of whitish color in the nails, eyes, face, urine, faeces and the skin (श्वैत्यं च नखनयनवदनमूत्रपुरीषत्वचाम्)
- ☐ Appearance of large number of cold boils on the body (अत्यर्थं च शीतपिडका भृशमङ्गेभ्य उत्तिष्ठन्ति)
- ☐ Desire towards hot substances (उष्णाभिप्रायता)
- ☐ It aggravates the condition due to the intake of substances mentioned as factors; and reduces the symptoms due to intake unlike the above substances (निदानोक्तानुपशयो विपरीतोपशयश्च;)

Cakrapāṇi:

युगपदिति एककालम्; एकदैव कफज्वरे सर्वशरीरव्याप्त्या आगमनमभिवृद्धिर्वा भवतीति दर्शयति।- The term '*Yugapad*' refers to at a time. That means in *Kapha-jvara* the body temperature raises and spread all over the body simultaneously.

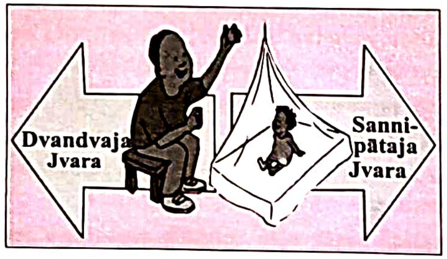
शीतपिडकास्तन्त्रान्तरे श्वेतपिडका उच्यन्ते।- The term '*Śītapiḍakā*' (cold boils) has been mentioned as '*Svetapiḍakā*' (whitish boils) in some other treatise.

'तस्येमानि लिङ्गानि भवन्ति' इत्येतावतैव कफज्वरलिङ्गत्वे लब्धे पुनः 'श्लेष्मज्वरलिङ्गानि भवन्ति' इति वचनं किमर्थं?- Even though by the mention of the term 'तस्येमानि लिङ्गानि भवन्ति' conveys the meaning of *Kapha-jvara Lakṣaṇa*, what is the necessity and the intention of mentioning 'श्लेष्मज्वरलिङ्गानि भवन्ति', again at the end?

ब्रूमः- तस्येतिपदेन स्वदोषमात्रप्रत्यवमर्शोऽपि स्यात्, तेन दोषलिङ्गतैव परं लिङ्गानां मा स्यादित्येतदर्थं पुनरभिधानम्; किंवा, पूर्वप्रतिज्ञया लिङ्गानां प्रागवच्छेद उक्तः, उत्तरेण श्लेष्मज्वरलिङ्गानि भवन्तीत्यनेनान्त्यावच्छेद उच्यते; एवमन्यत्रापि वातज्वरादौ पूर्वरूपे च पुनरुक्तिः परिहर्तव्या।।- The commentator has clarified the above doubt as under. While describing the clinical features of *Kapha-jvara*, it is mentioned the term '*Tasya*' in the beginning and at the end of the verse as *Sleshma jvara Liṅgāni*. The first mentioned term *Tasya* indicates the features of only *Kapha*, whereas the last words emphasize the clinical features of *Kapha-jvara*. Similar type of description is seen also while narrating the *Pūrvarūpa* of *Vata-jvara* and *Pitta-jvara*.

Dvandvaja & Sannipātaja-jvara Nidāna

विषमाशनादनशनादन्नपरिवर्तादृतुव्यापत्तेरसात्म्यगन्धोपघ्राणाद्विषोपहतस्य चोदकस्योपयोगाद्गरेभ्यो गिरीणां चोपश्लेषात् स्नेहस्वेदवमनविरेचनास्थापनानुवास नशिरोविरेचनानामयथावत्प्रयोगात् मिथ्यासंसर्जनाद्वा स्त्रीणां च विषमप्रजननात् प्रजातानां च मिथ्योपचाराद् यथोक्तानां च हेतूनां मिश्रीभावाद्यथानिदानं द्वन्द्वानामन्यतमः सर्वे वा त्रयो दोषा युगपत् प्रकोपमापद्यन्ते, ते प्रकुपितास्तयैवानुपूर्व्या ज्वरमभिनिर्वर्तयन्ति॥28॥



A combination of the above etiological factors as well as the following causative factors leads to an aggravation of two *Doṣās* or all the *Tridoṣās*:

- ☐ Irregular intake of food (विषमाशन)
- ☐ Fasting (अनशन)
- ☐ Sudden change of food habits (अन्नपरिवर्तात्)
- ☐ Seasonal variation (ऋतु व्यापत्)
- ☐ Inhalation of smell of unwholesome substances (असात्म्यगन्धोपघ्राणात्)
- ☐ Intake of water polluted by poisonous substances (विषोपहतस्य चोदकस्योपयोगात्)
- ☐ Close contact with artificial poisonous substances and residing nearby mountains (गरेभ्यो गिरीणां चोपश्लेषात्)
- ☐ Improper conduction of therapies like oleation, sudation, emesis, purgation, decoctive enema, oily enema and errhine etc. (स्नेहस्वेदवमनविरेचनास्थापनानुवासनशिरोविरेचनानामयथावत्प्रयोगात्) Use of improper dietetic regimen after purificatory therapies (मिथ्यासंसर्जनात्)
- ☐ Improper delivery in women as well as inappropriate care after delivery (स्त्रीणां च विषमप्रजननात् प्रजातानां च मिथ्योपचारात्)

Accordingly, the simultaneous vitiation of two or all the three *Doṣās* causes *Dvandvaja* or *Sannipātaja Jvara* respectively.

Cakrapāṇi:

विषमाशनादित्यादिना द्वान्द्विकसान्निपातिकज्वरानाह।- Beginning the verse with the term '*Viṣamāśana*', the author has described the *Nidāna* of *Dvandvaja* and *Sannipātaja jvara*.

अनशनं यद्यपि न पित्तश्लेष्मकरं, तथाऽप्यग्निमान्द्यकरत्वात्त्रिदोषकरमपि भवति; किंवा एषु विषमाशनादिषु यथायोग्यतया द्वन्द्वकारणत्वं त्रिदोषकारणत्वं चोन्नेयं, तेनानशनं वातपित्तकरं बोद्धव्यं; यत्तु पित्तहरत्वमुक्तमनशनस्य, तत्तु पित्तद्रवांशक्षयात्।- Even though '*Anaśana*' (fasting) is not going to aggravate *Pitta* and *Kapha*, yet by reducing digestive fire, it is going to increase all the *Tridoṣās*. Otherwise it can be understood as the factors like '*Viṣamāśana*' etc. may be having the properties of aggravating two or three *Doṣās*. In this way, the aggravating nature of *Vāta* and *Pitta* of '*Anaśana*' is understood. Alleviation of *Pitta* by *Anaśana* is due to reduction of water content in *Pitta*.

वचनं हि- "कफपित्ते द्रवे धातू सहेते लङ्घनं महत्" इति।- It is also mentioned that fasting can be withstand by the persons of *Kapha* and *Pitta* constitution because of more liquid content of those tissues.

अन्नपरिवर्तादिति सहसैवाक्रमेण कृताभ्यस्तान्नपरिवर्तात।- '*Annaparivartāt*' means sudden withdrawal of unwholesome food substances which are habituated for a long period.

असात्म्यगन्धो गन्धद्रव्यस्य नासिकयाऽन्तःप्रवेशाद्यथा दोषकरो भवति न तथाऽसात्म्यरूपादयः, ते हि नावश्यं शरीरं विशन्ति, तेन नेहासात्म्यरूपादय उक्ताः।- The unwholesome smell which enters into the body through nostrils and causes fever. It is only happening in case of smell and not with the other senses because the others like vision etc. doesn't enter into the body and hence such unwholesome things are not described here.

यथानिदानमिति यदा द्वयोर्निदानं सेव्यते तदा द्वन्द्वः, यदा त्रयाणां निदानं सेव्यते तदा त्रयो दोषाः; द्वन्द्वेऽपि यदा वातपित्तयोर्निदानं सेव्यते तदा वातपित्तरूपं द्वन्द्वम्; एवमन्यदपि कुप्यतीत्यर्थः।- The term '*Yathā Nidānam*' refers to according to the etiological factors which cause fever by the simultaneous vitiation two-two *Doṣās* or all the three *Doṣās* result in *Dvandvaja* and *Tridoṣaja jvara*. In case of *Dvandvaja-jvara* also by the use of the factors aggravate *Vāta* and *Pitta* causes *Vata-pittaja jvara* only and the same logic is applicable in other *Doṣās* also.

सर्वे त्रयो दोषा इत्यनेनैव लब्धेऽपि युगपदितिवचनं क्रमप्रकोपप्रतिषेधार्थं, युगपदेव प्रकोपमापद्यन्ते न क्रमेणेत्यर्थः।।- Even though the term '*Sarve*' refers to all the *Tridoṣās*, the mention of the word *Yugapat* clearly indicates simultaneous vitiation of all the *Tridoṣās* and thus the vitiation doesn't takes place one after the other.

Dvandvaja & Sannipātaja-Jvara Lakṣaṇa

तत्र तथोक्तानां ज्वरलिङ्गानां मिश्रीभावविशेषदर्शनाद्द्वान्द्विकमन्यतमं ज्वरं सान्निपातिकं वा विद्यात्॥29॥

According to the clinical features mentioned for the vitiation of independent *Doṣa*, the symptoms of *Dvandvaja* or *Sannipātaja Jvara* can be understood by the simultaneous vitiation of two or three *Doṣās* respectively.

Cakrapāṇi:

ज्वरलिङ्गानामित्यादौ मिश्रीभावविशेषो वातपित्तलिङ्गं वा, वातश्लेष्मलिङ्गं वा, पित्तश्लेष्मलिङ्गं वा। अन्यतममिति वातपित्तज्वरादिकम्।- By the combination of 2-2 *Doṣās*, 3 types of *Dvandvaja jvara* such as *Vāta-pitta, Vāta-kapha, Pitta-kapha jvara* are formed and can be understood by means of clinical features mentioned for each *Doṣa*. The other one is combination of all the 3 *Doṣās* and in which also based on the domination of each *Doṣa*, 3 types of *Sannipāta jvara* manifests such as *Vatolbaṇa Sannipāta, Pittolbaṇa Sannipāta* and *Kapholbaṇa Sannipāta*.

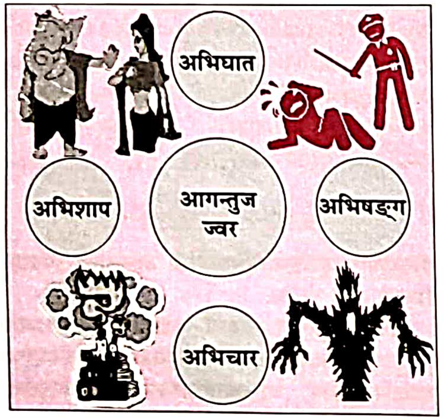
Āgantuja-jvara Nidāna

अभिघाताभिषङ्गाभिचाराभिशापेभ्य आगन्तुर्हि व्यथापूर्वोऽष्टमो ज्वरो भवति।
स किंचित्कालमागन्तुः केवलो भूत्वा पश्चाद्दोषैरनुबध्यते। तत्राभिघातजो वायुना दुष्टशोणिताधिष्ठानेन, अभिषङ्गजः पुनर्वातपित्ताभ्याम्, अभिचाराभिशापजौ तु सन्निपातेनानुबध्येते॥30॥

- ☐ The following are the causative factors responsible for manifestation of eighth type of fever known as *Āgantuja-jvara.*

1. *Abhighāta* (injury)
2. *Abhiṣañga* (possession by evil spirits)
3. *Abhicāra* (employment of magical spells for malevolent purpose)
4. *Abhiśāpa* (to curse)

- This type of fever remains as *Āgantuja* (exogenous) for a certain period only and later it becomes associated with different *Doṣās* according to their nature.
- *Abhighāta* type of fever gets associated with *Vāta* as having its abode is in the vitiated blood.
- Whereas *Abhiṣañga* type of fever is associated with *Vāta* and *Pitta*.
- While the remaining two types of fevers viz. *Abhicāra* and *Abhiśāpa* are associated with all the *Tridoṣās*.



Cakrapāṇi:

आगन्तुज्वरमाह- अभिघातेत्यादि।- Beginning the verse with the word '*Abhighāta*', the author has presented the etiological factors of *Āgantuja jvara.*

अभिघातो लगुडाद्यभिघातः, अभिषङ्गः कामाद्यभिषङ्गः, अभिचारोऽथर्वमन्त्रादिर्ज्वरकरः, अभिशापस्तु गुरुसिद्धाद्यभिशपनम्; एतत् प्रधानत्वेन चतुर्विधं कारणमिहोक्तं;; - Among all the causative factors for *Āgantuja jvara* (exogenous), the following four are the most important.

1. *Abhighāta* – Injury caused by beating with the stick etc.
2. *Abhiṣañga* – possession by passion etc.
3. *Abhicāra* – Reciting the hymns mentioned in *Atharvaṇa-Veda* which cause fever
4. *Abhiśāpa* – Curse of *Guru*, *Siddha* etc.

तेन, ओषधिगन्धभूताभिषङ्गदुष्टग्रहनिरीक्षणादयोऽप्यागन्तुज्वरहेतवो बोद्धव्याः; किंवा, अभिघातग्रहणेन शरीराभिहननवाचिनाऽसात्म्यगन्धादयो ग्राह्याः, अभिषङ्गेण तु भूताभिषङ्गादयः।- *Āgantuja jvara* is also develops due to smell of drugs, affliction by evil spirits and the sight of evil planets etc. However unwholesome smell of drugs can be included under *Abhighāta*, because they cause injury to the body. Similarly affliction of evil spirits can be included under *Abhiṣañga.*

व्यथापूर्वमिति आगन्तौ प्रथमं व्यथा भवति, पश्चाद्दोषानुबन्धकृतानि लक्षणानीति दर्शयति; किंवा, व्यथापूर्वमितिवचनादागन्तौ ज्वरे व्यथैव पूर्वरूपमिति वदन्ति। रूपं तु यदेव ज्वरस्य प्रात्यात्मिकं सन्तापरूपं तदेव वातज्वरादिलक्षणरहितं बोद्धव्यं प्रथमतः, उत्तरकालीनदोषानुबन्धे तु यथावक्ष्यमाणदोषलिङ्गान्येव भवन्ति।- Initially *Āgantuja jvara* starts with pain and is followed by the clinical features based on the involvement of specific *Doṣa*. Thus, pain can be considered as *Pūrvarūpa* in *Āgantuja jvara.* Its clinical feature is raise of body temperature is seen as it is the cardinal symptom of fever and the other features will be developed in due course as per the association of *Doṣās.*

अष्टम इतिवचनेनाभिघातादिहेतुचतुष्टययोगप्राप्तं चातुर्विध्यं निषेध्य व्यथापूर्वकत्वेनैकरूपयोगादेकविधत्वं चतुर्णां दर्शयति; चातुर्विध्ये ह्यागन्तोर्नाष्टमत्वं, नवमत्वादयोऽपि स्युः।- While enumerating the fever, *Āgantuja jvara* is considered as the eighth type of fever. Here the four sub types of *Āgantuja jvara* have been considered as only one because all the four types initially develop with pain. If all the 4 types are not considered as only one type, *Āgantuja jvara* cannot be called as 8th fever and may be rather 9th onwards.

किंचित्कालमिति स्तोककालं; केचित् त्र्यहं वदन्ति, अन्ये सप्ताहमाहुः। आगन्तौ हि सप्ताहादूर्ध्वं दोषलिङ्गानि भवन्तीति दृष्टम् तत्र यस्यागन्तोर्यादृशो दोषानुबन्धो भवति तमाहतत्राभिघातेत्यादि।- '*Kiñcitkālam*'- means for a short time. Some scholars opined it as 3 days and others as 7 days. Thus, it clearly suggests that the clinical features of *Doṣās* appear after 7 days in *Āgantuja jvara* i.e. according to the involvement of *Doṣa.*

वातपित्ताभ्यामिति कश्चिद्वातेन, कश्चित् पित्तेन, कश्चिद्वातपित्ताभ्याम् वचनं हि- "कामशोकभयाद्वायुः, क्रोधात् पित्तं, त्रयो मलाः। भूताभिषङ्गात् कुप्यन्ति भूतसामान्यलक्षणाः" (चि.अ.3) इति। भूताभिषङ्गे तु यद्यपि त्रिदोषप्रकोप उक्तः, तथाऽपि तत्र वातपित्तयोरेवैतद्वचनबलात् प्राधान्यम्।।- '*Vātapittābhyām*' means either by *Vāta* or *Pitta* or by both *Vāta* and *Pitta*. For example: "*Vāta* gets aggravated due to *Kāma* (passion), *Śoka* (grief) and *Bhaya* (fear); *Pitta* aggravates due to *Krodha* (anger); and all the three *Doṣās* aggravates due to the affliction of evil spirits" (Ca. Ci. 3 / 115). Even though *Bhūtābhiṣañga* develops by the involvement of all the 3 *Doṣās*, due to the dominancy of *Vāta* and *Pitta* it is mentioned as '*Vātapittābhyām*'.

Āgantuja-jvara Lakṣaṇa & Cikitsā

स सप्तविधाज्ज्वराद्विशिष्टलिङ्गोपक्रमसमुत्थानत्वाद्विशिष्टो वेदितव्यः, कर्मणा साधारणेन चोपचर्यत।
इत्यष्टविधा ज्वरप्रकृतिरुक्ता॥31॥

As the etiology, symptomatology and treatment of *Āgantuja jvara* differs from the rest of seven types of *Jvara*, it can be considered as the special type of fever. Thus, *Āgantuja jvara* should be treated by means of *Daivavyapāśraya Cikitsā* as well as with *Yuktivypāśraya Cikitsā.*

Thus, the characteristics of all the eight types of fevers are described.

Cakrapāṇi:

आगन्तोर्निजाद्भेदमाह- स इत्यादि।- Beginning the verse with the letter '*Sa*', the author has presented the differentiation between *Āgantuja jvara* and *Nija jvara.*

विशेषलिङ्गता आगतोर्व्यथापूर्वकव्याख्याने व्याकृता, समुत्थानविशेषोऽप्यभिघातादिरुक्तः, उपक्रमविशेषोऽपि 'साधारणेन कर्मणा चोपचर्यते' इति वचनेनैवात्र कथ्यते।- The specific features of *Āgantuja jvara* are:

1. Initially pain appears and clinical features followed
2. It has specific etiology like beating with sticks etc.
3. Specific treatment modalities like *Daivavyapāśraya Cikitsa.*

साधारणेनेति दैवयुक्तिव्यपाश्रयेण; दैवव्यपाश्रयं हि बलिमङ्गलहोमादि, युक्तिव्यपाश्रयं हि लघ्वशनापतर्पणयवागूकषायपानादि। प्रकृतिरुक्तेति स्वभावोऽपि वातादिज्वराणां निदानाद्युपहित उक्त इत्यर्थः।।- '*Sādhāraṇena*' means the general line of treatment such as *Daivavyapāśraya* and *Yuktivyapāśraya* for the management of *Āgantuja jvara* and *Nija jvara* respectively. *Daivavyapāśraya* means sacrificial rituals, auspicious recitations, oblations etc. *Yuktivyapāśraya* means intake of light diet, fasting, gruels, decoctions etc.

The term *'Prakṛtiruktā'* means the etiology and other factors of *Vātādi jvara.*

Types of Fever

ज्वरस्त्वेक एव संतापलक्षणः।
तमेवाभिप्रायविशेषाद्द्विविधमाचक्षते, निजागन्तुविशेषाच्च।
तत्र निजं द्विविधं त्रिविधं चतुर्विधं सप्तविधं चाहुर्भिषजो
वातादिविकल्पात्॥32॥

- ☐ In fact, *Jvara* is classified into only one type as all the fevers possesses *Santāpa (pyrexia)*
- ☐ *Jvara* can be classified into 2 types viz. *Śita Jvara* and *Uṣṇa Jvara* depending upon the desire towards hot and cold substances.
- ☐ *Jvara* can also be classified into 2 types viz. *Nija* and *Āgantuja* based on causative factor.
- ☐ *Nija Jvara* can be again classified into 3 types based of *Tridoṣa* i.e. *Vāta-jvara, Pitta-jvara* and *Kapha-jvara*
- ☐ It can also be classified into 4 types such as *Vāta-jvara, Pitta-jvara, Kapha-jvara* and *Āgantuja jvara*

Types of Jvara
1 Type: Due to Santāpa
2 Types: Śita Jvara, Uṣṇa Jvara
2 Types: Nija, Āgantuja
3 Types: Vāta-jvara, Pitta-jvara and Kapha-jvara
4 Types: Vātaja, Pittja, Kaphaja and Āgantuja
7 Types: Eka Doṣaja (3), Dvidoṣaja (3) & Sannipātaja (1)

- ☐ *Jvara* is again classified into 7 types viz. *Vātaja, Pittaja, Kaphaja, Vāta-pittaja, Vāta-kaphaja, Pitta-kaphaja* and *Sannipātaja.*

Cakrapāṇi:

निजागन्तुविशेषाच्च द्विविधमिति सम्बन्धः। निजं द्विविधमित्यादौ द्वैविध्यं (संसृष्टासंसृष्टजन्यत्वेन) शीतोष्णाभिप्रायभेदात्, त्रिविधं त्रिदोषभेदात्, चतुर्विधं प्रत्येकं वातादिदोषजन्यभेदात्। तत्र चातुर्विध्ये द्वन्द्वज्वराः प्रतिक्षिप्यन्ते, तेषां प्रत्येकं वातादिज्वरसदृशत्वात्; त्रिदोषज्वरस्तु असाध्यतायोगात् कृच्छ्रसाध्यतायोगाद्वा पृथगुच्यते।।- *Jvara* is of two types viz. *Nija jvara* and *Āgantuja jvara. Nija jvara* can be classified into two types based on the union and non-union of *Doṣās*. It is also been classified into two types based on desire towards cold and hot substances. It is of 3 types due to the vitiation three *Doṣās* independently. *Jvara* is of 4 types and which includes the *Āgantuja jvara* along with the 3 types of *Jvara* caused by three *Doṣās*. Some scholars considered *Dvandvaja jvara* as the 4th type along with 3 types of *Jvara* caused by three *Doṣās* independently.

Since the features are similar to the individual *Doṣās* and is difficult to manage or incurable and hence the description of *Tridoṣaja jvara* is mentioned separately.

Pūrvarūpa of Jvara

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- मुखवैरस्यं, गुरुगात्रत्वम्, अनन्नाभिलाषः, चक्षुषोराकुलत्वम्, अश्र्वागमनं, निद्राधिक्यम्, अरतिः, जृम्भा, विनामः, वेपथुः, श्रमभ्रमप्रलापजागरणरोमहर्षदन्तहर्षाः, शब्दशीतवातातपसहत्वासहत्वम्, अरोचकाविपाकौ, दौर्बल्यम्, अङ्गमर्दः, सदनम्, अल्पप्राणता, दीर्घसूत्रता, आलस्यम्, उचितस्य कर्मणो हानिः, प्रतीपता स्वकार्येषु, गुरूणां वाक्येष्वभ्यसूया, बालेभ्यः प्रद्वेषः, स्वधर्मेष्वचिन्ता, माल्यानुलेपनभोजनपरिक्लेशनं, मधुरेभ्यश्च भक्षेभ्यः प्रद्वेषः, अम्ललवणकटुकप्रियता च, इति ज्वरस्य पूर्वरूपाणि भवन्ति प्राक्संतापात्; अपि चैनं संतापार्तमनुबध्नन्ति॥33॥

The following are the premonitory symptoms (*Pūrvarūpa*) of *Jvara*:

- ☐ Bad taste in the mouth (मुखवैरस्य)
- ☐ Heaviness in the body (गुरुगात्रत्वम्)
- ☐ Lack of desire towards intake of food (अनन्नाभिलाषः)
- ☐ Agitation in the eyes (चक्षुषोराकुलत्वम्) Diff in closing & ope
- ☐ Lachrymation (अश्र्वागमनं) Always tearing
- ☐ Hypersomnia (निद्राधिक्यम्) ↑ sleep.
- ☐ Restlessness (अरतिः)
- ☐ Yawning (जृम्भा)
- ☐ Bending down of the body (विनामः)
- ☐ Tremors (वेपथुः)
- ☐ Exhaustion, giddiness, delirium, night vigil, horripilation and morbid sensitiveness of the teeth (श्रमभ्रमप्रलापजागरणरोमहर्षदन्तहर्षाः)
- ☐ Tolerance and intolerance of sound, coolness, wind and temperature (शब्दशीतवातातपसहत्वासहत्वम्) Sometime tolerate, sometime not tolerate
- ☐ Anorexia and indigestion (अरोचकाविपाका)
- ☐ Weakness (दौर्बल्यम्)
- ☐ Body pains (अङ्गमर्दः)
- ☐ Lassitude (सदनम्) complete depletion
- ☐ Having short breath (अल्पप्राणता)
- ☐ Act of delaying (दीर्घसूत्रता) opp
- ☐ Laziness (आलस्यम्)
- ☐ Being abstain of routine activities (उचितस्य कर्मणो हानिः) day to day acti. not able to do
- ☐ Hatredness towards own activities (प्रतीपता स्वकार्येषु)
- ☐ Disregarding the advice of elders (गुरूणां वाक्येष्वभ्यसूया)
- ☐ Dislike children (बालेभ्यः प्रद्वेषः)
- ☐ Indifference towards own duty (स्वधर्मेष्वचिन्ता)
- ☐ Shows uninterested in wearing flower garlands, applying ointments, and in taking food (माल्यानुलेपनभोजनपरिक्लेशनं)
- ☐ Dislikes sweet foods and likes sour, salty and pungent substances (मधुरेभ्यश्च भक्षेभ्यः प्रद्वेषःअम्ललवणकटुकप्रियता च)
- ☐ These are the symptoms appear before the manifestation of fever and may continue to exhibit some of them even during the period of *Jvara*.

Cakrapāṇi:

तस्येमानीत्यादिना सर्वज्वरसाधारणं पूर्वरूपमाह।- Beginning the verse with the term *'Tasyemānī'*, the author has presented the general premonitory symptoms (*Pūrvarūpa*) of fever.

एतानि च पूर्वरूपाण्यागन्तोरपीत्येके वदन्ति; अन्ये तु निजानामेवैतानीति वदन्ति, आगन्तोस्तु व्यथैव पूर्वरूपम्- Some scholars are of the opinion that these *Pūrvarūpās* also apply to *Āgantuja jvara*, while others clarified that these are only related to the *Nija jvara*, and they point out that pain is the only premonitory symptom of *Āgantuja jvara*.

अत्राप्यनन्नाभिलाषारोचकयोः पूर्ववद्भेदः।- The terms *'Anannābhilāṣa'* and *'Arocaka'* has two different connotations and can be understood through earlier descriptions.

दौर्बल्यं शरीरबलहानिः, अल्पप्राणता च मानसबलहानिर्बोद्धव्या; किंवा दौर्बल्यं मांसापचयः।- The term *'Daurbalya'* refers to decreased physical strength or decreased musculature, whereas *Alpaprāṇatā* means weakness of mind or decreased strength of the mind.

दीर्घसूत्रता चिरेण कार्यकर्तृत्वम्।- *'Dīrghasūtratā'* means delay in doing any work.

ज्वरपूर्वरूपाणि भवन्ति प्राक्संतापादिति च्छेदः,- Here the words should be divided and it should be understood as up to ज्वरपूर्वरूपाणि भवन्ति is related to the previous stanza and प्राक्सन्तापादिति onwards is related to the next line.

ज्वररूपसन्तापात् प्रागेतानि पूर्वरूपाणि भवन्तीत्यर्थः।- That means the premonitory symptoms (*Pūrvarūpa*) can be existed even before the appearance of temperature.

अपिच संतापार्तमनुबध्नन्तीत्यनेन प्रव्यक्तेऽपि ज्वरे कानिचित्पूर्वरूपाणि मुखवैरस्यारुच्यादीनि भवन्तीति दर्शयति। न चैवं पूर्वरूपानुवृत्तौ रिष्टत्वं वाच्यं; यतः सर्वपूर्वरूपाणामतिमात्रानुवर्तनं रिष्टमुक्तम् वचनं हि- "पूर्वरूपाणि सर्वाणि ज्वरोक्तान्यतिमात्रया। यं विशन्ति विशत्येनं मृत्युर्ज्वरपुरःसरः" (इ.अ.5) इति;- Even after the manifestation of *Jvara*, at times certain premonitory symptoms like *Mukhavairasya*, *Aruci* etc. may be continued. Yet such features cannot be called as *Ariṣṭa*, based on the reference where all the premonitory symptoms in excess are not continued after manifesting clinical features cannot cause death (Ca. I.5 / 4).

किंवा, अस्य श्लोकस्यान्य एवार्थः, तमिन्द्रिये वक्ष्यामः।- Another connotation of this verse (Ca. I.5 / 4) will be described in the section *Indriyasthāna*.

न चारुच्यादीनां व्यक्तज्वरभावित्वेन पूर्वरूपत्वं हन्यते, यतो लिङ्गान्तरयुक्तान्यरुच्यादीनि लिङ्गानि भवन्ति, लिङ्गान्तरविरहितानि तु पूर्वरूपाणि।।- The features such as *Aruci* etc. cannot lose the nomenclature of *Pūrvarūpa* even though they may be continued after the manifestation of fever. If such features exist in the state of before manifestation of fever they are called *Pūrvarūpa* and the same features may continue during the state of disease manifestation and then they are called in the name of *Rūpa* (*Liñga*).

Jvara in Brief

इत्येतान्येकैकशो ज्वरलिङ्गानि व्याख्यातानि भवन्ति विस्तरसमासाभ्याम्।।34।।

Thus, the etiology, pathogenesis and clinical features of each type of *Jvara* have been described. However *Vātaja, Pittaja* and *Kaphaja-jvara* have been described in detail and the information about the *Dvandvaja* and *Sannipātaja* types of fever has given in brief.

Cakrapāṇi:

एकैकशो ज्वरलिङ्गानीत्यत्र लिङ्गशब्देन निदानपूर्वरूपादीन्युच्यन्ते।- '*Ekaikaśo jvara liñgāni*' means the features of each and every type of Jvara is explained. Here the word '*Liñga*' refers to *Nidāna, Pūrvarūpa, Rūpa, Upaśaya* and *Saṃprāpti* .

विस्तरसमासाभ्यामिति विस्तरेण वातादिज्वरोक्ताः, समासेन संसर्गसन्निपातजाः; यस्त्वत्र समासेनोक्तः स चिकित्सिते प्रपञ्चनीय इति भावः।।- The term '*Vistarasamāsābhyām*' means etiological features of *Vātaja, Pittaja* and *Kaphaja jvara* have been described in detail and *Samsarga* and *Sannipāta* types of fevers are explained in brief. It also should be understood that whatever is pronounced here in brief will be described in detail in the section *Cikitsāsthāna*

Mythological Origin of Jvara

ज्वरस्तु खलु महेश्वरकोपप्रभवः, सर्वप्राणभृतां प्राणहरो, देहेन्द्रियमनस्तापकरः, प्रज्ञाबलवर्णहर्षोत्साहह्रासकरः, श्रमक्लममोहाहारोपरोधसंजननः; ज्वरयति शरीराणीति ज्वरः, नान्ये व्याधयस्तथा दारुणा बहूपद्रवा दुश्चिकित्स्याश्च यथाऽयम्। स सर्वरोगाधिपतिः, नानातिर्यग्योनिषु च बहुविधैः शब्दैरभिधीयते। सर्वे प्राणभृतः सज्वरा एव जायन्ते सज्वरा एव म्रियन्ते च; स महामोहः, तेनाभिभूताः प्राग्दैहिकं देहिनः कर्म किंचिदपि न स्मरन्ति, सर्वप्राणभृतां च ज्वर एवान्ते प्राणानादत्ते।।35।।

- ☐ Initially *Jvara* was born out of extreme anger of Lord *Mahesvara* (ज्वरस्तु खलु महेश्वरकोपप्रभवः)
- ☐ It takes away the life of all living beings (सर्वप्राणभृतां प्राणहरो)

- ☐ It causes pain or affliction to the body, senses and mind (देहेन्द्रियमनस्तापकरः)
- ☐ It reduces the intelligence, body strength, complexion, cheerfulness and zeal (प्रज्ञाबलवर्णहर्षोत्साहह्रासकरः)

- ☐ It induces exertion, exhaustion, delusion and aversion towards food (श्रमक्लममोहाहारोपरोधसञ्जननः)
- ☐ It is so called as *Jvara* because it causes the increase of body temperature (ज्वरयति शरीराणीति ज्वरः)
- ☐ There is no other disease as serious, as complicated as well as difficult to manage as *Jvara* (नान्ये व्याधयस्तथा दारुणा बहूपद्रवा दुश्चिकित्स्याश्च यथाऽयम्)
- ☐ It is the king of all the diseases (स सर्वरोगाधिपतिः)
- ☐ It is known by different names in different types of animals (नानातिर्यग्योनिषु च बहुविधैः शब्दैरभिधीयते)
- ☐ All living beings are born with *Jvara* and only die with *Jvara* (सर्वे प्राणभृतः सज्वरा एव जायन्ते सज्वरा एव म्रियन्ते च;)
- ☐ This is a great delusion. According to this, the organisms do not remember any action done in their previous life (स महामोहः, तेनाभिभूताः प्राग्दैहिकं देहिनः कर्म किंचिदपि न स्मरन्ति)
- ☐ It is fever alone that in the end takes away the life of all living beings (सर्वप्राणभृतां च ज्वर एवान्ते प्राणानादत्ते)

Cakrapāṇi:

संप्रति ज्वरस्य महाप्रभावतां दर्शयितुं पूर्वोत्पत्तिप्रकारमाह- ज्वरस्त्वित्यादि।- Beginning the verse with the term '*Jvarastu*', the author has described how the most powerful *Jvara* was originated initially in the time of yore.

महेश्वरकोपप्रभव इत्यनेन ज्वरचिकित्सिते "द्वितीये हि युगे शर्वमक्रोधव्रतमास्थितम्" (चि.अ.3) इत्यादिग्रन्थे वक्ष्यमाणां ज्वरोत्पत्तिमाह।- It has been told that *Jvara* was originated from the wrath of *Maheśvara* and the details will be described in detail in the section *Cikitsāsthāna* as "During the second age (*Tretāyuga*), Lord *Śiva* took a vow not to manifest wrath…but..." (Ca.Ci. 3 / 15-25).

क्रोधभवत्वेन च श्लेष्मजन्यस्याप्याग्नेयत्वं दर्शयति; क्रोधो ह्यग्निरूपः, तेन तन्मयोऽपि ज्वरस्तथैव;- As the wrath is in the form of fire, the fever which was originated from the wrath also fiery and thus all types of fever including the *Kapha jvara* also associated with fire or temperature.

अत एवोक्तम्- "ऊष्मा पित्तादृते नास्ति ज्वरो नास्त्यूष्मणा विना। तस्मात् पित्तविरुद्धानि त्यजेत् पित्ताधिकेऽधिकम्" (वा. चि.अ.1) इति।- Thus, it is said "There will be no heat without *Pitta* and no *Jvara* without heat and thus one should discard the substances opposite to *Pitta*, especially in the fever having predominance of *Pitta*" (A. H. Ci. 1 / 16).

न च रुद्रकोपभवत्वेन लोभाभिद्रोहप्रभवत्वं ज्वरस्य विरुध्यते; यतो रुद्रकोपोद्भूत एव ज्वरो लोभाभिद्रोहस्वरूपपापाचारप्राप्त्या पुरा मनुष्येषु भूतः।- There is no difference between the fever originated from the wrath of Lord *Śiva* and the fever originated *Lobha, Abhidroha* etc., because in the time of yore, *Jvara* was manifested in the humans by due to non-virtuous acts like *Lobha, Abhidroha* which were developed from wrath of *Śiva*.

सर्वप्राणिनां ज्वर एव प्राणहर इति मरणकाले सर्वप्राणिनां ज्वर एव प्राणहर इति दर्शयति।- Since fever is manifested in all living beings at the time of death and thus it appears that *Jvara* is the cause for death.

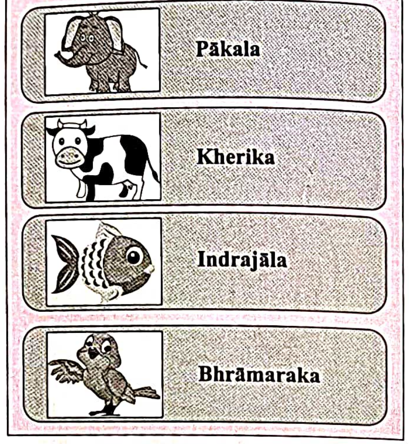
देहेन्द्रियमनस्तापकर इत्यत्र प्रत्येकं तापलक्षणं ज्वरचिकित्सिते बोद्धव्यं "वैचित्त्यमरतिर्ग्लानिर्मनःसंतापलक्षणम्" (चि.अ.3) इत्यादिना।- The miseries caused by *Jvara* on the body, senses and mind in each will be discussed in detail in the section *Cikitsāsthāna* such as "Psychological distraction, anxiety, depression of mind are the features of *Manaḥ Santāpa*" (Ca. Ci. 3 / 36)

ज्वरयति संतापयति। इतिशब्दो हेतौ; तेन, यस्मादुक्तमहेश्वरक्रोधप्रभवत्वादियुक्तः, तस्मात्। सर्वरोगाणामधिपतिरिवेति सर्वरोगाधिपतिः।- '*Jvarayati*' means which produces misery. The term '*Iti*' refers to the causative factors. Thus, it is understood that *Jvara* cause miseries because it is originated from the wrath of Lord *Śiva*. '*Sarvarogādhipati*' means it is the king for all the diseases.

नानाविधैः शब्दैरिति हस्तिषु पाकलो, गोषु खेरिको, मत्स्यानामिन्द्रजालो, विहङ्गानां भ्रामरक इत्यादिशब्दैः।- '*Nānāvidhaiḥ śabdaiḥ*' means *Jvara* in different animals is called differently as mentioned under:

- ☐ In elephants *Jvara* is called as *Pākala*
- ☐ In cows it is called as *Kherika*
- ☐ In fish it is called as *Indrajāla*
- ☐ In birds it is called as *Bhrāmaraka*

Names of Fever in Different Animals & Birds



सर्वप्राणभृतः सज्वरा एव जायन्ते सज्वरा एव म्रियन्ते च तत् किमिति तेषां जन्मनि मरणे वा संतापात्मा ज्वरो न लक्ष्यत इत्याह- स महामोह इति; जन्ममरणयोर्महामोहरूपो ज्वरो भवति, न संतापात्मेत्यर्थः। अत एवोक्तं- "ज्वरप्रभावो जन्मादौ निधने च महत्तमः" (चि.अ.3) इति।- If it is stated as *Jvara* is certain at the time of birth and death, why the temperature of the body is not raises during the period of birth and death? The doubt has clarified by stating that the *Jvara* appears not in *Santāpa rūpa* but it appears in the form of *Moharūpa*. It is also quoted that "All living beings are having *Tamas* in greater form at the time of birth and death" (Ca. Ci. 3 / 36).

जन्मनि महामोहरूपतामाह- तेनेत्यादि। प्राग्दैहिकं जन्मान्तरकृतम्। ननु, शुद्धसत्त्वानुगमात् प्राग्दैहिकं स्मरणं युक्तं; वचनं हि- "यदा तेनैव शुद्धेन मनसा युज्यते, तदा जातिमतिक्रान्तामपि स्मरति" (शा.अ.3) इति। न, तस्य शुद्धमनःसत्त्वानुवृत्तेरपवादत्वादेतत्परित्यज्यान्यत्र ज्वरस्य प्राग्दैहिकविस्मारकत्वं ज्ञेयम्।- Due to this greater state of *Moharūpa jvara*, human beings forget everything happened in their past lives. But there is an exception that the individual having pure mind (*Śuddha Sattva*) may be able to remember incidents happened in their past life (Ca. Śā. 3 / 13).

मरणे महामोहतामाह- सर्वप्राणभृतामित्यादि। ज्वर एव महामोहरूप एवेति भावः; तेन म्रियमाणाः सर्वे महामोहं प्रविशन्तीत्यर्थः।।- *Jvara* is said to be *Mahāmoharūpa*. Thus, all creatures enters into the state of *Mahāmoha* (greater state of *Tamas*) at the time of death.

Cikitsāsūtra of Jvara

तत्र पूर्वरूपदर्शने ज्वरादौ वा हितं लघ्वशन मपतर्पणं वा, ज्वरस्यामाशयसमुत्थत्वात्; ततः कषायपानाभ्यङ्गस्नेहस्वेदप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासनोपशमननस्तः कर्मधूपधूमपानाञ्जनक्षीरभोजनविधानं च यथास्वं युत्त्या प्रयोज्यम्॥36॥

- ☐ Immediately after the appearance of premonitory symptoms (*Pūrvarūpa*) of *Jvara*, it has been advised to take light food (*Laghvaśana*) or fasting (*Apatarpaṇa*) as it is originated from *Āmāśaya*.
- ☐ Thereafter, following measures should be taken based on the involvement of *Doṣa* and its therapeutic indications:

1. *Kaṣāya Pāna* (intake of decoctions)
2. *Abhyaṅga* (rubbing with unctuous substances)
3. *Sneha* (oleation therapy)
4. *Sveda* (fomentation therapy)
5. *Pradeha* (applying pastes)
6. *Pariṣeka* (sprinkling over)
7. *Anulepana* (besmear)
8. *Vamana* (emesis)
9. *Virecana* (purgation)
10. *Āsthāpanavasti* (decoctive enema)
11. *Anuvāsanavasti* (oil enema)
12. *Upaśamana* (alleviation therapy)
13. *Nasyakarma* (nasal administration)
14. *Dhūpa* (fumigation)
15. *Dhūmapāna* (inhalation of medicated smokes)
16. *Añjana* (collyrium)
17. *Kśīrabhojana* (milk diet)

Cakrapāṇi:

संप्रति सूत्रितं चिकित्सासूत्रमाह- तत्रेत्यादि।- Beginning the verse with the term '*Tatra*', the author has presented the line of treatment of *Jvara*.

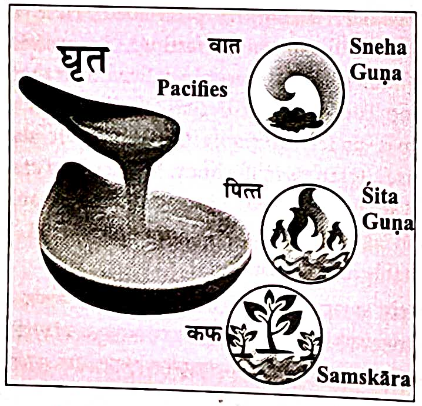
यद्यपि चिकित्सिते ज्वरादौ लङ्घनं वक्ष्यति, तथाऽपीह पाक्षिकलघ्वशनविधानं न विरोधि, लघ्वशनस्यापि लाघवकर्तृत्वेनैव लङ्घनत्वात्; किंवा, यत्र वातादिज्वरे लङ्घनं न कर्तव्यं तत्र लघ्वशनं बोद्धव्यम्।- While describing the line of treatment in the section *Cikitsāsthāna*, it is mentioned that in the early stage of fever *Laṅghana* (fasting) is prescribed. Here in addition to *Laṅghana* (fasting), *Laghvaśana* (light diet) is also prescribed. Even then there is no contradiction because light diet also comes under *Laṅghana* (fasting) as it also causes lightness in the body. Moreover in case of *Vāta jvara* complete fasting is not advisable as it aggravates *Vāta* and thus light diet is suitable in such condition.

अपतर्पणं च लङ्घनमेव। अथ किमिति वातिकेऽपि ज्वरे वातकारकं लघ्वशनमपतर्पणं वा कार्यमित्याह- आमाशयसमुत्थत्वादित्यादि। आमाशयसंबन्धेन वातोऽपि मनाग्लङ्घनीयः स्थानापेक्षया भवतीति भावः। वचनं हि- "स्थानं जयेद्धि पूर्वं स्थानस्याविरोधेन" इति।।- In general, light diet should also aggravate *Vāta*, but in case of *Vāta jvara* this is not happening so as the site of origin of disease is *Āmāśaya* and thus all the aggravated *Doṣās* including *Vāta* is corrected by fasting or light diet. It is also cited that "The site of manifestation of disease should be cured initially by such a therapy, as it should not go against the *Doṣās* residing there".

Importance of Ghṛta in Jīrṇajvara

जीर्णज्वरेषु तु सर्वेष्वेव सर्पिषः पानं प्रशस्यते यथास्वौषधसिद्धस्य; सर्पिर्हि स्नेहाद्वातं शमयति, संस्कारात् कफं, शैत्यात् पित्तमूष्माणं च; तस्माज्जीर्णज्वरेषु सर्वेष्वेव सर्पिर्हितमुदकमिवाग्निप्लुष्टेषु द्रव्येष्विति॥37॥

In all types of chronic fevers (*Jirṇa-jvara*), internal administration of prepared ghee (*Ghṛta*) with appropriate medicines is recommended. Thus, it helps in alleviation of different *Doṣās* as mentioned under. The unctuous nature of *Ghṛta* is useful for the alleviation of *Vāta*. Being processed with suitable drugs it alleviates *Kapha*. Similarly *Ghṛta* alleviates *Pitta* as well as hotness of body (*Ūṣma*) due to its coldness (*Śita Guṇa*).



Just as water is beneficial for extinguishing fires, similarly, internal administration of ghee is also beneficial for the management of all types of chronic fevers (*Jirṇa-jvara*).

Thus, it is said

भवन्ति चात्र-

यथा प्रज्वलितं वेश्म परिषिञ्चन्ति वारिणा।
नराः शान्तिमभिप्रेत्य तथा जीर्णज्वरे घृतम्॥38॥

स्नेहाद्वातं शमयति, शैत्यात् पित्तं नियच्छति।
घृतं तुल्यगुणं दोषं संस्कारात्तु जयेत् कफम्॥39॥
नान्यः स्नेहस्तथा कश्चित् संस्कारमनुवर्तते।
यथा सर्पिरतः सर्पिः सर्वस्नेहोत्तमं मतम्॥40॥

Just as people pour water over a burning house to extinguish it, similarly ghee should be used in alleviating chronic fever.

Due to unctuousness of *Ghṛta*, it subside *Vāta* and by its coolness it relieves *Pitta*. In spite of *Ghṛta* being possess similar properties as *Kapha* it alleviates *Kapha* because it is being processed with appropriate medicines having pungent and bitter tastes.

There is no other similar unctuous substance that absorbs the properties of other substances as ghee does, and hence ghee is considered as the best among all the unctuous substances.

Cakrapāṇi:

यथास्वौषधसिद्धस्येति वातादिज्वरे वातज्वरादिहरद्रव्यसिद्धस्य। कथं सर्पिः सर्वत्र कार्यमित्याह- सर्पिर्हि स्नेहादित्यादि। संस्कारात् कफमिति कटुतिक्तादिकफहरसंस्कारात्। यद्यपि च 'यथास्वौषधसिद्धस्य' इति वचनाद्वातेऽपि वातहरसंस्कृतमेव सर्पिर्विहितं, तथाऽपि वाते रूक्षविपरीतेन स्नेहेनापि सर्पिर्वातहरमेव, पित्तेऽप्युष्णविपरीतशैत्यान्वितं, कफे तु सर्पिषः स्नेहशैत्यादिना समानेन कश्चिन्न स्वाभाविको विरोधिगुणोऽस्ति किंतु संस्काराद्धितमेवेति दर्शयति।- '*Yathāsvauṣdhasiddhasya*' (यथास्वौषधसिद्धस्य) means the ghee is to be processed with the suitable drugs. For example: Processing the ghee with the drugs which can pacify *Vāta* in *Vāta jvara*.

How the ghee alleviates all the *Tridoṣās* is explained here by starting with the term '*Sarpiḥ snehāt*'.

- ☐ *Kapha* is alleviated when the ghee is processed with *Kaṭu* and *Tikta Dravya*.

- ☐ *Vāta* is also alleviated when the ghee is processed with *Vātahara Dravya*. Moreover *Vāta* is alleviated by the unctuousness of ghee which is antagonist to the properties of *Vāta* such as roughness (*Rūkṣa Guṇa*)
- ☐ Similarly *Pitta* is also alleviated by the coldness of ghee which is antagonist to the properties of *Pitta* such as hotness (*Uṣṇa Guṇa*).
- ☐ Even though *Kapha* is having the properties like unctuousness (*Sneha*) and coldness (*Śita*) which are identical with ghee, it alleviates *Kapha* because the ghee is processed here with the suitable drugs which possess *Kaphahara* properties.

ऊष्माणं चेति ज्वरप्रभावभूतमूष्माणं; न पित्तोष्माणं, तस्य पित्तग्रहणेनैव ग्रहणात्। अनेन ज्वरस्योष्महरणेन सर्पिषो ज्वरव्याधिप्रत्यनीकत्वं दर्शितं भवति।- Here the term '*Ūṣmā*' refers to the temperature raised due to the fever and should not be taken as the hotness of *Pitta*, because by the mention of *Pitta* itself the hotness of *Pitta* is understood. Thus, the *Vyādhipratyanīka* nature of ghee can be understood by the mentioning of the term '*Ūṣmaharaṇa*'.

अत्र वातशमनं सर्पिषोऽभिधाय पित्तशमनेऽभिधातव्ये कफशमनमुच्यते, शेषतो वक्तव्योष्मरूपव्याधिप्रत्यनीकतयाऽपि पित्तशमनहेतोः शैत्यस्य समानगुणत्वात्; यदि. त्विह मध्ये पित्तप्रशमनमुच्यते, तदा पुनः संस्कारात् कफमित्युत्त्वा शैत्यादूष्माणमिति वक्तव्यं स्यात्। यत्र तु श्लोकपाठे व्याधिप्रत्यनीकत्वं घृतस्य पृथङ्नोक्तं; तत्र, 'स्नेहाद्वातं शमयति' इत्यादौ वातमनु पित्तमेव कृतमिति साधु कृतम्। तस्मादिति दोषव्याधिप्रत्यनीकत्वात्।- Here the author would have mentioned about *Kapha Śamana* immediately after describing *Vāta Śamana* nature of ghee instead of *Pitta Śamana*.

Because of the similarity in coldness of both ghee and *Pitta*, the hotness of *Pitta jvara* subsides due the intake of ghee.

If *Pitta Śamana* nature of ghee is mentioned in between the description of *Vāta* and *Kapha*, again it should be mentioned as '*Saṃskārāt Kapham*' (ghee pacifies *Kapha* when processed) as well as '*Śaityāt Ūṣmaṇamiti*' (ghee pacifies temperature due to its coldness). In the original text the *Vyādhipratyanīka* nature of ghee is not mentioned separately. There it is mentioned as the unctuousness of ghee pacifies *Vāta*. By this it is justifiable to describe *Pitta* immediately after *Vāta*.

Thus, it can be said that *Ghṛta* has both *Doṣapratyanīka* as well as *Vyādhipratyanīka* nature.

जीर्णज्वरेष्विति वचनेनामज्वरे निषेधयति, सामे हि समानगुणत्वात् सर्पिरहितम्।- By the mentioning the term 'जीर्णज्वरेषु' it clearly suggests that ghee is specifically indicated in chronic fevers and is not advisable in acute fevers as well as in the state of '*Āma*', because ghee possess similar attributes of *Sāmajvara*.

शान्तिमिति संतापशान्तिम्।- The term '*Śānti*' refers to subsidence of temperature

अभिप्रेत्येति बुद्ध्या स्वीकृत्य, तथा जीर्णज्वरे घृतं 'ददाति' इति शेषः।- '*Abhipretya*' means with wisdom. Therefore in chronic fevers *Ghṛta* is indicated.

नन्वत्र, श्लोके सर्पिर्गुणकथने किमिति व्याधिरूपोष्मशमनं नोच्यते? ब्रूमः- पित्तोष्माव्यतिरिक्तत्वेन ज्वरोष्मणः पित्तशमनेनैव लब्धत्वात्। ननु यद्येवं गद्यपाठे पृथङ्न तर्हि पठनीय ऊष्मा? ब्रूमः- यावानूष्मा शारीरः स पैत्त एव, यतो ब्रूते- "ऊष्मा पित्तादृते नास्ति" (वा. चि.अ.1) इत्यादि, तथा "पित्तादूष्मोष्मणः पक्तिर्नराणामुपजायते" (सू.अ.17) इति;- A doubt may arise that why it is not stated in the verse as *Ghṛta* possess the alleviating property of *Ūṣmā* caused by fever. The doubt has clarified that the heat of *Pitta* is not varied from heat of the fever and the similar meaning also conveys by mentioning the term *Pitta Śamana* it is not separately mentioned. The entire heat in the body is also due to *Pitta* only and it also quoted that 'There will be no heat in the body without *Pitta*" (A.H. Ci. 1 / 16). And also it is mentioned as "In living beings the digestion and metabolism takes place with the heat of *Pitta* only" (Ca. Sū. 17 / 116)

किंतु, नासावूष्मा कदाचित् पित्तेन साम्येऽप्येको भवति।- However both *Pitta* and *Ūṣmā* are always not synonymous.

यथा- कफज्वरे; कदाचित्त्वधिके पित्ते वह्निरूप ऊष्मा मन्दो भवति।- In *Kapha jvara* at times in spite increase in *Pitta*, the *Ūṣmā* (digestive fire) gets diminished

यथा- पित्ताग्निमान्द्ये; तदेवमूष्मा पित्ताद्भिन्नोऽभिन्नश्च भवति;- Similarly in *Agnimāndya* the digestive decreases due to *Pitta*.

Thus, the same *Ūṣmā* appears as different from *Pitta* for some times and not different from *Pitta* at some other times.

तत्र भेदं गृहीत्वा गद्यपाठे पृथग् ज्वरोष्मा पठितः, श्लोकपाठे त्वभेदविवक्षया न पृथक् पठितः।- Thus, by knowing this variation the author has presented differently in prose and verse. In prose it is mentioned that there is a difference between *Pitta* and *Ūṣmā* while in the verse it is quoted that there is no difference between *Pitta* and *Ūṣmā*.

ज्वरे तु पित्तोष्मा ज्वरप्रभावेण वर्धते, स च प्रभावो ज्वरस्य दोषदूष्यविशेषात्मकस्य, तथा "ज्वरस्त्रिपादस्त्रिशिरः" इत्याद्युक्तप्राणिविशेषस्य ज्ञेयः- In fever the body temperature raises due to the effect of fever which is caused due the influence of specific *Doṣa* and *Dūṣya*. It is also specified that the *Jvara* is said to have three heads and three legs.

ननु सर्पिः कथं पित्तं हन्ति?– How does *Ghṛta* alleviate *Pitta*?

यतः, यथा पित्तविपरीतशैत्यं सर्पिषि, तथा पित्तसमानः स्नेहोऽप्यस्ति।- The doubt has clarified by stating that even though both *Ghṛta* and *Pitta* having similar attribute like *Sneha Guṇa*, it alleviates *Pitta* due to its *Śīta Guṇa*.

नैवं, पित्ते "सस्नेहं" (सू.अ.1) इतीषदर्थेन सशब्देनाल्पस्य स्नेहस्याभिधानात्, उष्णत्वं तु पित्ते प्रधानम् यद्यपि पित्तं जलेनाप्यारब्धं, तथाऽपि तत्र शैत्यमभिभूयाग्निकृतमौष्ण्यमेवाधिकं भवति, तथा तेजसो रौक्ष्येण जलकृतस्नेहोऽपि पित्तेऽभिभूयते, द्रवत्वं तु जलकृतं तेजसा नाभिभूयते, दृश्यते ह्यग्निसम्पृक्ते जले द्रवत्वमल्पस्नेहता उष्णता चेति।- By the reference '*Sa Sneha*', it can be known that *Pitta* possesses *Sneha Guṇa* (Ca. Su. 1 / 60). Even though both *Ghṛta* and *Pitta* are having *Sneha Guṇa*, *Ghṛta* pacifies *Pitta*, because the unctuousness in *Pitta* is insignificant, *Uṣṇa Guṇa* present prominently and which is alleviated by the *Śīta Guṇa* of *Ghṛta*.

Even though *Ap Mahābhūta* is also the constituent of *Pitta*, the *Agni* being strong and subdues its liquidity by means of hotness of *Agni Mahābhūta*. As *Tejo-Mahābhūta* possesses *Rūkṣa Guṇa*, it subdues the unctuousness of *Jala* . However the liquidity of *Pitta* due to *Jala Mahābhūta* is not afflicted by *Tejas*. It is also seen the liquidity, slight unctuousness and hotness in water when it is exposed to heat.

किंवा, किमनेन तप्तजलदृष्टान्तेन, अदृष्टकृत एवायं भूतानामुत्पादः; तेन, कश्चितेव गुणः पाञ्चभौतिकत्वेऽपि द्रव्याणामाविर्भूतो भवति, नतु सर्वे; यथा- शालिषु तोयकृतं मधुरत्वं, न तु गौरवमित्युक्तं सूत्रस्थाने।- The commentator questions that what is the use of citing the example of *Taptajala*? It is very difficult to explain the rationality of different manifested attributes by the combination of various *Mahābhūtās* as all the attributes are not manifested. For example: The *Jala Mahābhūta* which composes in *Śāli Dhānya* produces sweetness only but not the heaviness. It is mentioned in *Sūtrasthāna*.

उत्सर्गतः सस्नेहस्यापि पित्तस्य कदाचित्तेजोभूयस्त्वेन रूक्षत्वमपि भवति जीर्णज्वरे, तेन स्निग्धशीतं सर्पिर्हितं तत्र भवतीति न दोषः।- Generally in *Jīrṇa jvara*, the *Rūkṣa Guṇa* of *Tejo Mahābhūta* increases due to the suppression of mild unctuousness of *Pitta* and thus there is no wrong in it in prescribing the *Ghṛta* possessing *Snigdha* and *Śīta Guṇa*.

अत एवोक्तं चिकित्सिते- "रूक्षं तेजो ज्वरकरं" (चि.अ.3) इत्यादि।- Thus, it is mentioned in the section *Cikitsāsthāna* that "The roughness of *Tejas* produces fever"- (Ca. Ci. 3 / 217).

न च वाच्यं- यत्- सांसिद्धिकमपि चेत् पित्तस्य स्निग्धत्वमपैति तदा वातस्यापि रौक्ष्यं किमिति नापैतीति; यतो विचित्रा एव हि गुणा अप्रतिक्षेपणीयाः प्रतिक्षेपणीयाश्च; तत्र ये न सर्वदा दृश्यन्ते वातशैत्य-पित्तस्नेहादयः, त एव प्रतिक्षेपणीयाः; नान्ये, तथैव दृष्टत्वात्।- It should not be doubted that if the unctuousness of *Pitta* can be able to overcome why not the un-unctuousness of *Vāta* cannot? It is clarified that the *Guṇās* are peculiar and of 2 types such as Non-contradicting (*Apratikṣepaṇīya*) and contradicting (*Pratikṣepaṇīya*).

तुल्यगुणमिति सर्वथा तुल्यगुणम्।- '*Tulyaguṇa*' means equivalent in all aspects.

ननु संस्कारात् कफहन्तृत्वे संस्कारेणैव कफो हन्यते, कस्तत्र सर्पिषो व्यापार इत्याह- It is said that *Kapha* is alleviated by the processed ghee. In such circumstances when the alleviation of *Kapha* happens due to processing, what is the role of ghee?

नान्य इत्यादि। नान्य इति तैलादिः।- '*Na Anya*' refers to no other oleating substances such as *Taila* etc.

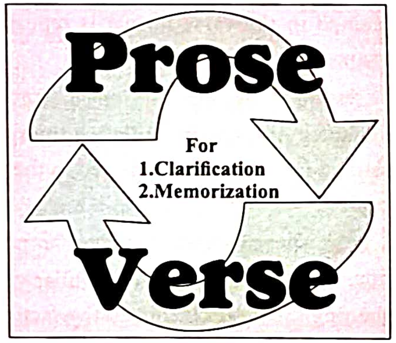
संस्कारमनुवर्तत इति संस्कारकद्रव्यकार्यं करोति।- '*Saṃskāramanuvartatam*' means to carry the attributes of the drugs through which it is processed and act as of that drug.

एतेनैतद्दर्शयति- यत्- तेनैव द्रव्येण यादृङ्मानेन घृतं संस्क्रियते, अन्यत्र तैलादिस्नेहस्तथैव यदि संस्क्रियते तदा घृतमेवान्यस्नेहेभ्यो विशेषेण संस्कारकद्रव्यकार्यं करोति; अयं घृतप्रभावोऽधिकः, तेन संस्कारात् कफविजये घृतमेव कर्तव्यमित्यर्थः। प्रपञ्चितश्चायमर्थः स्नेहाध्याये।।- Ghee is the best one among the all as it carries the attributes of the drugs with which it is processed. Such properties are less in other unctuous substances when compared to ghee. Thus, ghee alleviates *Kapha* when it is processed with *Kaphahara Dravya*. The detailed description is available in the chapter *Snehādhyāya*.

Explanation regarding repetition

गद्योक्तो यः पुनः श्लोकैरर्थः समनुगीयते।
तद्व्यक्तिव्यवसायार्थं द्विरुक्तं तन्न गर्ह्यते॥41॥

If anything has already been said in prose and it has been repeated in the verse, it should be understood as it is stated only because for clarity and emphasis and thus it cannot be considered as repetitive defect.



Cakrapāṇi:

ननु स्नेहाद्वातं शमयतीत्यादिग्रन्थो गद्येनैवोक्तः, तत् किमर्थं श्लोकेनोच्यत इत्याह- गद्योक्तो य इत्यादि।- Now the question arises, that what is the need to explain the same subject in prose and verse format such as '*Snehāt Vātam Śamayati*' (*Vāta* is pacified by *Sneha dravya*).

तद्व्यक्तिव्यवसायार्थमित्यत्र तद्व्यक्तिर्गद्योक्तार्थस्य व्यक्तिः प्रसन्नतेति यावत्, व्यवसायः अध्यवसायो ग्रहणमित्यर्थः;- The

commentator has given the clarification by stating that the need of mentioning at both the places with a view for clarification as well as for memorization.

यस्मात् पूर्वोक्तार्थस्पष्टीकरणार्थं पुनः श्लोकेनाभिधानं, तस्मात् प्रयोजनान्तरयुक्तत्वान्न पुनरुक्तिदोष इति भावः।- Thus, whatever is mentioned previously in the form prose is again quoted in the verse is with a specific purpose of easy and clear understanding and hence it cannot be considered as the repetitive error.

गद्योक्तापेक्षया श्लोकाभिधानं सुखग्रहणं भवतीति लोकसिद्धमेव। अत्र च गद्योक्त इत्युपलक्षणं, तेन श्लोकोक्तोऽपि श्लोकेनोच्यत इति बोद्धव्यं;- Explaining the subject in the form of verse is more easy to understand when compared with the prose and is well accepted by all. Here whatever is mentioned in the prose is in the form of example. Thus, the subject explained in the verse format is repeated in the same format only.

यथा- आरग्वधीये। एवं गद्योक्तोऽपि गद्येनेति बोद्धव्यं;- In the chapter *Āragvadhīya Adhyāya* the subject explained in the prose is repeated in the same format.

यथा- प्रपञ्चेन कारणाद्यभिधायोक्तम्- "एवमसात्म्येन्द्रि-यार्थसंयोगः प्रज्ञापराधः परिणामश्च" (सू.अ.11) इत्यादि।-Similarly while explaining the three chief causative factors for the manifestation of diseases mentioned in the prose version (Ca. Sū. 11 / 37) is repeated in the prose form only and can be seen vide Ca. Sū. 11 / 38 - 40.

तथा श्लोकेनोक्तोऽपि गद्येनोच्यते, यथा- "ब्रह्मणा हि यथा प्रोक्तं" (सू.अ.1) इत्यादि श्लोकेनाभिधाय आद्येऽध्याये पुनरन्यत्रोक्तं- "यमायुर्वेदमश्विनौ मह्यं प्रायच्छेताम्" (चि.अ.1.पा.4) इत्यादि।- The descent of *Āyurveda* explained in the verse form in *Sūtrasthāna* "ब्रह्मणा हि यथा प्रोक्त" (Ca. Sū. 1 / 4) is repeated in the prose form in *Cikitsāsthāna* as "यमायुर्वेदमश्विनौ मह्यं प्रायच्छेताम" (Ca. Ci. 1:4 / 4).

अत्र श्लोकाभिधानमेव सुखग्रहणार्थमिति ज्ञेयम् किंवा, तद्व्यक्तिव्यवसायार्थमिति यथायोग्यतया बोद्धव्यम् तेन, प्रपञ्चाभिधानमर्थव्यक्त्यर्थं बोद्धव्यं, संक्षेपाभिधानं तु व्यवसायार्थं; तेन गद्यश्लोकाभिधानाभ्यां व्यक्तिव्यवसायौ क्रियेते। तत्र प्रपञ्चाभिधानेऽर्थस्य व्यक्तिः स्फुटैवेति, संक्षेपाभिधानं तु प्रपञ्चापेक्षया सुखग्रहणं भवति।।- Thus, it can be said whatever is described in brief in the form of verse is useful to remember easily and the detailed description in the form prose helps in clear understanding the subject.

To sum up :

तत्र श्लोकाः-

त्रिविधं नामपर्यायैर्हेतुं पञ्चविधं गदम्।
गदलक्षणपर्यायान् व्याधेः पञ्चविधं ग्रहम्॥42॥
ज्वरमष्टविधं तस्य प्रकृष्टासन्नकारणम्।
पूर्वरूपं च रूपं च भेषजं संग्रहेण च॥43॥
व्याजहार ज्वरस्याग्रे निदाने विगतज्वरः।
भगवानग्निवेशाय प्रणताय पुनर्वसुः॥44॥

In this chapter called *Jvara Nidāna*, the following topics were discussed which were learned by *Agniveśa* from his preceptor Lord *Punarvasu Ātreya*.

The Three Types of Etiological Factors and Their Synonyms - Five-fold Nature of Disease - Definition and Synonyms of Disease - Five Factors for Diagnosing Diseases - Eight Types of Fever - Its Distant and Nearby Causes - Premonitory Symptoms - Clinical Features - Treatment in Brief.

Cakrapāṇi:

संग्रहे यद्यपि हेतुपर्यायाः पूर्वमुक्तास्तदनु हेतुत्रैविध्यं, तथाऽपि छन्दोऽनुरोधेन तद्विपर्ययकथनम्।- While describing the three types of *Nidāna* in the beginning of this chapter it is described the synonyms initially and then mentioned the 3 types of causes, whereas at the end while summing up the contents the order is altered for the purpose of *Chandas* only.

नामरूपा योगरूढाः पर्याया नामपर्यायाः।- *Nāmarūpā* refers to *Yogarūḍhāḥ*. The words in spite of having connotations yet used in quite different but for a specific content or noun.

पञ्चविधं गदमिति आग्नेयादिभेदेन।- '*Pancavidham Gadam*' means the 5 types of diseases such as *Āgneya, Vāyavya, Saumya, Rājasika* and *Tāmasika*.

'गदपर्यायनामानि' इति पाठे यल्लिङ्गपर्यायाभिधानं तस्य व्याधिपञ्चविधग्रहशब्देनैव 'तस्योपलब्धिः' इत्यादिग्रन्थान्तर्निविष्टसकलार्थस्य गृहीतत्वाद्ग्रहणम्; 'गदलक्षणपर्यायान्' इति पाठे तु पूर्वपक्षो नास्त्येव, पाठस्तु नायमतिप्रसिद्धः। - Here '*Gadalakṣaṇaparyāya*' should be taken as '*Gadaparyāya*' and '*Lakṣaṇaparyāya*' separately. The knowledge of 5 types of diseases can be known by means of *Nidāna, Pūrvarūpa, Rūpa, Upaśaya* and *Saṃprāpti* . The term '*Gadalakṣaṇaparyāya*' is not much popular and hence not accepted by many scholars.

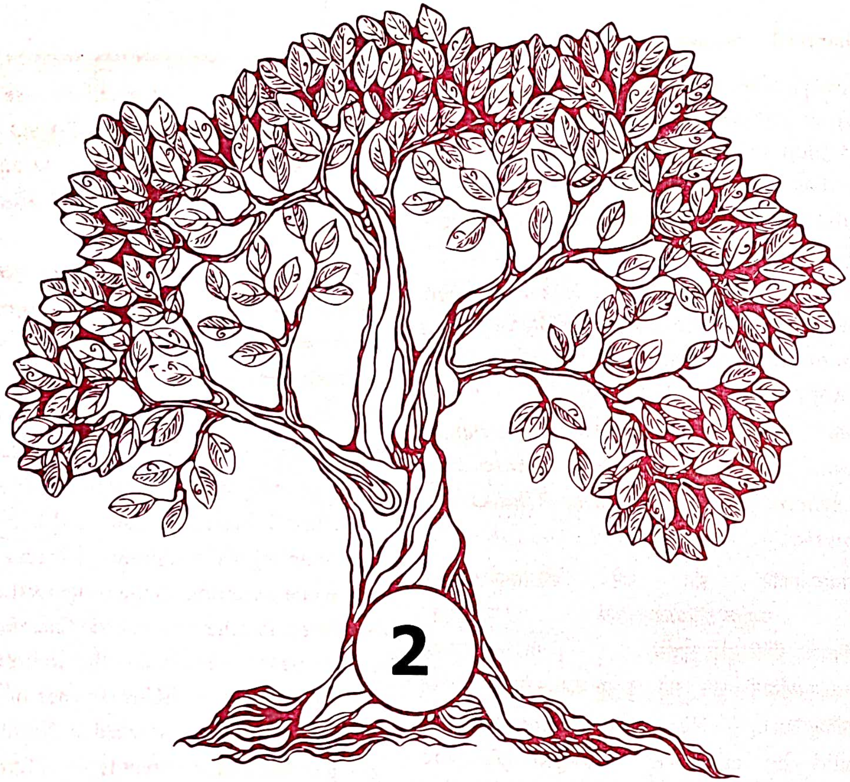
प्रकृष्टासन्नकारणं ज्वरस्य रूक्षादि प्रकृष्टम्, आसन्नं वातादि; तथा प्रकृष्टं रुद्रकोपः, आसन्नं तु रूक्षादि।- '*Prakṛṣṭāsanna Kāraṇam*' refers to that in the disease *Jvara - Rūkṣa* and the others all called *Prkṛṣṭa Kāraṇa* and *Vāta* etc. are *Āsanna Kāraṇa* and also *Rudrakopa* is *Prkṛṣṭa Kāraṇa* and *Rūkṣa* and the others are *Āsanna Kāraṇa*.

यद्यपि रूपात् पश्चात् पूर्वरूपमुक्तं, तथाऽपि छन्दोनुरोधात् पूर्वरूपमग्रे कृतं; किंवा, वातादिजविशिष्टज्वरलक्षणानामव्यक्तानां विशिष्टज्वरपूर्वरूपतां सूचयता पूर्वरूपं पूर्वदज्कृतं; वातादिज्वरलक्षणानि ह्यव्यक्तानि पूर्वरूपाणि भवन्ति।।- While describing the premonitory symptoms (*Pūrvarūpa*) and clinical features (*Rūpa*) in the beginning of this chapter it is described the clinical features initially and is followed the premonitory symptoms, whereas at the end while summing up the contents the order is altered for the purpose of *Chandas* only. Otherwise *Pūrvarūpa* are the indicative of clinical features of different types of fevers. The un-manifested or hidden features are going to manifest different types of fevers like *Vāta jvara, Pitta jvara* etc. and thus mentioned *Pūrvarūpa* prior to *Rūpa*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने ज्वरनिदानं नाम प्रथमोऽध्यायः॥1॥

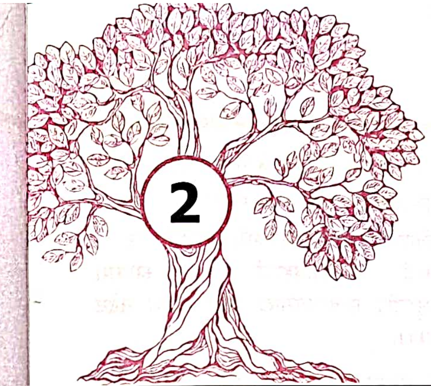
Thus, ends the first chapter of the *Nidānasthāna* titled *Jvara Nidāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***



Raktapitta Nidāna
[Diagnosis of Hemorrhage]

रक्तपित्तनिदानम्



Raktapitta Nidāna
[Diagnosis of Hemorrhage]
रक्तपित्तनिदानम्

अथातो रक्तपित्तनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Jvara Nidāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Raktapitta Nidāna Adhyāya* as taught by Lord *Ātreya*.

पित्तं यथाभूतं लोहितपित्तमिति संज्ञां लभते, तद् व्याख्यास्यामः॥3॥

Now it is going to explain the way how the vitiated *Pitta* got the name *Lohitapitta* (*Raktapitta*).

Cakrapāṇi:

आद्योत्पत्तौ ज्वरसन्तापाद्रक्तपित्तोत्पत्तेर्ज्वरमनु रक्तपित्तनिदानमुच्यते। पित्तं यथाभूतमित्यादिना पित्तमेवावस्थावशाल्लोहितपित्तमित्युच्यत इति दर्शयति, नतु रक्तं च पित्तं च रक्तपित्तमिति।।- In the beginning of origin of diseases *Raktapitta* was originated from the heat of *Jvara* and therefore after the description of *Jvara*, *Raktapitta* has been described.

From the words '*Pittam Yathābhūtam*', it should be understood how the status of *Pitta* changes and how *Pitta* gets the nomenclature of *Raktapitta*. Thus, *Raktapitta* should not be taken as the *Rakta* and the *Pitta*.

Raktapitta Nidāna

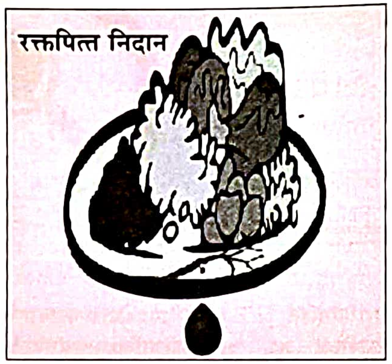
यदा जन्तुर्यवकोद्दालककोरदूषप्रायाण्यन्नानि भुङ्क्ते, भृशोष्णतीक्ष्णमपि चान्यदन्नजातं निष्पावमाषकुलत्थसूपक्षारोपसंहितं, दधिदधिमण्डोदश्वित्कट्वराम्लकाञ्जिकोपसेकं वा, वाराहमाहिषाविकमात्स्यगव्यपिशितं, पिण्याकपिण्डालुशुष्कशाकोपहितं, मूलकसर्षपलशुनकरञ्जशिग्रुमधुशिग्रु (खडयूष) भूस्तृणसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकोपदशं, सुरासौवीरतुषोदकमैरेयमेदकमधूलकशुक्तकुवलबदराम्लप्रायानुपानं वा, पिष्टान्नोत्तरभूयिष्ठम्; उष्णाभितप्तो वाऽतिमात्रमतिवेलं वाऽऽमं पयः पिबति, पयसा समश्नाति रौहिणीकं, काणकपोतं वा सर्षपतैलक्षारसिद्धं, कुलत्थपिण्याकजाम्बवलकुचपक्वैः शौक्तिकैर्वा सह क्षीरं पिबत्युष्णाभितप्तः; तस्यैवमाचरतः पित्तं प्रकोपमापद्यते, लोहितं च स्वप्रमाणमतिवर्तते।

The following are the factors responsible for the vitiation of *Pitta* and there by the increase in quantity of *Rakta* (blood) takes place:

- Intake of food containing *Yavaka* (inferior variety of *Yava*), *Uddālaka*, *Koradūṣa* and other food substances having *Uṣṇa* and *Tīkṣṇa Guṇa* along with pulses like *Niṣpāva*, *Māṣa*, *Kulattha* and *Kṣāra*

  (Or)

  mixed with *Dadhi*, *Dadhimaṇḍa* (whey), *Udaśvit* (mixture of water and buttermilk in equal quantity), *Kaṭvara* (sour buttermilk) and *Amla Kāñjī* (sour gruel).



- Intake of the meat of *Varāha* (boar), *Māhiṣa* (buffalo), *Avi* (sheep), *Matsya* (fish) and *Gavya* (cow) along with *Piṇyāka* (oil cake), *Piṇḍālu*, *Śuṣkaśāka* (dry vegetables)

  (Or)

  after consuming *Mūlaka*, *Sarṣapa*, *Lasuna*, *Karañja*, *Śigru*, *Madhuśigru*, *Khaḍayūṣa*, *Bhūstṛṇa*, *Sumukha*, *Surasa*, *Kuṭheraka*, *Gaṇḍīra*, *Kālamālaka*, *Parṇāsa*, *Kṣavaka*, *Phaṇijjaka*

  (Or)

  Surā, *Sauvīra*, *Tuṣodaka*, *Maireya*, *Madhūlaka*, *Śukta*, sour preparations of *Kuvala* and *Badara*.
- Excessive intake of rice flour preparations (*Piṣṭānna*) followed by intake of alcoholic beverages.
- Frequent intake of raw milk excessively after exposing to sun.
- Intake of *Rohiṇīka Śāka* with milk.
- Intake of *Kaṇakapota* processed with mustard oil and *Kṣāra*
- Intake of milk with *Kulattha*, *Piṇyāka*, ripe fruits of *Jambū*, *Lakuca* and *Badarī* after exposure to sun or heat.

तस्मिन् प्रमाणातिवृत्ते पित्तं प्रकुपितं शरीरमनुसर्पद्यदेव यकृत्प्लीहप्रभवाणां लोहितवहानां च स्रोतसां लोहिताभिष्यन्दगुरूणि मुखान्यासाद्य प्रतिरुन्ध्यात् तदेव लोहितं दूषयति॥4॥

Due to the above factors the *Pitta* gets vitiated and thereby *Rakta* also increases in its quantity. Since the increase in quantity of *Rakta*, the vitiated *Pitta* circulates throughout the body and causes heaviness and thereby obstruction in the channels of circulation which originates from the liver and spleen. Then the *Pitta* which reaches the channels of circulation also vitiates *Rakta*.

Cakrapāṇi:

यदा जन्तुरित्यादिना निदानमुच्यते।- Beginning the verse with the words '*Yadā Jantuḥ*', the author describes the etiology (*Nidāna*) of *Raktapitta*.

यवकः व्रीहिविशेषः;- '*Yavaka*' is a variety of cereals; उद्दालः वनकोद्रवः; - '*Uddālaka*' is a wild variety of *Kodrava*.

कोरदूषः यद्यप्यन्नपाने पित्तहर उक्तस्तथाऽप्यस्य निष्पावादियुक्तस्य संयोगमहिम्ना रक्तपित्तनिदानत्वं ज्ञेयम्, एवमन्यत्रापि रक्तपित्तनिदानत्वेनेहोक्तक्षीरादौ ज्ञेयम्।- Even though '*Koradūṣa*' has been mentioned as *Pittahara* in the chapter *Annapāna Vidhi*, it should be understood as that due to the intake of '*Koradūṣa*' by combining with *Niṣpāva* and such other substances it acts as causative factor of *Raktapitta* rather than pacifying agent. The same logic applies in the case of milk and some other substances.

दधिमण्डः मस्तु।- '*Dadhi-maṇḍa*' means *Mastu* (whey); उदश्वित् अर्धजलं तक्रं - '*Udaśvit*' means buttermilk prepared by adding half of quantity of water.

कट्वरं निर्जलं, किंवा अम्लं तक्रम्।- '*Kaṭvara*' means preparation of buttermilk without adding any water or it is also called sour buttermilk.

मधुशिग्रुः स्वल्पशोभाञ्जनकः।- '*Madhuśigru*' means small variety of *Śobhāñjana*.

खडयूषः रागकर्पूर इति ख्यातः।-'*Khaḍayūṣa*' is popular in the name of *Rāgakarpūra*.

सुमुखादयः फणिज्झकान्ताः पर्णासभेदाः।- The drugs mentioned from *Sumukhā* to *Phaṇiñjaka* are the varieties of *Tulasī*.

उपदंशमिति मूलकादीनि . खादयित्वा यावकाद्यन्नं भुङ्क्ते इत्यर्थः।- '*Upadaṃsaṃ*' refers to intake of food prepared with *Yāvaka* etc. after consuming *Mūlaka*, *Sarṣapa* etc.

मधूलकः गोधूमविशेषः।- '*Madhūlaka*' means a variety of *Godhūma*.

शुक्तः सन्धानविशेषः।- '*Śukta*' is a substance prepared by fermentation.

पिष्टान्नमुत्तरत्र भोजनस्य भूयिष्ठं यत्र तत् पिष्टान्नोत्तरभूयिष्ठम्।- '*Piṣṭānnottarabhūyiśṭam*' means intake of alcoholic beverages as *Anupāna* after eating more quantity of rice flour preparations.

अतिवेलमिति पुनः पुनः।- '*Ativelam*' means again and again.

रौहिणीकं रोहिणीशाकम्।- '*Rohiṇīkam*' means a leafy vegetable by name *Rohiṇī*

शौक्तिकैरिति बदरीफलैः।- '*Śauktika*' means *Badarī phala*

आममित्युत्तरेण सम्बध्यते।- The term '*Āma*' is related to the next prose. '*Āmampayaḥ*' (raw milk or milk without boiling); Thus, it should be understood as consumption of *Rohiṇī Śāka* with raw milk.

स्वप्रमाणमतिवर्तते प्रवर्धत इत्यर्थः।- '*Svapramāṇamativartate*' means increases the blood more than its normal quantity.

यदेवेत्यनेन एवमपि प्रकुपितस्य पित्तस्य य एवांश उक्तसंप्राप्तिमान् भवति स एव रक्तं दूषयति नान्य इति दर्शयति।- '*Yadeva*' means that whichever part of *Pitta* is responsible in the pathogenesis of the disease, the same part of *Pitta* is responsible for the vitiation of *Rakta* and none other than this.

लोहिताभिष्यन्दगुरूणि प्रवृद्धलोहितस्यन्देन गुरूणि उत्सन्नानि विवृतानीति यावत्।- '*Lohitābhiṣyanda Gurūṇi*' means that due to the decrease of water content in the blood, it becomes heavy and thereby obstructs the channels carrying the blood.

प्रतिरुन्ध्यात् 'वृद्धेन शोणितेन' इति शेषः; 'प्रतिपद्यते' इति पाठपक्षे तु 'शोणितम्' इति शेषः, तेन शोणितं प्रतिपद्यत इत्यर्थः।- '*Pratirundhyāt*' refers to the obstruction of the openings of the channels which carry the blood. In some other manuscripts the term '*Pratirundhyāt*' is mentioned as '*Pratipadyate*'. Even if the term '*Pratipadyate*' is considered it conveys the meaning that the vitiated *Pitta* reaches *Rakta*.

यकृत्प्लीहप्रभवाणामित्यस्य विशेषणं- लोहितवहानामिति।- The term '*Yakṛitplīhaprabhāvāṇām*' refers to the channels which start from liver and spleen that carry the blood.

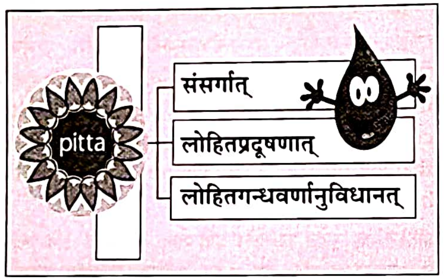
चकारोऽवधारणे।- Here '*Ca kara*' is used in the sense to decide.

वक्ष्यति च रक्तपित्तचिकित्सिते- "प्लीहानं च यकृच्चैव तदधिष्ठाय वर्तते। स्रोतांसि रक्तवाहीनि तन्मूला नि हि देहिनाम्" (चि.अ.4) इति।।- It is also quoted in the chapter on treatment of *Raktapitta* that "During the process of manifestation of *Raktapitta*, spleen and liver from where originates the channels of circulation of blood are also affected" (Ca. Ci.4 / 10).

Definition of Raktapitta

संसर्गाल्लोहितप्रदूषणाल्लोहितगन्धवर्णानुविधानाच्च पित्तं लोहितपित्तमित्याचक्षते॥5॥

Due to the contact of *Pitta* with *Rakta*, and by the vitiation of *Rakta*, and also possessing the smell and color of *Rakta*, the *Pitta* is called *Raktapitta*.



Cakrapāṇi:

एवं रक्तदूषके पित्ते यथा रक्तपित्तसंज्ञा भवति, तदाह- संसर्गादित्यादि।- Beginning the verse with the term '*Saṃsargāt*', the author has described how the *Pitta* vitiates *Rakta* and how *Pitta* attains the name of *Raktapitta*.

संसर्गात् लोहितसम्बन्धात्। लोहितगन्धवर्णानुविधानादिति लोहितसदृशगन्धवर्णयुक्तत्वात्। एतेन, 'रक्तयुक्तं पित्तं रक्तपित्तम्' इति प्रथमा निरुक्तिः, 'रक्ते दूष्ये पित्तम्' इति द्वितीया, 'रक्तवत् पित्तं रक्तपित्तम्' इति तृतीया दर्श्यते।- '*Saṃsargāt*' means *Pitta* is in relation with *Rakta*; '*Lohita Gandha Varṇānuvidhānāt*' means possessing the smell and color similar to *Rakta*.

By the above description 3 types of definitions of *Raktapitta* can be seen:

1. 'रक्तयुक्तं पित्तं रक्तपित्तम्' - As *Rakta* is added to *Pitta*, it is called *Raktapitta*
2. 'रक्ते दूष्ये पित्तम्'- As *Rakta* is vitiated by *Pitta*, it is called *Raktapitta*.
3. 'रक्तवत् पित्तं रक्तपित्तम्'- As *Pitta* appears like *Rakta*, it is called *Raktapitta*.

उक्तं च चिकित्सिते- 'संसर्गाद्दूषणात्तु सामान्याद्गन्धवर्णयोः। रक्तस्य पित्तमाख्यातं रक्तपित्तं मनीषिभिः'- (चि.अ.4) इति।- It is also quoted in *Cikitsāsthāna* as following:

"*Pitta* itself is called *Raktapitta* due to its conjunction with and affecting the *Rakta* and also acquiring similarity in smell and color" (Ca. Ci. 4 / 9).

एतदेव च रक्तपित्तस्य सामान्यलक्षणं- यद्- रक्तगन्धवर्णानुविधानं;- The general features of *Raktapitta* are similar i.e. similarity of the smell and color of *Pitta* with those of *Rakta*.

विशेषलक्षणं तु ऊर्ध्वादिभेदेन कफादिसम्बन्धादेवेह बोद्धव्यं; चिकित्सितेऽपि 'सान्द्रं सपाण्डु' (चि.अ.4) इत्यादिना लक्षणं वक्ष्यति।।- Here the specific features of *Raktapitta* should be understood as bleeding from the upper pathways and lower pathways, and the association of *Kapha* and the other *Doṣās* etc.

The specific features of *Raktapitta* are further quoted in the section *Cikitsāsthāna* as following:

"Due to the association of *Kapha*, the bleeding becomes thick and yellowish white in color" (Ca. Ci. 4 / 11)

Pūrvarūpa of Raktapitta

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- अनन्नाभिलाषः, भुक्तस्य विदाहः, शुक्ताम्लगन्धरस उद्गारः, छर्देरभीक्ष्णमागमनं, छर्दितस्य बीभत्सता, स्वरभेदो, गात्राणां सदनं, परिदाहः,मुखाद्धूमागमइव,लोहलोहितमत्स्यामगन्धित्वमिव चास्यस्य, रक्तहरितहारिद्रत्वमङ्गावयवशकृन्मूत्रस्वेदलालासिङ्घाणकास्यकर्णमलपिडकोलिकापिडकानाम्, अङ्गवेदना, लोहितनीलपीतश्यावानामर्चिष्मतां च रूपाणां स्वप्ने दर्शनमभीक्ष्णमिति (लोहितपित्तपूर्वरूपाणि भवन्ति)॥6॥

The following are the premonitory symptoms (*Pūrvarūpa*) of *Raktapitta*:

- ❑ Lack of desire for food (*Anannābhilāṣa*)
- ❑ Burning sensation in the throat after the intake of food (*Bhuktasya Vidāha*)
- ❑ Belching similar to the smell and taste of sour wine (*Śuktāmla gandharasa udgāra*)

- ❑ Frequent vomiting (*Abhīkṣṇa Chardi*)
- ❑ Vomiting with dirty and foul smell (*Bībhatsa Chardi*)
- ❑ Hoarseness of voice (*Svarabheda*)
- ❑ Laziness in body (*Gātrasadana*)
- ❑ Burning sensation all over the body (*Paridāha*)
- ❑ Feel the smoke coming out of the mouth (*Mukhāt Dhūmāgama iva*)
- ❑ Feel the smell of iron, blood, raw fish in the mouth (*Loha, Lohita Matsyāma gandhitvam iva āsyasya*)
- ❑ Appearance of red (*Rakta*), green (*Harita*), yellowish color (*Hāridra*) in the body parts (*Añgāvayava*), stools (*Śakṛt*), urine (*Mūtra*), sweat (*Sveda*), saliva (*Lālā*), nasal secretion (*Siñghāṇaka*), dirt from mouth (*Āsya mala*), excreta of ear (*Karṇa mala*) and eyes (*Piḍakolikā*), and pimples (*Piḍakā*).
- ❑ Body pain (*Añgavedanā*)
- ❑ Frequent sight of red (*Lohita*), blue (*Nīla*), yellow (*Pīta*), dark brown (*Śyāva*) colored bright objects in the dreams.

Cakrapāṇi:

पूर्वरूपे छर्दितस्य बीभत्सता वैवर्ण्यवैगन्ध्यादियोगात्।- Among the *Pūrvarūpa* of *Raktapitta*, the term 'छर्दितस्य बीभत्सता' should be understood as vomiting with dirty color and foul smell.

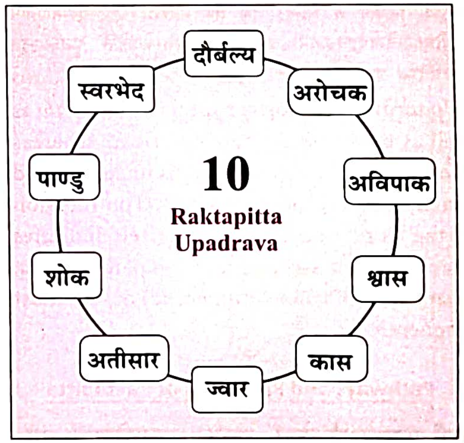
पिडकोलिका नेत्रमलः।- '*Piḍakolikā*' means dirt in the eyes

अङ्गवेदना अङ्गमर्दः।।- *Añgavedanā* means *Añgamarda* i.e. Body pains.

Upadrava of Raktapitta

उपद्रवास्तु खलु दौर्बल्यारोचकाविपाकश्वासकासज्वरातीसारशोफशोषपाण्डुरोगाः स्वरभेदश्च॥7॥

The following are the complications (*Upadrava*) of *Raktapitta*:



1. *Daurbalya* (weakness)
2. *Arocaka* (anorexia)
3. *Avipāka* (indigestion)
4. *Śvāsa* (dyspnea)
5. *Kāsa* (cough)

6. *Jvara* (fever)
7. *Atīsāra* (diarrhea)
8. *Śopha* (oedema) , Shosha
9. *Pāṇḍu roga* (anemia)
10. *Svarabheda* (hoarseness of voice)

Cakrapāṇi:

व्याधेरसाध्यत्वस्य धर्मस्य ख्यापकान् लिङ्गविशेषानुपद्रवाख्यानाह- उपद्रवास्त्वित्यादि।- Typical features that indicate disease incurability are known as *Upadrava*. Beginning the verse with the term '*Upadravastu*', the author has presented the complications of *Raktapitta*.

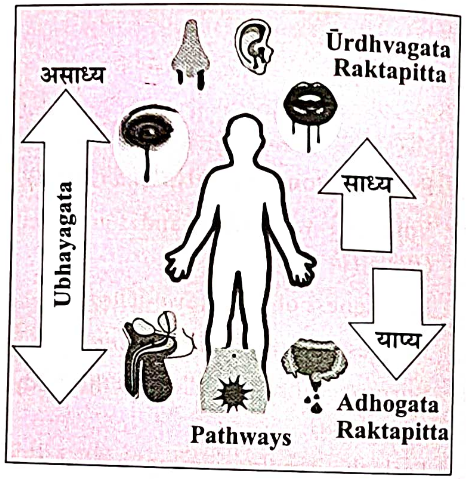
एतेनोपद्रवस्य लिङ्गभूतत्वेन निदानपञ्चकानतिरिक्तत्वम्- Since these *Upadrava* are the type of clinical features they cannot be distinguished from *Nidānapañcaka*.

रक्तपित्ते चैते उपद्रवाः प्रायोभावित्वेन नियता इत्यभिधीयन्ते; ज्वरे तूपद्रवा नियता न सन्ति, तेन तत्र नोक्ताः; एवं गुल्मादावपि प्रायोभावित्वेनोपद्रवकथनं व्याख्येयम्। स्वरभेदश्चेति पृथक्पाठेन स्वरभेदस्य प्रायोभावित्वमाह।।- As these complications (*Upadrava*) are mostly appear in *Raktapitta* as well as in *Gulma* they are described, whereas the *Upadrava* in case of *Jvara* is uncertain and hence they are not described. The mention of the word '*Svarabheda*' separately indicates that among all the complications of *Raktapitta*, hoarseness of voice (*Svarabheda*) occurs most frequently.

Pathways and Prognosis of Raktapitta

मार्गौ पुनरस्य द्वौ ऊर्ध्वं, चाधश्च। तद्बहुश्लेष्मणि शरीरे श्लेष्मसंसर्गादूर्ध्वं प्रतिपद्यमानं कर्णनासिकानेत्रास्येभ्यः प्रच्यवते, बहुवाते तु शरीरे वातसंसर्गादधः प्रतिपद्यमानं मूत्रपुरीषमार्गाभ्यां प्रच्यवते, बहुश्लेष्मवाते तु शरीरे श्लेष्मवातसंसर्गाद्द्वावपि मार्गौ प्रतिपद्यते, तौ मार्गौ प्रतिपद्यमानं सर्वेभ्य एव यथोक्तेभ्यः खेभ्यः प्रच्यवते शरीरस्य॥8॥
तत्र यदूर्ध्वभागं तत् साध्यं, विरेचनोपक्रमणीयत्वाद्बहौषधत्वाच्च; यदधोभागं तद्याप्यं, वमनोपक्रमणीयत्वादल्पौषधत्वाच्च; यदुभयभागं तदसाध्यं, वमनविरेचनायोगित्वादनौषधत्वाच्चेति॥9॥

- ☐ The disease *Raktapitta* manifests through two types of pathways viz.
  1. *Ūrdhvagata* (upper pathway)
  2. *Adhogata* (lower pathway)



- ☐ When there is dominance of *Kapha* in the body and with the association of *Kapha*, the disease *Raktapitta* manifests in the upper pathways such as ears, nose, eyes and mouth.
- ☐ Similarly when there is dominance of *Vāta* in the body and with the association of *Vāta*, the disease *Raktapitta* develops in the lower pathways such as urethra and anus.
- ☐ If both the *Kapha* and *Vāta* are having dominance in the body and with the association of both *Kapha* and *Vāta*, the disease *Raktapitta* develops in both the upper and lower pathways as detailed above.

Before faeces blood → Arsha with feces → R pitta After feces → blood → internal damage (bleeding)

- ☐ Among them *Ūrdhvagata Raktapitta* is curable as it is suitable for treatment with purgative therapy (*Virecana*) and there is also availability of lots of medicines. (24-5) → but more formul^n can broken
- ☐ Whereas *Adhogata Raktapitta* is (याप्य) palliable because emesis (*Vamana*) is the suitable treatment and also there is availability of limited medicines. (55r)
- ☐ While *Ubhayagata Raktapitta* is incurable, because either *Vamana* or *Virecana* are not suitable and also the unavailability of medicines.

Cakrapāṇi:

साध्यत्वादिविशेषस्य तथा कफादिसम्बन्धस्य च मार्गविशेषकृतस्य प्रतिपादनार्थं मार्गमाह- मार्गावित्यादि।- For the purpose of describing the prognosis, relationship with *Kapha* and the other *Doṣās* and also to explain the specific pathways of the disease, the author has started the verse with the term '*Mārgau*'

बहुश्लेष्मणि शरीरे श्लेष्मसंसर्गादिति वचनेन ऊर्ध्वगे रक्तपित्ते श्लेष्मसम्बन्धः कारणान्तरचितेनापि श्लेष्मणा भवतीति दर्शयति। यत्तु रक्तपित्तनिदानजन्यत्वं कफस्य, तन्नावश्यं भवति;अत एव "स्निग्धोष्णमुष्णरूक्षं च रक्तपित्तस्य कारणम्। अधोगस्योत्तरं प्रायः" (चि.अ.4) इत्यादौ प्रायःशब्दं कृतवान्। एवं 'बहुवाते तु' इत्यत्रापि व्याख्येयम्। - Thus, it is mentioned as "The substances having *Snigdha* and *Uṣṇa* & *Uṣṇa* and *Rūkṣa Guṇa* are responsible for the manifestation of *Raktapitta*. Probably the cause for *Adhogata Raktapitta* is intake of *Uṣṇa* and *Rūkṣa Guṇa* substances" (Ca. Ci.4 / 23).

Thus, similar kind of explanation in case of *Vāta* can also be understood.

खेभ्य इति रन्ध्रेभ्यः।- The term '*Khebhyaḥ*' means from all the pores of the body.

विरेचनोपक्रमणीयत्वादिति एतच्च श्लोकेन स्वयमेव व्याकरिष्यति।।- '*Virecanopakramaṇīyatvāt*' means *Ūrdhvagata Raktapitta* is a curable disease because *Virecana* is suitable therapy for its management and the author himself is going to give the explanation in the subsequent verses.

Origin of Raktapitta

रक्तपित्तप्रकोपस्तु खलु पुरा दक्षयज्ञोद्ध्वंसे रुद्रकोपामर्षाग्निना प्राणिनां परिगतशरीरप्राणानामभवज्ज्वरमनु॥10॥

During the period of yore, when the *Yajña* of *Dakṣa* was destructed, from the wrath of *Rudra* the body and vital breath of living beings were pervaded and then originated *Jvara* initially and is followed by *Raktapitta*.

Jvara
Raktapitta

Origin of Raktapitta

Cakrapāṇi:

रक्तपित्तस्याप्याग्नेयत्वप्रतिपादनार्थं पूर्वोत्पत्तिमाह- रक्तेत्यादि। - In order to render the dominance of fire in the *Raktapitta*, the author has presented the origin of *Raktapitta* in the time of yore, by starting the verse with the terms '*Raktapitta Prakopastu*'.

कोपयुक्तः अमर्षः, अमर्षः अभिनिवेशः; अन्यत्रापि च कोपामर्षयोर्भेद उक्तः;- Here the terms *Kopa* and *Amarṣa* denote two different meanings such as wrath and intolerance respectively. In the other context also varied connotation of these words can be seen.

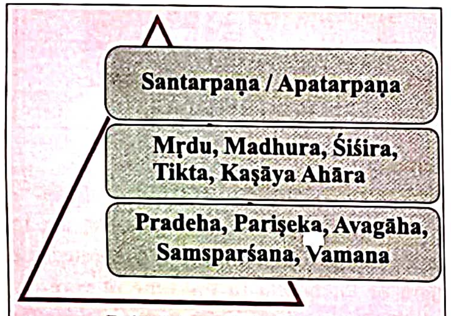
यथा- "अमर्षसंरम्भविनग्नभावाः सन्तर्जनाभिद्रवणौष्ण्यरोषाः" (चि.अ.9) इति।।- For example: While describing the features of *Pittaja Unmāda*, *Amarṣa* (intolerance) and *Roṣa* are separately mentioned (Ca. Ci. 9 / 12).

Principles of Treatment of Raktapitta

तस्याशुकारिणो दावाग्नेरिवापतितस्यात्ययिकस्याशु प्रशान्त्यै प्रयतितव्यं मात्रां देशं कालं चाभिसमीक्ष्य सन्तर्पणेनापतर्पणेन वा मृदुमधुरशिशिरतिक्तकषायैरभ्य वहार्यैः प्रदेहपरिषेकावगाहसंस्पर्शनैर्वमनाद्यैर्वा तत्रावहितेनेति॥1 1॥

Raktapitta is a disease that has acute nature and spreads like wildfire and should be treated immediately by considering the dosage, habitat and time with the following.

- Nourishing (*Santarpaṇa*) or fasting (*Apatarpaṇa*) therapies
- Foods and drinks possessing with the attributes like soft (*Mṛdu*), sweet (*Madhura*), cold (*Śiśira*), bitter (*Tikta*) and astringent (*Kaṣāya*).


Santarpaṇa / Apatarpaṇa
Mṛdu, Madhura, Śiśira, Tikta, Kaṣāya Ahāra
Pradeha, Pariṣeka, Avagāha, Samsparśana, Vamana

Principles of Treatment

- Other measures such as ointment (*Pradeha*), sprinkling (*Pariṣeka*), tub bath (*Avagāha*), touch of pearls etc. (*Saṃsparśana*) and emesis (*Vamana*) etc.

Cakrapāṇi:

सन्तर्पणेनेति अधोगस्य, अपतर्पणेनेति ऊर्ध्वगस्य।- Here *Santarpaṇa Cikitsā* (nourishing therapy) and *Apatarpaṇa Cikitsā* (fasting therapy) are prescribed for *Adhogata* and *Ūrdhvagata Raktapitta* respectively.

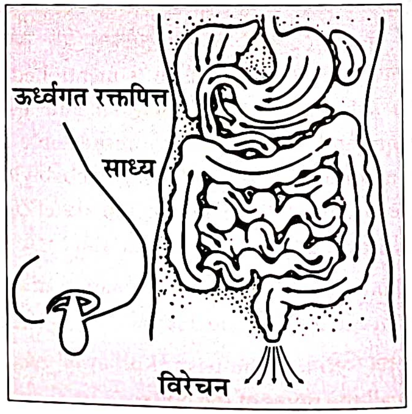
संस्पृश्यत इति संस्पर्शनं मुक्तादि।।- The term '*Saṃsparśana*' refers to touch with pearls and other cold substances.

Reasons for fast recovery of Ūrdhvagata Raktapitta

भवन्ति चात्र- साध्यं लोहितपित्तं तद्यदूर्ध्वं प्रतिपद्यते।
विरेचनस्य योगित्वाद्बहुत्वाद्भेषजस्य च॥1 2॥
विरेचनं तु पित्तस्य जयार्थे परमौषधम्।
यश्च तत्रान्वयः श्लेष्मा तस्य चानधमं स्मृतम्॥1 3॥
भवेद्योगावहं तत्र मधुरं चैव भेषजम्।
तस्मात् साध्यं मतं रक्तं यदूर्ध्वं प्रतिपद्यते॥1 4॥

Thus, it is said

Ūrdhvagata Raktapitta is cured easily due to the following reasons:



- Suitable to treat with purgation therapy (*Virecana Yogya*)
- Availability of lots of medicines (*Bahu Bheṣaja*)
- *Virecana-karma* is the best therapy for the management of *Pitta*
- *Virecana* therapy not inferior for the management of *Kapha* along with *Pitta*.
- Drugs having sweet taste are useful for the management of *Raktapitta*.

Cakrapāṇi:

ऊर्ध्वगस्य विरेचनयोग्यतां विवेचयति- विरेचनमित्यादि।- The suitability of *Virecana-karma* in the management of *Ūrdhvagata Raktapitta* is cited by the author by mentioning the term '*Virecanam*'.

ऊर्ध्वगे रक्तपित्ते पित्तं प्रधानमनुबन्धश्च श्लेष्मा, रक्तपित्ताख्यव्याधिर्जेतव्यः; तत्र पित्तस्य जयार्थे विरेचनं तावत् परमौषधं, "विरेचनं पित्तहराणाम्" (सू.अ.25) इति वचनादिति भावः, यश्च तत्रान्वयः अनुबन्धस्वरूपः श्लेष्मा, तस्य च जयार्थे अनधममधमं न भवति मध्यममित्यर्थः; वचनं हि- "पित्तं वा कफपित्तं वा पित्ताशयगतं हरेत्। स्रंसनं" (चि.अ.3) इति।- *Pitta* is the primary *Doṣa* which causes *Ūrdhvagata Raktapitta*, while the *Kapha Doṣa* is secondary. For the management of *Raktapitta* as well as to pacify *Pitta*, *Virecana* is the best therapy. Thus, It is also told that, "*Virecana* therapy is considered as the best choice to alleviate the vitiated *Pitta*" (Ca. Sū. 25 / 40). Thus, it can be inferred that *Virecana* cannot be considered as inferior in treating *Kapha Doṣa*, and it may play the medium role.

Thus, it can be inferred that *Virecana* cannot be considered as inferior in treating *Kapha Doṣa*, and it may play the medium role. Therefore it is also cited that "Either *Pitta* or *Kapha-Pitta* located in *Pittaśaya* is alleviated by means of purgation therapy (*Sraṃsanam*)- Ca. Ci. 3 /171

योगावहं च तत्रेति तत्रोर्ध्वगे रक्तपित्ते तद्विरेचनं योगावहं भवति, प्रतिमार्गहरणरूपत्वादित्यर्थः; अनेन च व्याधिप्रत्यनीकत्वमुच्यते।- '*Yogāvaham* ca *Tatra*' means that *Virecana* is suitable for the management of *Ūrdhvagata Raktapitta* because it counteracts and creates downward trend and thus stops bleeding. Thus, apart from alleviation of *Pitta* and *Kapha*, *Virecana* therapy acts against the disease (*Vyādhipratyanīka*)

एवं व्याधिप्रधानकारणे पित्ते प्रधानशमक (न) त्वात्, तथा मध्यकुपिते च कफे मध्यभेषजत्वात्, प्रतिमार्गहरणरूपतया च व्याधिप्रत्यनीकत्वाद् विरेचनमूर्ध्वगे साधु भेषजम्।- Thus, *Pitta* is the most important factor for *Raktapitta* and *Virecana* is the best one to pacify it; and the medium type of medicine for moderately vitiated *Kapha*; acts against the disease due to its counter action against the pathway of disease and thus *Virecana* is considered as the best therapy.

मधुरं चैव भेषजमित्यत्र एवशब्दोऽप्यर्थः; तेन, तिक्तकषायौ तावद्भेषजे भवत एव पित्तकफप्रत्यनीकत्वात्, मधुरमपि लङ्घनादिना कफे जिते भेषजं भवतीत्यर्थः।।Here in the word '*Madhuram Ca Eva*', '*Eva*' has used in the sense of 'and' instead of 'only'. Thus, along the sweet substances, bitter and astringent substances are also useful because of their action against the *Doṣa* (*Doṣapratyanīka*). Sweet substances alleviate *Pitta* and not *Kapha*, but it is specially mentioned here because of its utility at certain stage when the *Kapha* is already alleviated by *Laṅghana* and other measures.

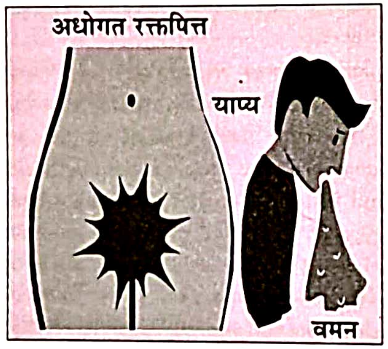
Reasons for Difficulty in Recovery of Adhogata Raktapitta:

रक्तं तु यदधोभागं तद्याप्यमिति निश्चितम्।
वमनस्याल्पयोगित्वादल्पत्वाद्भेषजस्य च॥1 5॥
वमनं हि न पित्तस्य हरणे श्रेष्ठमुच्यते।
यश्च तत्रान्वयो वायुस्तच्छान्तौ चावरं स्मृतम्॥1 6॥
तच्चायोगावहं तत्र कषायं तिक्तकानि च।

तस्माद्याप्यं समाख्यातं यदुक्तमनुलोमगम्॥17॥

Adhogata Raktapitta becomes palliable due to the following reasons:

- *Vamanakarma* (emesis) is not much useful for the management of *Adhogata Raktapitta.*
- Non-availability of much number of medicines.
- *Vamana* is not the best therapy for the management of *Pitta.*
- *Vamanakarma* is inferior for the management of *Vāta* associated with *Pitta.*
- The drugs having astringent and bitter taste are not much useful



Cakrapāṇi:

अधोगे वमनस्यायोगितां विवेचयति- वमनं हीत्यादि।- Beginning the verse with the terms '*Vamanaṃ hi*', the author has presented the ineffectiveness of emesis in *Adhogata Raktapitta.*

पित्तस्य रक्तपित्तमूलस्य हरणे न श्रेष्ठं वमनं; वमनं हि कफानुगं पित्तं हरति, न पित्ते प्राधान्येन क्रियते।- Since *Pitta* is the prime *Doṣa* for the manifestation of *Raktapitta, Vamana* is not the best therapy for its management. *Vamana* is useful when *Kapha* is associated with *Pitta* but not when *Pitta* is prominent.

तच्छान्तौ चावरमिति वातहरणे त्वप्रधानमेव वमनं, वातहरणेऽयुक्तत्वादेव वमनस्य।- Since *Vamana* is ineffective in pacifying *Vāta*, it has least effect in alleviating *Adhogata Raktapitta*.

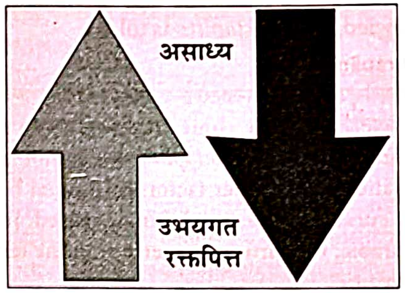
तच्चायोगावहमिति तद्वमनं प्रतिमार्गहरणरूपतया योगावहमपि सत् पित्तवातयोरुक्तेन न्यायेनायौगिकत्वेनायोगावहमित्यर्थः।- Even though *Vamana* is considered as suitable for the management of *Adhogata Raktapitta* based on the principle of treatment (i.e. counter action against the pathway of disease), it becomes unsuitable due to the involvement of *Vāta* along with *Pitta Doṣa*.

कषायं तिक्तकानि च अयोगावहानीति योजना, कषायतिक्तयोर्वातप्रतिकूलत्वादित्यर्थः; एवं मधुरमेकमवशिष्टमधोगे रक्तपित्ते भेषजं भवति; तेनाल्पौषधत्वं सिद्धम् अम्ललवणकटुकानां तु पित्तविरुद्धत्वेन रक्तपित्ते प्रसक्तिरपि नास्तीति भावः।।- For the management of *Adhogata Raktapitta, Kaṣāya* and *Tikta Rasa Dravya* are also not beneficial because they are not helpful in alleviating *Vāta*. Thus, only *Madhura rasa Dravyās* are useful. Since *Kaṭu, Amla* and *Lavaṇa rasa Dravyās* aggravates *Pitta*, the topic of consideration of such substances doesn't arise.

Reasons for the Incurableness of Ubhayagata Raktapitta

**रक्तपित्तं तु यन्मार्गौ द्वावपि प्रतिपद्यते।
असाध्यमिति तज्ज्ञेयं पूर्वोक्तादेव कारणात्॥18॥
नहि संशोधनं किंचिदस्त्यस्य प्रतिमार्गगम्।
प्रतिमार्गं च हरणं रक्तपित्ते विधीयते॥19॥
एवमेवोपशमनं सर्वशो नास्य विद्यते।
संसृष्टेषु च दोषेषु सर्वजिच्छमनं मतम्॥20॥
इत्युक्तं त्रिविधोदर्कं रक्तं मार्गविशेषतः।21।**

- *Ubhayagata Raktapitta* is incurable due to the factors mentioned earlier.
- The principle of treatment of *Raktapitta* is to administer the therapies acting against the pathways of bleeding. As no such purification therapy is available it is difficult to manage *Ubhayagata Raktapitta.*



- Moreover all the three *Doṣās* are involved in this type of *Raktapitta* and only a few medicines are available for their management.

Thus, the prognosis of the three types of *Raktapitta* has described based on the pathways affected.

Cakrapāṇi:

पूर्वोक्तादिति वमनविरेचनायौगिकत्वादनौषधत्वाच्च। वमनविरेचनायौगिकत्वं व्युत्पादयति- न हीत्यादि।- *Ubhayagata Raktapitta* is incurable because earlier mentioned therapies such as *Vamana* and *Virecana* are not suitable for its management as well as the unavailability of drugs.

संशोधनमिति सामान्यवचनेन बस्तिशिरोविरेचनयोरपि प्रतिक्षेपं सूचयति।- In general, the term '*Saṃśodhana*' refers to *Vasti* and *Śirovirecana* along with *Vamana* and *Virecana* also.

यदधोभागं विरेचनं तदधोभागं रक्तपित्तं कोपयति, यदूर्ध्वभागं वमनं तदूर्ध्वभागं रक्तपित्तं कोपयति; अतो नास्त्युभयमार्गे रक्तपित्ते शोधनम।- If *Virecana* is done *Adhogata Raktapitta* aggravates, *Vamana* aggravates *Ūrdhvagata Raktapitta* and thus, no *Śodhana* therapy is useful for the management of *Ubhayagata Raktapitta.*

अथानुगुणमेव शोधनं कफच्छर्द्यामिव वमनं रक्तपित्ते भवतीत्याह- प्रतिमार्गं चेत्यादि। रक्तपित्तव्याधिमहिम्ना प्रतिमार्गहरणमेव भेषजं भवति नान्यदित्यर्थः। अथात्रैवं संशोधनं मा भवतु भेषजं, संशमनं भेषजं भवत्वित्याह- एवमेवेत्यादि।- It may be argued that as emesis is indicated in *Kaphaja Chardi*, why not *Vamana* is indicated for the management of *Ūrdhvagata Raktapitta*?

It is clearly told by the author that the principle of treatment of *Raktapitta* is the counter action against the pathway of disease and thus *Vamana* is not advisable for the management of *Ūrdhvagata Raktapitta*. Due to the importance of the disease *Raktapitta*, the elimination of *Doṣās* should be done only through the opposite pathways. Therefore any kind of *Śodhana* therapy is helpless.

It may be argued that if the *Śodhana* therapy is not useful, why can't go for *Śamana* therapy?

उभयमार्गानुसारित्वेन वातकफानुबन्धत्वाद् यथा यौगिकं संशोधनं नास्ति तथोपशमनमपि युगपद्वातकफशमकत्वाभावान्नास्तीत्यर्थः।- The above doubt has been clarified by the author as following. Since *Vāta* and *Kapha* are associated in *Ubhayagata Raktapitta, Śodhana* therapy becomes ineffective, and in the same way no suitable drugs are available to pacify *Vāta* and *Kapha Śamana* treatment also of no use.

सर्वशो न विद्यत इति किंचिदपि न विद्यत इति।- It is also mentioned that pacification cannot be done when all the *Doṣās* are involved.

एतदेवोपशमनभेषजाभावं स्फोटयति- संसृष्टेष्वित्यादि।- By starting the verse with the term '*Saṃsṛṣṭeṣu*', the author has told about the non-availability of even *Śamana Auṣadha* for the management of *Ubhayagata Raktapitta*.

संसृष्टेष्विति सन्निपातेष्विति बोद्धव्यम्।- The term

'*Saṃsṛṣṭa*' refers to *Sannipāta* also.

सर्वजिदिति अनुबन्धभूतवातकफमूलभूतपित्तजित्;- The term '*Sarvajit*' means conquering the main *Pitta Doṣa* as well as associated *Doṣās* like *Vāta* and *Kapha*.

मधुरं हि कफकारि, तिक्तकषायौ तु वातकरौ, शेषास्तु पित्तकरा एवेति भावः।- The sweet substances aggravates *Kapha*; bitter and astringent substances aggravate *Vāta* and the remaining substances such as *Kaṭu*, *Amla* and *Lavaṇa* aggravates *Pitta*.

किंवा, एवमेवेति विना भेषजं नोपशमनं रक्तपित्तस्य भवतीति योजनीयम्।- Thus, it should be understood that there is no medicine available to treat *Ubhayagata Raktapitta* by means of any *Śamana Dravya*.

त्रिविधोदर्कमिति त्रिविधायतीयफलं, तच्च साध्यत्व याप्यत्व-प्रत्याख्येयत्वरूपम्।।- *Trividhodarka*' means the three types of consequences of the disease such as *Sādhya*, *Yāpya* and *Pratyākhyeya*

Causes for Incurability

एभ्यस्तु खलु हेतुभ्यः किंचित्साध्यं न सिध्यति॥21॥
प्रेष्योपकरणाभावाद्दौरात्म्याद्वैद्यदोषतः।
अकर्मतश्च साध्यत्वं कश्चिद्रोगोऽतिवर्तते॥22॥

Some curable diseases are also become incurable due to the following reasons:

- ☐ Due to lack of proper nursing care (*Preṣya*) and equipment (*Upakaraṇa Abhāva*)
- ☐ Due to lack of willpower of patient (*Daurātmya*)
- ☐ Due to the fault of the physician (*Vaidya Doṣa*)
- ☐ Due to improper treatment as well as not getting any treatment (*Akarma*)

तत्रासाध्यत्वमेकं स्यात् साध्ययाप्यपरिक्रमात्।23।
रक्तपित्तस्य विज्ञानमिदं तस्योपदिश्यते॥23॥

Here the *Sādhya* and *Yāpya* type of *Raktapitta* are transmigrates in the form *Yāpya* and *Asādhya* respectively. Thus, the knowledge of *Raktapitta* is told.

Cakrapāṇi:

असाध्यतोपोद्घातेनेतरव्याधिसाधारणान्यप्यसाध्यतापत्तिकारणान्याह-एभ्यस्त्वित्यादि।- In the context of describing the incurable state of *Raktapitta* the author has explained some other factors in general how the curable diseases are transformed into incurable, by starting the verse with the term '*Ebhyastu*'

उपकरणाभावादिति भेषजाभावात्।- '*Upakaraṇābhāvāt*' means non availability of medicines.

दौरात्म्यादिति आतुरस्यानात्मवत्त्वात्।- '*Daurātmyāt*' means lack of self-power in the patient.

अकर्मत इत्यत्र कुत्सायां नञ्, अपुत्र इति यथा; तेन, अकर्मतः असम्यक्चिकित्सात इत्यर्थः; किंवा अकर्मत इति अधर्मादसाध्यव्याधिजनकात्।- The inclusion of the letter 'अ' in the word '*Akarma*' is in the sense of 'be not' similar to 'अपुत्र'.

Thus, *Akarma* can be understood as improper treatment or manifestation of incurable disease due to unrighteous conduct

कश्चिदितिवचनेन अचिकित्सया न सर्वे तिलालकमशकादयोऽवश्यमसाध्या भवन्तीति दर्शयति, तेषामचिकित्सायामपि साध्यत्वात्।- The term '*Kascit*' refers to only certain diseases reaches the state of incurability but not the all. There are certain diseases like *Tilakālaka, Maṣaka* etc. cannot be considered as *Asādhya* even though no treatment is available for them. Certain diseases can be naturally subsides even without any treatment.

प्रेष्यादिदोषेण प्रकृते रक्तपित्तेऽसाध्यत्वं दर्शयन्नाह- तत्रेत्यादि।- Beginning the verse with the term '*Tatra*' the author has presented how the transformation of curable diseases into palliable and the palliable into incurable happens due the defects of the attendant (*Preṣya*) etc.

तत्रेति रक्तपित्ते।- The term '*Tatra*' refers to *Raktapitta*.

असाध्यत्वमेकमिति असाध्यत्वमेव परं स्यात्।- *Asādhyatvamekam* means *Asādhya* is the only ultimate.

साध्ययाप्यपरिक्रमादिति साध्ययाप्यमार्गाभ्यां परिक्रमादु-भयमार्गानुसारित्वादित्यर्थः; किंवा, साध्ययाप्ययोः परिक्रमः साध्ययाप्यपरिक्रमः, तस्मात्; तत्र साध्यपरिक्रमो याप्यमार्गगामित्वम्, एवं याप्यस्य परिक्रमोऽसाध्यमार्गगामित्वम् अयं च मार्गपरिक्रमः मार्गपरित्यागादपरित्यागाद्वाऽसाध्य एव; अपरित्यागे तावदुभयमार्गत्वेनैवासाध्यत्वं; परित्यागेऽसाध्यत्वमुक्तं, वक्ष्यति हि चिकित्सिते- "मार्गान्मार्गं चरेद्यद्वा तच्च रक्तमसिद्धिमत्" (चि.अ.4) इति। किंवा, साध्ययाप्यपरिक्रमादिति साध्यस्य याप्यत्वेन परिक्रमादित्यर्थः।।-'*Sādhyāsādhyaparikramāt*' means Both *Sādhya* and *Yāpya* types of *Raktapitta* becomes incurable due to movement in pathways.

The curable diseases moves into palliable and the palliable move into incurable types.

The change in their pathway may be happened in two ways. One is by the change of one pathway to the other and the second one is moving in both the pathways. Both are incurable.

It is also mentioned in the section *Cikitsāsthāna* that "The *Raktapitta* which moves from one pathway to the other pathway is incurable" (Ca. Ci. 4 / 21).

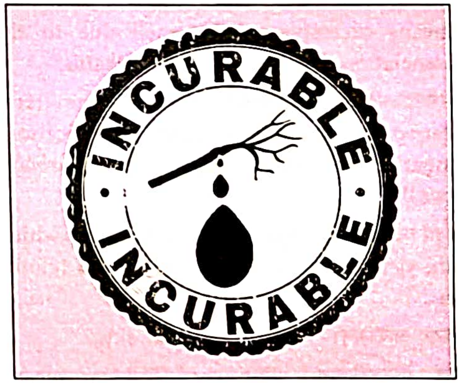
'*Sādhyāsādhyaparikramāt*' can be understood as transformation of curable (*Sādhya*) into palliable (*Yāpya*).

Asādhya Raktapitta Lakṣaṇa

यत् कृष्णमथवा नीलं यद्वा शक्रधनुष्प्रभम्।
रक्तपित्तमसाध्यं तद्वाससो रञ्जनं च यत्॥24॥
भृशं पूत्यतिमात्रं च सर्वोपद्रववच्च यत्।
बलमांसक्षये यच्च तच्च रक्तमसिद्धिमत्॥25॥
येन चोपहतो रक्तं रक्तपित्तेन मानवः।
पश्येद्दृश्यं वियच्चापि तच्चासाध्यं न संशयः॥26॥

The following are the features of *Asādhya Raktapitta*:

- ☐ Bleeding appears in the color of black (*Kṛṣṇa*), blue (*Nīla*) or rainbow (*Śakra Dhanuṣ*)
- ☐ The blood stain on the cloth doesn't go off even after washing
- ☐ Excessive bleeding with putrefied smell
- ☐ Associated with all the complications
- ☐ Decreased body strength as well as muscular power
- ☐ If the patient suffering from *Raktapitta* is viewing all the objects as red colored including the sky, that is not curable.



Cakrapāṇi:

ऊर्ध्वगस्यापि रक्तपित्तस्य लाक्षणिकीमसाध्यतामाहरक्तपित्त-स्येत्यादि।- Here the author has presented the features of *Asādhya Raktapitta* based on certain clinical features.

एते च कृष्णादयो वर्णा गम्भीरधातुसम्बन्धाद्भवन्ति, ततश्चासाध्यत्वं युक्तमेव।- The black and the other colors develop in the blood during the course of time is because of the involvement of *Dhātūs* very deeply and thus the incurability of the disease is justifiable.

वाससो रञ्जनं च यदिति प्रक्षालितमपि सद्वासो रञ्जयति, न क्षालनेनापैतीति बोद्धव्यम्; अन्यथा 'सर्वमेव रक्तं वाससो रञ्जनं भवति' इति वचनमनर्थकं स्यात्। किंवा 'अरञ्जनम्' इति पाठः; तेन, रक्तस्य वाससो रञ्जकस्यारञ्जनमेव विकृतिः।- '*Vāsaso rañjanam ca yat*': It can be explained that the blood stain persists even after washing the cloth.

If this had not happened, the words would have become useless because all the types of the blood dye the cloth.

Or else if the reading is '*Arañjana*', it would be inferred that the blood does not stain the cloth, which is its abnormality.

भृशं पूतीति धात्वन्तरसम्बन्धादतिदुर्गन्धि।- '*Bhṛśam Pūti*' means excessive putrid smell due to the association of *Rakta* with other *Dhātūs*.

सर्वोपद्रववदिति उक्तदौर्बल्याद्युपद्रवयुक्तम्।- The term '*Sarvopadravāt*' refers to all the complications mentioned earlier such as *Daurbalya* (weakness) etc.

दृश्यं घटपटादि।- '*Dṛsyam*' means the things which are visible such as *Ghaṭa* (pot), *Paṭa* (cloth) etc.

वियद् आकाशम्।- '*Viyad*' means the sky.

रक्तं रक्तवर्णमित्यर्थः।- The word '*Raktam*' means bloody color.

यद्यप्याकाशमपि दृश्यं भवति मीमांसकनये, तथाऽपि प्राय आकाशे एवासाध्यरक्तपित्ते रक्तत्वं प्रतीयत इति न पुनरुक्तम्।।- In *Mīmāṃsa Śāstra* it is mentioned that *Ākāśa* is visible. Thus, mentioning that a person suffering from *Raktapitta* see the sky as a bloody red color and which is incurable. Therefore it cannot be considered as repetitive error.

General Principles of Treatment

तत्रासाध्यं परित्याज्यं, याप्यं यत्नेन यापयेत्।
साध्यं चावहितः सिद्धैर्भेषजैः साधयेद्भिक्॥27॥

Thus, a wise physician should give up the treatment of incurable diseases. The palliable diseases should be maintained with proper medication. The diseases which are curable should be treated successfully with the proven medicines.

Cakrapāṇi:

यत्नेनेति वचनाद्याप्ययापनं यत्नं विना न भवतीति दर्शयति।।- The word '*Yatnena*' means by putting all the efforts. That means one has to put all the efforts in treating the '*Yāpya*' type of *Raktapitta* to drag the time.

Summing up the Contents

तत्र श्लोकौ-

कारणं नामनिर्वृत्तिं पूर्वरूपाण्युपद्रवान्।
मार्गौ दोषानुबन्धं च साध्यत्वं न च हेतुमत्॥28॥
निदाने रक्तपित्तस्य व्याजहार पुनर्वसुः।
वीतमोहरजोदोषलोभमानमदस्पृहः॥29॥

In the chapter *Raktapitta Nidāna*, the author has furnished the following details in a lucid manner which has been learned from his preceptor *Punarvasu Ātreya* who is devoid of passion, attachment, greed, vanity, pride and attachment. The details are: – Etiological factors – Derivation of the name of the disease *Raktapitta* – Premonitory symptoms – Complications – Different Pathways and the Association of *Doṣās* - Prognosis of the disease with Justification.

Cakrapāṇi:

कारणमित्यादि संग्रहः।- '*Kāraṇa*' etc. are the summary of the contents.

नामनिर्वृत्तिमिति लोहितसंसर्गादित्यादिना।- '*Nāmanirvṛtti*' means derivation of the name of the disease *Raktapitta*. As the *Pitta* is associated with *Rakta* and possessing the smell and color equivalent to *Rakta*, it is called *Raktapitta*.

न चेति न च साध्यत्वम्; अनेन च याप्यमपि संगृहीतम्, असाध्यभेदो हि याप्यम्।- '*Na ca*' refers to incurability of *Ubhayagata Raktapitta*. Here *Yāpya* type of *Raktapitta* also should be considered because *Yāpya* is also a type *Asādhya*.

हेतुमदिति विरेचनस्य यौगिकत्वादिहेतुवर्णनं संगृह्णाति।- With the word '*Hetumat*', it should be understood as the usefulness of *Virecana* etc. as well as their rationality in the management of *Raktapitta*.

वीता अपगता मोहादयो यस्य स तथा।।- '*Vītā* means freed from. The author has addressed his preceptor *Bhagavān Ātreya* with the adjectives that who has been freed from *Moha*, *Rajas* and *Lobha* etc.

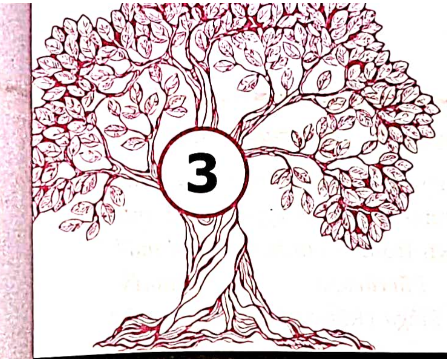
इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने
रक्तपित्तनिदानं नाम द्वितीयोऽध्यायः॥2॥

Thus, ends the second chapter of the *Nidānasthāna* titled *Raktapitta Nidāna* which was composed by *Agniveśa* and redacted by *Caraka*.

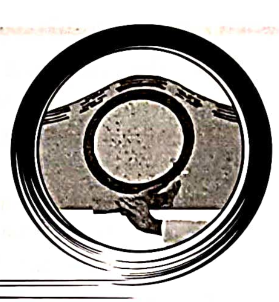
***

Gulma Nidāna
[Diagnosis of Gulma]

गुल्मनिदानम्



Gulma Nidāna
[Diagnosis of Gulma]
गुल्मनिदानम्



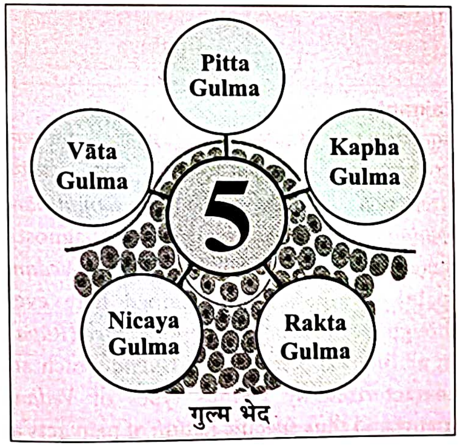
अथातो गुल्मनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Raktapitta Nidāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Gulma Nidāna Adhyāya* as taught by Lord *Ātreya*.

Types of Gulma

इह खलु पञ्च गुल्मा भवन्ति; तद्यथा- वातगुल्मः, पित्तगुल्मः, श्लेष्मगुल्मो, निचयगुल्मः, शोणितगुल्म इति॥3॥

There are 5 Types of *Gulma* viz.:



1. *Vāta Gulma*
2. *Pitta Gulma*
3. *Sleṣma Gulma* (*Kapha Gulma*)
4. *Nicaya Gulma* (*Sannipāta Gulma*)
5. *Śoṇita Gulma* (*Raktagulma*)

Cakrapāṇi:

दक्षाध्वरोद्ध्वंसे रक्तपित्तमनु गुल्म उत्पन्न इति रक्तपित्तमनु गुल्मनिदानम्।- Since *Gulma* was originated after *Raktapitta* due to the destruction of *Dakṣa Yajña*, the author is going to delineate *Gulma Nidāna*, after describing *Raktapitta*.

इह पञ्चेतिवचनाच्चिकित्सितेऽधिकान् गुल्मान् सूचयति; वक्ष्यति हि- "व्यामिश्रलिङ्गानपरांस्तु गुल्मांस्त्रीना-दिशेदौषधकल्पनार्थम्" (चि.अ.5) इति।- The mention of the words 'Iha *Pañca*' suggests that there should be more than 5 types of *Gulma*. In the present context only 5 types of *Gulma* are described, whereas in the section *Cikitsāsthāna*, it is mentioned that "There are 3 more types of *Gulma* (*Dvandvaja*) also exist and those varieties are described for the sake of convenience in selecting the suitable recipes and thereby to treat them successfully" – (Ca. Ci. 5 / 16) like Tambula

निचयः सन्निपातः, तत्कृतो गुल्मो निचयगुल्मः।- '*Nicaya*' gift from Sampat means *Sannipāta*. The *Gulma* which manifests by the vitiation of all the three types of *Doṣās* is known as *Nicaya Gulma* (*Sannipāta Gulma*).

इह प्रत्येकवातादिगुल्मक्रियामेलकादेव द्वन्द्वजगुल्माः साध्यन्त इति कृत्वा न पृथगुक्ताः।- The *Gulma* caused by the vitiation of 2-2 *Doṣās* are not described separately because they do not have any specific features and they can be managed by the combined treatment modalities mentioned for independent *Doṣa*.

सन्निपातगुल्मस्तु वातादिगुल्मक्रियामेलकेन साध्यो न भवत्येव वातादिसंयोगमहिम्ना; तेन, अतिरिक्तासाध्यत्वयोगान्निचयगुल्मः पृथगुक्तः। एतदेव गुल्मेऽस्मिन्नसाध्यत्वं प्रतिपादयितुं सन्निपातशब्दं साध्यज्वरादिसन्निपातेऽपि वर्तमानं परित्यज्य निचयशब्दः कृतः; अत्यर्थं हि असाध्यरूपश्चायं निचयः।।- Here *Sannipāta Gulma* is described separately as it is manifested by the vitiation of all the three *Doṣās* and is incurable. The idea of using the term '*Nicaya*' specifically for *Sannipāta Gulma* is to emphasize its incurable nature. Therefore the usual term '*Sannipāta*', which is used in connection with *Jvara* and other diseases is not considered suitable for *Gulma*, because *Sannipāta-jvara* might be curable and *Nicaya Gulma* is incurable. So, the use of term '*Nicaya*' is more appropriate than *Sannipāta* in the present context.

Methods to understand the Features of Gulma

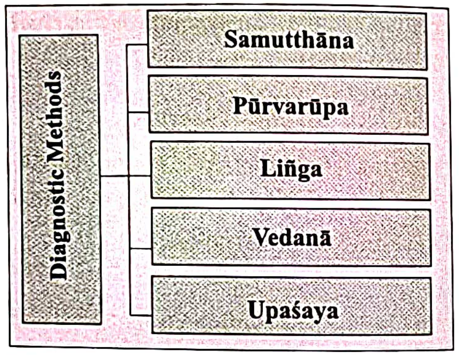
एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- कथमिह भगवन् पञ्चानां गुल्मानां विशेषमभिजानीमहे; नह्यविशेषविद्रोगाणामौषधविदपि भिषक् प्रशमनसमर्थो भवतीति॥4॥

During the explanation of the types of *Gulma* by *Ātreya*, *Agniveśa* poses a question as follows:

Oh Lord! How to understand the features of all these 5 types of *Gulma*? Even though the physician is well versed about the medicines he is unable to treat them successfully due to the ignorance of the disease. Therefore kindly explain the methods to understand different types of *Gulma*.

तमुवाच भगवानात्रेयः- समुत्थानपूर्वरूपलिङ्गवेदनोपशयविशेषेभ्यो विशेषविज्ञानं गुल्मानां भवत्यन्येषां च रोगाणामग्निवेश! तत्तु खलु गुल्मेषूच्यमानं निबोध॥5॥

Ātreya has replied as follows: Oh *Agniveśa*! Specific features of all the types of *Gulma* can be known from *Samutthāna* (*Nidāna*-*etiology*), *Pūrvarūpa* (premonitory symptoms), *Liṅga* (*Rūpa*-clinical features), *Vedanā* (various types of pain) and *Upaśaya* (exploratory therapy). By the application of these methods all the other diseases can be diagnosed. Therefore *Nidāna* and the other measures useful for diagnosing *Gulma* are going to be explained now. Listen carefully.



Cakrapāṇi:

समुत्थानेत्यादौ लिङ्गान्तर्निविष्टा वेदना पृथगुच्यते, गुल्मादिष्वन्तर्गतेषु वेदनाप्रधानविकारेषु प्रायो वेदनयैव विशेषावधारणं भवतीति दर्शयितुम्।- *Samutthāna* (*Nidāna*), *Pūrvarūpa* etc. are the diagnostic factors commonly applied to diseases. *Vedana* (pain) is separately mentioned here even though it can be included under *Liṅga* (*Rūpa*). In all internal diseases like *Gulma* which are characterized by various types of *Vedana* (pain) and thus specific nature of pain acts as a diagnostic factor.

संप्राप्तेस्त्विहाकथनं गुल्मविशेषागमकत्वेनैव बोद्धव्यं, गुल्मविज्ञानं चेहाधिकृतं;- '*Saṃprāpti* ' is not mentioned here as much, which does not help in acquiring the distinctive feature of *Gulma*.

This is a context to know the special knowledge of *Gulma*.

संख्यादिभेदभिन्ना तु सामान्यसंप्राप्तिः सर्वरोगनिदानप्रस्ताव एवोक्तेति भावः।- According to *Sañkhyā Saṃprāpti* different types of *Gulma* has mentioned prior to *Nidāna*, because it is general trend to describe it before etiological factors for all diseases.

बलकालभिन्ना तु संप्राप्तिर्यद्यपि वातिकत्वादिविशेषं गमयत्यपि, तथाऽप्यल्पत्वात्तथा लिङ्गगृहीतत्वाच्च सा नाद्रियते। दिवसान्तजरणान्तादिबलसंप्राप्तिर्हि वातादेर्लिङ्गमध्य एव पठ्यते तत्र तत्र; तेन लिङ्गग्रहणेनैव तत् सुस्थम्।- *Balakāla Saṃprāpti* gives the information about the dominancy of specific *Doṣa* like *Vāta* etc. As it is very short and also can be known by the clinical features, thus it is not separately mentioned. *Balakāla Saṃprāpti* is implies by the statements like "*Vāta* is predominant at the end of the day, after the completion of digestion" etc. Since the clinical features are representing the specific features of *Vāta* and the other *Doṣās*, it is not described.

प्राग्रूपं च यद्यपि पृथग्वातादिगुल्मगमकं साक्षान्न पठितं, तथाऽपि विशेषलिङ्गाव्यक्ततारूपं विशिष्टं प्राग्रूपं विशेषलिङ्गकथनेनैवोक्तमेव; तेन, वातादिगुल्मविशेष-गमकनिदानादिमध्ये पूर्वरूपपाठो न्याय्य एव; किंवा, पूर्वरूपविशेषोऽप्यत्र रक्तपित्तादिरोगान्तरापेक्षया सामान्योक्तोऽपि विशेषो ज्ञेयः।।- The '*Pūrvarūpa*' (premonitory symptoms) of each type of *Gulma* such as *Vāta Gulma*, *Pitta Gulma* etc. are not mentioned separately. However the un-manifested or less manifested clinical features of different types of *Gulma* should be considered as their specific premonitory symptoms.

For this reason, the correct diagnosis of *Vāta Gulma* etc. is appropriate by referring earlier contexts. Or the specific nature should be known even if it is said in general rather than other diseases like *Raktapitta*. Of course the *Pūrvarūpa* in general is given in *para* 15.

Vāta Gulma Nidāna

यदा पुरुषो वातलो विशेषेण ज्वरवमनविरेचनातीसाराणामन्यतमेन कर्शनेन कर्शितो वातलमाहारमाहरति, शीतं वा विशेषेणातिमात्रम्, अस्नेहपूर्वे वा वमनविरेचने पिबति, अनुदीर्णां वा छर्दिमुदीरयति, उदीर्णान् वातमूत्रपुरीषवेगान्निरुणद्धि, अत्यशितो वा पिबति नवोदकमतिमात्रम्, अतिसंक्षोभिणा वा यानेन याति, अतिव्यवायव्यायाममद्यशोकरुचिर्वा, अभिघातमृच्छति वा, विषमासनशयनस्थानचङ्क्रमणसेवी. वा भवति, अन्यद्वा किंचिदेवंविधं विषममतिमात्रं व्यायामजा- तमारभते, तस्यापचाराद्वातः प्रकोपमापद्यते॥6॥

The following are the factors responsible for the vitiation of *Vāta* and thereby manifestation of *Vāta Gulma*:

- ☐ The persons who predominantly possess *Vāta* constitution (*Vātalā*) when become emaciated due to the affliction of fever, emesis, purgation or diarrhea if at all consume the food that aggravate *Vāta*
- ☐ Especially intake of excessive cold substances.
- ☐ Those who underwent *Vamana* and *Virecana* without *Sneha*

- ☐ Forceful expulsion of vomitus when there is no urge
- ☐ Suppression of the urges like flatus, urine faeces
- ☐ Drinking plenty of *Navodaka* (freshly collected water during rainy season) after consuming heavy food.
- ☐ Traveling on vehicles that cause distress to the body
- ☐ Excessive indulging in sex, exercises, alcoholic beverages; and grief.
- ☐ Due to injury
- ☐ Sitting, sleeping, resting and moving at uneven places
- ☐ Engaging in similar activities such as doing exercises in abnormal postures

Cakrapāṇi:

वातलो विशेषेणेति वचनात् पित्तलादेरपि यथोक्तमाचरतो वातगुल्मो भवति, वातलस्य त्वत्यर्थमिति दर्शयति।- The mention of the terms '*Vātalo Viśeṣeṇa*' refers to the persons who are having *Vāta Prakṛti* in particular and the persons of *Pitta* and *Kapha Prakṛti* in general. Therefore the above mentioned causative factors (*Nidāna*) are responsible for the manifestation of *Vāta Gulma* even in the persons having *Pitta* and *Kapha Prakṛti* also but those having *Vāta Prakṛti* are more victims.

शीतं वा विशेषेणेति अत्यर्थशीतमित्यर्थः।- '*Śītam Vā Viśeṣeṇa*' refers to excessively cold substances.

अतिमात्रमिति च्छेदः।- '*Atimātra*' means excessive in quantity. Here up to the term '*Atimātra*', the sentence should be divided and read.

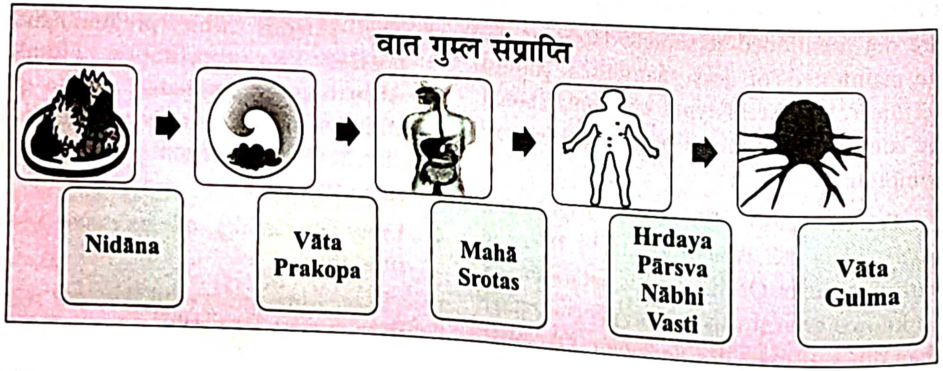
अतिव्यवायव्यायामादिरुचिर्वा 'भवति' इति शेषः; व्यवायादिरुच्या व्यवायाद्याचरणं लक्षयति।।- Here the term '*Ruci*' refers to indulging in. The persons who are indulging in excessive sexual activities and exercises are more prone to get this disease.

Vāta Gulma Saṃprāpti

स प्रकुपितो वायुर्महास्रोतोऽनुप्रविश्य रौक्ष्यात् कठिनीभूतमाप्लुत्य पिण्डितोऽवस्थानं करोति हृदि बस्तौ पार्श्वयोर्नाभ्यां वा; स शूलमुपजनयति ग्रन्थींश्चानेकविधान्, पिण्डितश्चावतिष्ठते, स पिण्डितत्वाद् 'गुल्म' इत्यभिधीयते;

Vāta thus aggravated, enters the *Mahāsrotas* (gastro intestinal tract) and become hard and round due to *Rūkṣa Guṇa* and then spreads in the body and settled down at different places like *Hṛdaya* (heart), *Vasti* (urinary bladder), *Pārsva* (2 flanks of the abdomen) and *Nābhi* (umbilical region.

Then it produces colic pain and various types of nodules and remains in the form of a round mass. Thus, it is called '*Gulma*' because of its round shape.



Gulma → Not Extra growth (eg:- [illegible] in leg)
↳ it makes like pinda.

Vāta Gulma Lakṣaṇa

स मुहुराधमति मुहुरल्पत्वमापद्यते; अनियत विपुलाणुवेदनश्च भवति चलत्वाद्वायोः, मुहुः पिपीलिकासंप्रचार इवाङ्गेषु, तोदभेदस्फुरणायामसङ्कोचसुप्तिहर्षप्रलयोदयबहुलः; तदातुरः सूच्येव शङ्कुनेव चाभिसंविद्धमात्मानं मन्यते, अपि च दिवसान्ते ज्वर्यते, शुष्यति चास्यास्यम्, उच्छ्वासश्चोपरुध्यते, हृष्यन्ति चास्य रोमाणि वेदनायाः प्रादुर्भावे; प्लीहाटोपान्त्रकूजनाविपाकोदावर्ताङ्गमर्दमन्याशिरः शङ्खशूलब्रध्नरोगाश्चैनमुपद्रवन्ति; कृष्णारुणपरुषत्वङ्नखनयनवदनमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य नोपशेरते, विपरीतानि चोपशेरत इति वातगुल्मः॥7॥

The following are clinical features of *Vāta Gulma:*

- ☐ Frequent increase and decrease in the size of the round mass.
- ☐ Irregularity in the nature of pain due to the instability of *Vāta*, i.e. sometimes severe and sometimes mild pain.
- ☐ It is often felt that ants are crawling on the limbs.
- ☐ There is a frequent presence and absence of pricking, breaking and throbbing types of pain; extension and contraction; numbness and horripilation.
- ☐ It is often felt that piercing with needles or nails.
- ☐ Invasion of fever at the end of the day.
- ☐ Dryness in the mouth
- ☐ Difficulty in breathing
- ☐ Horripilation at the onset of pain.
- ☐ Various complications such as affliction of spleen, flatulence, gurgling sounds in the intestines, indigestion, upward movement of *Vāta*, body pains, pain in the neck, head, temples and hernia.
- ☐ There is blackness. Redness and roughness in the skin, nails, eyes, face, urine and faeces
- ☐ Etiological factors mentioned for *Vātaja Gulma* are unwholesome and the opposite of them are wholesome to the patient.

Cakrapāṇi:

रौक्ष्यात् कठिनीभूतमिति महास्रोतोविशेषणं; तच्च प्रकुपितस्य वायो रौक्ष्येण तथोक्तज्वरकर्शनादिहेतुकृताच्च रौक्ष्यात् कोष्ठस्य कठिनत्वमुपपन्नम्।- '*Raukṣyāt Kaṭhinībhūtam*' means becomes hardness in the *Koṣṭa* due to *Rūkṣa Guṇa*. Hardness in *Koṣṭa* (alimentary tract) can develop due to *Rūkṣa Guṇa* of vitiated *Vāta* and also due to emaciation caused by fever etc.

आप्लुत्येति व्याप्य, कोष्ठमेव। अन्यत्राप्युक्तम्- "आप्लुतं मारुतेनेह शरीरं यस्य केवलम्" (इं. अ. 10) इति; आप्लुतं व्याप्तमित्यर्थः। यदा तु 'रौक्ष्यात् कठिनीभूत' इति पाठस्तदा वातविशेषणं, वातस्य कठिनत्वमत्यर्थं प्रकोपेण घनत्वमेव बोद्धव्यम्।- '*Āplutya*' means spreading. In the disease *Gulma*, the vitiated *Vāta* spreads within the *Koṣṭa* and makes hard and round mass and settles down in the *Koṣṭa* only. The term '*Āplutya*' is used somewhere in the sense of spread or pervade that "Whose body is pervaded by *Vāyu* .... dies suddenly" (Ca. I. 10 / 14). If it is read as '*Raukṣyāt Kaṭhinībhūt*', it denotes that the *Vāta* itself gets hardness due to aggravation.

पिण्डित इति कुण्डलीभूतः।- '*Piṇḍita*' means round shape.

नाभ्यां वेति च्छेदः।- Here up to the term '*Nābhyām*', the sentence should be divided and read.

पिण्डितश्चेति द्वितीयपिण्डितशब्देन मांसाद्युत्तुण्डनेन गुल्मप्रदेशस्यापि पिण्डितत्वमुच्यते; पूर्वेण पिण्डितशब्देन तु वायोः पिण्डितत्वमिति न पौनरुक्त्यम्।- The second word '*Piṇḍta*' denotes the protruded state of involved region. Thus, the first mentioned term gives the meaning of the *Vāyu* becomes round mass. Therefore the question repetitive error doesn't arise.

अनेकविधानिति च्छेदः।- Here up to the term '*Anekavidhān*', the sentence should be divided and read.

ग्रन्थींश्चानेकविधानिति दीर्घवृत्तस्थूलादिभेदेन भिन्नान्।- '*Anekavidhān*' means different types of nodules such as elongated, circular, big, small etc.

पिण्डितत्वाद् 'गुल्म' इत्युच्यते इत्यनेन लतादिगुल्मसादृश्यनिबन्धनां गुल्मसंज्ञां दर्शयति।- Since the protrusion appears like a shrub it is called '*Gulma*'

आधमति विस्तारीभवति।- '*Ādhamati*' means spreads and enlarges

अनियतविपुलाणुवेदन इति कदाचिद्विपुलवेदनः कदाचिदल्पवेदनश्चानियमेन भवति।- '*Aniyata Vipulāṇu Vedanā*' means sometimes the pain is severe and sometimes it is mild.

अत्रैव हेतुमाह- चलत्वाद्वायोरिति।- The reason for the irregularity in the pain is due to instability of *Vāta*.

आयामः विस्तरणं,- '*Āyāma*' means expansion

हर्षः रोमहर्षः,- '*Harṣa*' means *Romaharṣa* i.e. horripilation

प्रलयः नाशः,- '*Pralaya*' means perish.

उदयः जन्म;- '*Udaya*' means birth

स्फुरणादीनां जन्मनाशौ बहुधा भवत इत्यर्थः।- Different types of pains like throbbing etc. probably develops and disappears frequently.

अत्रापि चलत्वमेव वायोर्हेतुर्बोद्धव्यः।- There also it should be understood that the instability of *Vāta* is responsible.

हृष्यन्ति चास्य रोमाणीति वेदनाप्रादुर्भावे प्रतिनियमेन, स्फुरणादौ तु हर्षो विनाऽपि वेदनामिति ज्ञेयम्।।- Horripilation may or may not be seen in case of throbbing and other types of pain but it is a definite sign during the onset of pain in *Gulma*.

Pitta Gulma Nidāna

तैरेव तु कर्शनैः कर्शितस्याम्ललवणकटुकक्षारोष्णतीक्ष्णशुक्तव्यापन्नमद्यहरितकफलाम्लानां विदाहिनां च शाकधान्यमांसादीनामुपयोगादजीर्णाध्यशनाद्रौक्ष्यानुगते चामाशये वमनमतिवेलं सन्धारणं वातातपौ चातिसेवमानस्य पित्तं सह मारुतेन प्रकोपमापद्यते॥8॥

The following are the factors responsible for the vitiation of *Pitta* along with *Vāta* in a person who become emaciated due to the affliction of fever, emesis, purgation or diarrhea and thereby manifestation of *Pitta Gulma* takes place:

- ❑ Intake of food substances which cause burning sensation such as *Amla, Lavaṇa, Kaṭu, Kṣāra, Uṣṇa, Tīkṣṇa Guṇa Dravya*; *Śukta*, (fermented) spoiled wine, green vegetables, sour fruits, vegetables, grains and *Māmsa*.

Dosa
idli
Pickle

- ❑ Excessive consumption of food even without digestion of previous meal.
- ❑ Conduction of *Vamana* when the stomach is dry
- ❑ Suppression of natural urges
- ❑ Excessive exposure to wind and the sun

Pitta Gulma Saṃprāpti

तत् प्रकुपितं मारुत आमाशयैकदेशे संवर्त्य तानेव वेदनाप्रकारानुपजनयति, य उक्ता वातगुल्मे;

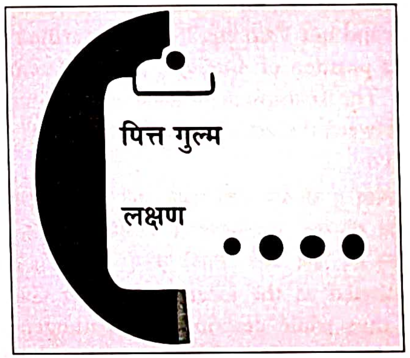
The *Pitta* thus aggravated along with *Vāta* circulates in the body and settled down in *Āmāśaya* and produces different types pains as mentioned in *Vāta Gulma*.

Pitta Gulma Lakṣaṇa

पित्तं त्वेनं विदहति कुक्षौ हृद्युरसि कण्ठे च; स विदह्यमानः सधूममिवोद्गारमुद्गिरत्यम्लान्वितं, गुल्मावकाशश्चास्य दह्यते दूयते धूप्यते ऊष्मायते स्विद्यति क्लिद्यति शिथिल इव स्पर्शासहोऽल्परोमाञ्चश्च भवति; ज्वरभ्रमदवथुपिपासागलतालुमुखशोषप्रमोहविड्भेदाश्चैनमुपद्रवन्ति; हरितहारिद्रत्वङ्नखनयनवदनमूत्रपुरीषश्च भवति; निदानोक्तानि चास्य नोपशेरते, विपरीतान्युपशेरत इति पित्तगुल्मः॥9॥

The following are the clinical features of *Pitta Gulma*:

- ❑ Burning sensation in the abdomen, heart, chest and throat.
- ❑ Sour eructation and feeling as if the smoke come out while belching
- ❑ At the sight of *Gulma*, there is a feeling of burning sensation, pain, feeling as if the smoke comes out, hotness, sweating, moisture, flaccidity, inability to bear touch and slight horripilation.



- ❑ Various complications like fever (*Jvara*), giddiness (*Bhrama*), inflammation (*Davathu*), thirst (*Pipāsā*), dryness in the throat (*Gala*), palate (*Tālu*) and mouth (*Mukha*), fainting (*Pramoha*) and diarrhea (*Viḍbheda*).
- ❑ There is greenish (*Harita*) and yellowish (*Hāridra*) color in the skin, nails, eyes, face, urine and faeces.
- ❑ Etiological factors mentioned for *Pitta Gulma* are unwholesome and the opposite of them are wholesome to the patient.

Cakrapāṇi:

रौक्ष्यानुगते चामाशये इति रूक्षणहेतुभी रूक्षीकृते इत्यर्थः; किंवा रौक्ष्यानुगते चामाशये सति वमनं सेवमानस्येति योजनीयम्।- '*Raukṣyānugate Ca Āmāśaye*' means becoming the *Āmāśaya* dry due the etiological factors which cause dryness. (or) conduction of *Vamana* when the *Āmāśaya* is in the state of dryness.

आमाशयैकदेशे संवर्त्येतिवचनात् पित्तगुल्मस्य कफगुल्मस्य च बस्तिः स्थानं न भवतीति दर्शयति; वचनं हि- "नाभिस्तनान्तरं जन्तोरामाशय इति स्मृतः" (वि.अ.2) इति;- By the mention of the terms '*Āmāśyaikadeśe saṃvartya*', it can be understood the location of *Pitta Gulma* and *Kapha Gulma* is confined to *Āmāśaya* only and not *Vasti* etc. It is also clarified the exact position of *Āmāśaya*, by the statement that "The *Āmāśaya* in human beings is located in between the umbilicus and the breast" (Ca. Vi.2/17)

वातगुल्मस्य तु बस्तिरपि स्थानं भवति, अत एव तत्र सामान्येन महास्रोत इति कृतं, महास्रोतोग्रहणेन च बस्तिरपि गृह्यते; तथा वातगुल्म एव 'हृदि बस्तौ' इत्यादि कृतम्।- *Vasti* is also mentioned as the location of *Vāta Gulma* and thus while describing its pathogenesis it is clearly mentioned that the vitiated *Vāta* after entering into *Mahāsrotas*. In general *Mahāsrotas* also includes *Vasti* also because it denotes the entire gastro-intestinal tract. Thus, *Vāta Gulma* can occur both at *Hṛdaya* and *Vasti* also.

दाहदूयनादयः पित्तवेदनाविशेषा असकृद्व्याख्याताः।- '*Dāha*' (burning sensation), *Dūyana* (pain) etc. are the specific features of *Pitta* and these are discussed at various places.

दवथुः 'धक्धक्' इति लोके कथ्यते।।- '*Davathu*' is called '*Dhak-dhak* in common language and which reveals throbbing pain.

Kapha Gulma Nidāna

तैरेव तु कर्शनैः कर्शितस्यात्यशनादतिस्निग्धगुरुमधुरशीताशनात् पिष्टेक्षुक्षीरतिलमाषगुडविकृतिसेवनान्मन्दकमद्यातिपानाद्धरितकातिप्रणनयादानूपौदकग्राम्यमांसातिभक्षणात् सन्धारणादबुभुक्षस्य चातिप्रगाढमुदपानात् संक्षोभणाद्वा शरीरस्य श्लेष्मा सह मारुतेन प्रकोपमापद्यते॥10॥

The following are the factors responsible for the vitiation of *Kapha* along with *Vāta* in a person who become emaciated due to the affliction of fever, emesis, purgation or diarrhea and thereby manifestation of *Kapha Gulma*:

- ☐ Intake of food in excessive quantity (*Atyaśana*)
- ☐ Intake of food substances in excess which are unctuous (*Snigdha*), heavy (*Guru*), sweet (*Madhura*) and cold (*Śita*)

- ☐ Eating a variety of preparations and products of rice flour, sugarcane, milk, sesamum, blackgram and jaggery.
- ☐ Excessive intake of improperly prepared curd (*Mandaka*) and alcoholic beverages (*Madya*)
- ☐ Excessive intake of raw vegetables (*Haritaka*) and the meat of marshy, aquatic and domestic animals.
- ☐ Suppression of natural urges
- ☐ Drinking plenty of water after consuming heavy food.
- ☐ Any other activities that cause disturbance to the body.

Kapha Gulma Saṃprāpti

तं प्रकुपितं मारुत आमाशयैकदेशे संवर्त्य तानेववेदनाप्रकारानुपजनयति य उक्ता वातगुल्मे;

The *Kapha* thus aggravated along with *Vāta* circulates in the body and settled down in *Āmāśaya* and produces different types pains as mentioned in *Vāta Gulma*.

Kapha Gulma Lakṣaṇa

श्लेष्मा त्वस्य शीतज्वरारोचकाविपाकाङ्गमर्दहर्षहृद्रोगच्छर्दिनिद्रालस्यस्तैमित्यगौरवशिरोभितापानुपजनयति, अपि च गुल्मस्य स्थैर्यगौरवकाठिन्यावगाढसुप्तताः, तथा कासश्वासप्रतिश्यायान् राजयक्ष्माणं चातिप्रवृद्धः, श्वैत्यं त्वङ्नखनयनवदनमूत्रपुरीषेषूपजनयति, निदानोक्तानि चास्य नोपशेरते, विपरीतानि चोपशेरत इति श्लेष्मगुल्मः॥11॥

The following are the clinical features of *Kapha Gulma*:

- ☐ Coldness preceded by fever (*Śita jvara*), anorexia (*Arocaka*), indigestion (*Avipāka*), body pains (*Aṅgamarda*), horripilation (*Harṣa*), discomfort in the heart (*Hṛdroga*), vomiting (*Chardi*), sleep in excess (*Nidrā*), laziness (*Ālasya*), rigidity (*Staimitya*), heaviness (*Gaurava*) and distress in the head (*Śirobhitāpa*)
- ☐ The *Gulma* remains stable (*Sthairya*), heavy (*Gaurava*), hard (*Kāṭhinya*), deeply seated (*Avagāḍha*) and numb (*Supta*).
- ☐ When aggravated excessively, it develops cough (*Kāsa*), dyspnea (*Śvāsa*), coryza (*Pratiśyāya*) and tuberculosis (*Rājayakṣma*).
- ☐ There is whitish (*Śvaitya*) color in the skin, nails, eyes, face, urine and faeces.
- ☐ Etiological factors mentioned for *Kapha Gulma* are unwholesome and the opposite of them are wholesome to the patient.

Cakrapāṇi:

श्लेष्मगुल्मे अबुभुक्षस्येति अबुभुक्षितस्य; 'अतिसुहितस्य' इति वा पाठः।- The term '*Abubhuṣitasya*' (intake of food even without hunger) has been replaced with the word '*Atisuhitasya*' (intake of excessive food) in some manuscripts while describing the causative factors of *Śleṣma Gulma*.

यद्यपि राजयक्ष्मा त्रिदोषजः, तथाऽपि कफगुल्म एव रोगमहिम्ना अजनितदोषत्रयेण जन्यत इति बोद्धव्यम्।- Even though the disease *Rājayakṣma* in general manifests by the vitiation of all the *Tridoṣās*, yet in *Kapha Gulma* due to its importance, it should be understood that wasting develops even without the involvement of *Tridoṣās*.

Nicaya Gulma

→ not combn of VPK laxan & unique like Jambula colour

त्रिदोषहेतुलिङ्गसन्निपाते तु सान्निपातिकं गुल्ममुपदिशन्ति कुशलाः।
स विप्रतिषिद्धोपक्रमत्वादसाध्यो निचयगुल्मः॥12॥

Sannipāta Gulma is caused by the factors responsible for the vitiation of all the *Tridoṣās* and jointly holds the clinical features of all the three types of *Gulma*.

It is also called *Nicaya Gulma*. It is incurable due to mutual contradiction in the principles of management.

Cakrapāṇi:

विप्रतिषिद्धोपक्रमत्वादिति परस्परं वातादिविरुद्धोपक्रमत्वात्।- '*Vipratiṣiddhopakramatvāt*' means the treatment which mutually contradicts *Vāta* and the other *Doṣās*.

इहचविप्रतिषिद्धोपक्रमत्वंविकृतिविषमसन्निपातेनबोद्धव्यम्।-In the present context '*Vipratiṣiddhopakramatvam*' should be understood as *Vikṛiti Viṣama Samaveta* (unequally aggravated *Doṣās*. For example: Aggravation of *Vāta* is more and the others are moderately or less aggravated). Thus, *Nicaya Gulma* is incurable.

तेन, साध्यत्रिदोषज्वरादौ वातादिविरुद्धोपक्रमत्वं सदपि नासाध्यतामापादयति।।- In spite of contrary treatment is prescribed in *Viṣama jvara*, it may be cured and thus '*Asādhyatva*' is not applicable for such diseases.

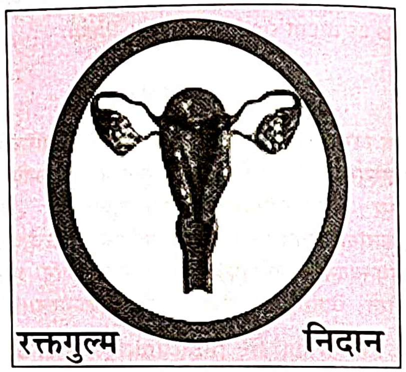
Raktaja Gulma Nidāna

शोणितगुल्मस्तु खलु स्त्रिया एव भवति न पुरुषस्य, गर्भकोष्ठार्तवागमनवैशेष्यात्। पारतन्त्र्यादवैशारद्यात् सततमुपचारानुरोधाद्वा वेगानुदीर्णानुपरुन्धत्या आमगर्भे वाऽप्यचिरपतितेऽथवाऽप्यचिरप्रजाताया ऋतौ वा वातप्रकोपणान्यासेवमानायाः क्षिप्रं वातः प्रकोपमापद्यते॥13॥

Śoṇita Gulma (*Raktagulma*) occurs only in women but not in men, as the presence of uterus and menstrual flow occurs only in women.

The following are the factors responsible for the instantaneous aggravation of *Vāta*:

1. Suppression of natural urges is one of the causes. It may be happened due to the female being dependent on others (*Paratantryāt*), ignorance (*Avaiśāradyāt*) and always busy in doing service to the family (*Satatamupacārānurodhāt*).
2. Consumption of *Vāta* aggravating substances immediately after abortion (*Āmagarbha*), immediately after delivery (*Prajātā*) and during menstruation (*Ṛtukāla*)



Raktaja Gulma Saṃprāpti

srotas

स प्रकुपितो योनिमुखमनुप्रविश्यार्तवमुपरुणद्धि, मासि मासि तदार्तवमुपरुध्यमानं कुक्षिमभिवर्धयति।

Thus, *Vāta* aggravated by the factors mentioned above enters the uterus through its opening and obstructs the flow of menstruation. In this way the menstrual blood accumulates and thereby lower abdominal growth increases month by month.

Raktaja Gulma Lakṣaṇa

तस्याः शूलकासातीसारच्छर्द्यरोचकाविपाकाङ्गमर्दनिद्रालस्यस्तैमित्यकफप्रसेकाः समुपजायन्ते, स्तनयोश्च स्तन्यम्, ओष्ठयोः स्तनमण्डलयोश्च कार्ष्ण्यम्, अत्यर्थं ग्लानिश्चक्षुषोः, मूर्च्छा, हृल्लासः, दोहदः, श्वयथुश्च पादयोः, ईषच्चोद्गमो रोमराज्याः, योन्याश्चाटालत्वम्, अपि च योन्या दौर्गन्ध्यमास्रावश्चोपजायते, केवलश्चास्या गुल्मः पिण्डित एव स्पन्दते, तामगर्भां गर्भिणीमित्याहुर्मूढाः॥14॥

The following are the clinical features of *Raktagulma*.

- ☐ There is colic pain (*Śūla*), cough (*Kāsa*), diarrhea (*Atīsāra*), vomiting (*Chardi*), anorexia (*Arocaka*), indigestion (*Avipāka*), body pains (*Aṅgamarda*), excessive sleepy (*Nidrā*), laziness (*Ālasya*), rigidity (*Staimitya*) and salivation (*Praseka*)
- ☐ Secretion of breast milk (*Stanya*) though nipples
- ☐ Blackness in the lips (*Oṣṭa*) and areola (*Stanamaṇḍala*)
- ☐ Exhaustion (*Glāni*) in the eyes
- ☐ Fainting (*Mūrchā*), nausea (*Hṛllāsa*)
- ☐ Desire for specific items (*Dohadaḥ*)
- ☐ Edema (*Śvayathu*) in the foot
- ☐ Appearance of line of small hair (*Romarājī*) below the umbilicus
- ☐ Dilatation (*Āṭālatvam*) of vaginal orifice.
- ☐ Vaginal discharge with foul smell (*Durgandha srāva*)
- ☐ Pulsation (*Spandyate*) in the entire round mass of *Gulma*
- ☐ Ignorant persons consider such woman as pregnant even though she is non-pregnant.

Cakrapāṇi:

शोणितगुल्मे स्त्रिया एवेति वचनादेव न पुरुषस्येति लब्धे पुनर्न पुरुषस्येति वचनं स्पष्टार्थम्।- By mentioning the words 'शोणितगुल्मास्तु खलु स्त्रिया एव, even it conveys the meaning that '*Śoṇita Gulma* (*Raktagulma*) occurs only in the women and doesn't happen in men. But the author has used another word, 'पुरुषस्य न' with a view to give more clarification that *Raktagulma* never develops in men.

गर्भकोष्ठस्तस्मिन् गर्भकोष्ठे य आर्तवस्यागमनरूपो विशेषो रक्तगुल्मकारणं, स स्त्रिया एव भवति; तेनैवंरूप आर्तवप्रतिबन्धजन्यः शोणितगुल्मः पुरुषस्य न भवति।- '*Śoṇita Gulma* (*Raktagulma*) occurs due to obstruction of menstrual flow. Since the women possess the uterus and menstruation, *Raktagulma* develops only in females and the question of developing *Raktagulma* in men doesn't arise.

सामान्यशोणितदुष्टिजन्यस्तु पुरुषस्यापि भवति; तथाहि वक्ष्यति- "कफो वाते जितप्राये पित्तं शोणितमेव च। यदि कुप्यति वा तस्य क्रियमाणे चिकित्सिते" (चि.अ.5) इत्यादि; तथा 'गुल्मोपकुशवीसर्प' (सू.अ.24) इत्यादयो 'रक्तजा गदाः' इत्युक्तम्।- However the *Gulma* develops due to the vitiation of blood in general (not the menstrual blood) afflicts even in men. It is evident by the stated that "In the process of management of *Vāta*, whenever the other *Doṣās* like *Kapha*, *Pitta* or *Rakta* vitiates, then such vitiated *Doṣās* should be corrected by the administration of appropriate therapies" (Ca. Ci. 5 / 27). In another context it is told that "*Gulma*, *Upakuśa*, *Visarpa* etc. are the diseases caused by the vitiation of blood"(Ca. Sū. 24 / 12).

पारतन्त्र्यादिहेतुत्रयं वेगविधारणे, पारतन्त्र्यादेव स्त्रियो वेगं विधारयन्ति।- Three reasons have been cited by the author for suppression of natural urges by women.

1. *Pāratantryāt*-due to dependency. In general women are always dependent. Thus, there is every possibility of suppression of urges like urine and faeces etc.

   अवैशारद्यम् अज्ञानं; तेन, वेगविधारणेन महान् व्याधिर्भवतीत्यज्ञानाद्वेगं विधारयन्ति।
2. *Avaiśāradyāt* – due to ignorance. Since the women are unaware of that the suppression of natural urges lead to affliction of severe diseases. Therefore

women usually suppress natural urges.

उपचारानुरोधादिति भर्त्राद्युपचारपरत्वात्।

3. *Upacārānurodhāt* – due to busy in doing service to husband and other family members. Since women are always engaged in serving family, usually postponing the natural urges.

योनिमुखमिति गर्भाशयद्वारम्।- '*Yonimukha*' means vaginal orifice.

स्तनयोः स्तन्यमिति रोगप्रभावादेव बोद्धव्यम।- '*Stanayoḥ stanyam*' means secretion of milk from the breasts. This is happening due to the influence of the disease *Raktagulma*.

आर्तवरोधलक्षणस्य व्याधेरयं प्रभावो यत् स्तन्यं करोति, दृष्टत्वात्।- Due to the obstruction of menstrual flow, and by the influence of the disease oozing milk from the breasts is evident.

तेन, यदुच्यते- "स्त्रिया ह्यापन्नसत्त्वायास्त्रिधा रसः सम्पद्यते- स्वशरीरपुष्टये, स्तन्याय, गर्भाभिवृद्धये च" (शा.अ.6) इति वचनाद् 'गर्भ एव स्तन्यं भवति' तन्निरस्तं मन्तव्यम्।- Thus, it is told that "The essence of food in a pregnant woman is beneficial in 3 ways viz. nourishment of the self, production of breast milk and for the development of fetus" (Ca. Śā. 6 / 23). Thus, it is clear that breast milk produces in pregnant only. It should not be assumed that the presence of milk in disease.

दोहदशब्देनेह नार्या उच्चावचभावतृष्णायोगा दोहदाभिधानो ज्ञेयः।- Here the term '*Dohada*' means the wholesome and unwholesome desires of a woman jointly.

यदुक्तं क्षारपाणिना- "दोहदिनी वा स्यान्नारी शोणितगुल्मिनी" इति। न त्विह द्वैहृद्यकृतो दोहदोऽभिप्रेतः, स हि गर्भहृदयस्य मातृहृदयेन सम्बन्धाद्भवति; वचनं हि- "मातृजं ह्यस्य हृदयं, तदस्य मातृहृदयेन सम्बद्धं भवति- It is also told by *Kṣārapāṇi* that "The woman suffering from *Śoṇita Gulma* becomes *Dohadini*". This should not be understood as desires for specific objects of women during pregnancy because here the heart of fetus is not linked up with the mother's heart.

वचनं हि- "मातृजं ह्यस्य हृदयं, तदस्य मातृहृदयेन सम्बद्धं भवति रसवाहिनीभिः संवाहिनीभिः, तस्मात्तयोस्ताभिर्भक्तिः सम्पद्यते" (शा.अ.4) इति;- In a pregnant woman the heart of the fetus is linked up with the mother's heart through the channels carrying *Rasa* and the desires of the fetus, when it becomes conscious manifests in the form of desires (Ca. Śā.4 / 15).

शोणितगुल्मे च चेतना नास्ति, तेन नैवंरूपमिह द्वैहृद्यं दोहदम् तेन गर्भभ्रान्त्या यत्किञ्चिदभ्यवहारेच्छादिलक्षणं दोहदं तस्या भवति, असत्यपि विषसम्बन्धे यथा शङ्काविषाद्विषलिङ्गानि भवन्ति; वचनं हि- 'शङ्काविषेणोपहताः कुर्वन्ति विषलक्षणम्' इति।- *Raktagulma* is a morbid growth and there will be no consciousness and the question of developing desires doesn't arise. Sometimes even without the bite of a snake gets the symptoms of poisoning due to apprehension, in the same way the patient of *Raktagulma* also develops desire for specific objects similar to a pregnant, though not a pregnant.

आटालत्वं विस्तृतत्वं;- '*Āṭālatvam*' means dilatation.

योनिविस्तारेण च रोमराज्या अपि विस्तरणं वितन्यमानचर्मरोम्णा चैवोपपन्नम्।- Due to dilatation of *Yoni*, the skin also stretches and thereby line of small hair below the umbilicus (*Romarājī*) also widen.

केवलः स्पन्दत इति नैकदेशेन; गर्भो ह्येकदेशेनापि स्पन्दते, तेनैतल्लक्षणं गर्भशङ्काव्यावर्तकम्।- In *Raktagulma*, the pulsation appears throughout the mass, whereas the pulsation is seen only at one place in fetus. This is the characteristic feature for differential diagnosis of a pregnant from a patient suffering from *Raktagulma*.

ननु यदुक्तं रक्तगुल्मे- "समगर्भलिङ्गः" इति, तथा "मासे व्यतीते दशमे चिकित्स्यः" (चि.अ.5) इति; तदनुपपन्नं, यतो गर्भाद्विशिष्टं पिण्डितस्पन्दनं विद्यत एव; तथा नवत्वं सुखसाध्यताहेतुत्वेनोक्तम्, इह च कथं कालातिक्रमेणोपक्रमणीयत्वमुच्यते? ब्रूमः- समगर्भलिङ्गत्वं तावद्भूरिगर्भसमलिङ्गताभिप्रायेणोक्तं; किंवा, समस्यावैकारिकस्य दशमासिकपर्यन्तस्य गर्भस्य लिङ्गानि यस्य स समगर्भलिङ्गः, तेन वैकारिकसुप्तनागोदरादेर्लक्षणं नेह भवतीति दर्शयति। दशममासचिकित्स्यत्वं चेह व्याधिमहिम्ना बोद्धव्यं, दशममास एवायं शिथिलीभूतः सन् चिकित्स्यो भवतीति व्याधिप्रभावः।- Many a number symptoms of *Raktagulma* are similar to normal pregnancy. It is also told that '*Raktagulma* should be treated only after completion of ten months' (Ca. Ci. 5 / 19). With these similarities some may be doubted their duality. This doubt has already clarified by the nature of pulsation in both the conditions.

The statement of *Raktagulma* should be treated only after 10 months is made only to reveal the specific nature of disease but not for excluding pregnancy.

Moreover the features of abnormal pregnancy like *Suptagarbha* and *Nāgodara* are absent.

Giving treatment for *Raktagulma* after ten months should be considered as the specialty of this disease. After ten months only the mass becomes flaccid and is the ideal time to treat.

दृष्टा च व्याधिप्रभावकृता कालापेक्षा- "ज्वरे पेयाः कषायाश्च सर्पिः क्षीरं विरेचनम् षडहे षडहे देयम्" इत्यादिषु। यत्तु समगर्भलिङ्गत्वेन गर्भशङ्कानिरासार्थं रक्तगुल्मस्य दशममासापेक्षणं; तन्न, दशममासादर्वागपि पिण्डितस्पन्दनेन रक्तगुल्मस्यावधारणम्, तथा दशममासादूर्ध्वमपि गर्भावस्थानस्य दृष्टत्वेन गर्भशङ्कानपगमाच्च; वक्ष्यति हि दशममासादूर्ध्वमवस्थानं गर्भस्य- "वैकारिकमत ऊर्ध्वमवस्थानं" (शा.अ.4) इति।।-In some other places also the influence of time on treatment of disease can be seen:

For example:

In *Jvara: Peya, Kaṣāya, Ghṛta, Kṣira* and *Virecana* should be given for 6-6 days in the specific order.

It is not correct to say that treating *Raktagulma* only after ten months is for differential diagnosis of the *Raktagulma* from pregnancy.

Even though both are having many more similar features, the characteristic feature is pulsation, and thus can be easily differentiated the both.

In case of abnormal pregnancy sometimes, the pregnancy can be continued even after ten months (Ca. Śā. 4 / 25).

Thus, *Raktagulma* should be treated after completion of the tenth month only because it is the nature of the disease and moreover it is the suitable time to treat because flaccidity develops in the mass after losing the hardness.

Pūrvarūpa of Gulma

एषां तु खलु पञ्चानां गुल्मानां प्रागभिनिर्वृत्तेरिमानि पूर्वरूपाणि भवन्ति; तद्यथा- अनन्नाभिलषणम्, अरोचकाविपाकौ, अग्निवैषम्यं, विदाहो भुक्तस्य, पाककाले चायुत्त्या छर्द्युद्गारौ, वातमूत्रपुरीषवेगानां चाप्रादुर्भावः, प्रादुर्भूतानां चाप्रवृत्तिरीषदागमनं वा, वातशूलाटोपान्त्रकूजनापरिहर्षणातिवृत्तपुरीषताः, अबुभुक्षा, दौर्बल्यं, सौहित्यस्य चासहत्वमिति॥15॥

Gulma

Pūrvarūpa

पूर्वरूप

The following are the premonitory symptoms (*Pūrvarūpa*) of all the 5 types of *Gulma:*

☐ Lack of desire for food (*Anannābhilāṣa*)

☐ Anorexia (*Arocaka*) and indigestion (*Avipāka*)

☐ Erratic digestive fire (*Agnivaiṣamya*)

- ☐ Burning sensation during digestion (*Vidāho Bhuktasya Pākakāle*)
- ☐ Vomiting and eructation without any cause (*Ayuktyā chardyugārau*)
- ☐ Manifestation of the urge of flatus, urine and faeces doesn't appear; and even though the urge appears, unable to excrete completely or scanty emission takes place.
- ☐ Colic pain due to *Vāta* (*Vāta Sūla*), flatulence (*Āṭopa*), gurgling sounds in the intestines (*Āntrakūjana*), absence of happiness (*Apariharṣaṇā*) and expulsion of round pellets of stool (*Ativṛtta-purīśatā*) more time → not absorb
- ☐ Loss of appetite (*Abhubhukṣā*), weakness (*Daurbalya*) and unable to take food up to one's satiation

Cakrapāṇi:

तद्यथेत्यादिना पूर्वरूपाण्याह।- Beginning the verse with the term '*Tadyathā*, the author has presented the premonitory symptoms (*Pūrvarūpa*) of *Gulma*.

अयुक्त्येति छर्द्युद्गारकारणमन्तरेण व्याधिप्रभावादेवेत्यर्थः।- '*Ayuktyeti*' means without any reason. Vomiting and belching without any reason can be understood as the specific nature of *Gulma*.

अतिवृत्तपुरीषता उदावर्तः।।- '*Ativṛtta Purīṣatā*' means *Udāvarta* i.e. oppression of the chest or abdomen due to upward movement of *Vāta*

Principles of Treatment

सर्वेष्वपि खल्वेतेषु गुल्मेषु न कश्चिद्वातादृते सम्भवति गुल्मः। तेषां सान्निपातिकमसाध्यं ज्ञात्वा नैवोपक्रमेत, एकदोषजे तु यथास्वमारम्भं प्रणयेत्, संसृष्टांस्तु साधारणेन कर्मणोपचरेत्। यच्चान्यदप्यविरुद्धं मन्येत तदप्यवचारयेद्विभज्य गुरुलाघवमुपद्रवाणां, गुरूनुपद्रवांस्त्वरमाणश्चिकित्सेज्जघन्यमितरान्। त्वरमाणस्तु विशेषमनुपलभमानो गुल्मेष्वात्ययिके कर्मणि वातचिकित्सितं प्रणयेत्, स्नेहस्वेदौ वातहरौ स्नेहोपसंहितं च मृदु विरेचनं बस्तींश्च; अम्ललवणमधुरांश्च रसान् युत्त्याऽवचारयेत्। मारुते ह्युपशान्ते स्वल्पेनापि प्रयत्नेन शक्योऽन्योऽपि दोषो नियन्तुं गुल्मेष्विति॥16॥

- ☐ It is not possible for the manifestation of all the 5 types of *Gulma* without the involvement of the *Vāta*. Thus, *Vāta* plays a pivotal role.

Gulma Principles of Treatment

1st line of Treatment
Control Vāta by
1. Sneha, Sveda
2. Mṛdu Sneha Virecana
3. Vasti
4. Amla, Lavaṇa, Madhura Dravya
Then Treat Specific Doṣa

- ☐ Among them *Sannipāta Gulma* is incurable because of the involvement of all the three *Doṣās* and hence it should be left without treatment.
- ☐ Thus, *Gulma* caused by one *Doṣa* should be treated according to the specific *Doṣa* involved.
- ☐ If any two *Doṣās* are involved in *Gulma*, it should be treated by applying general principles of treatment. By not affecting other Dosa
- ☐ The physician should be cautious when treating complications and should not give mutually contradictory treatments and certainly should be given the highest priority for acute conditions, and give the least preference to the rest.

[illegible] -1 To reduce only ↓ Vata → kapha ↓ treatm
For vata → Basti & Virecha
Parvaly ✓ maghas Patrengar ✓

- ☐ The first step of treatment is to control *Vāta*, because all the types of *Gulma* manifests by the vitiation of concerned *Doṣās* along with *Vāta*. Thus, it is necessary to treat a patient suffering from *Gulma* immediately and even though no specific *Doṣik* symptoms are visible, measures should be taken to control *Vāta* by the administration of *Sneha, Sveda, Mṛdu Sneha Virecana* and *Vasti*. The drugs and diet possessing sour, salt and sweet taste are useful.
- ☐ If *Vāta* is controlled in *Gulma Roga*, even with a minimal effort, the other *Doṣās* can be brought back to their normal state and treated successfully.

Thus, it is said: Basti → Basti
other place → Virechana (mrdu)
∴ Vata increases otherwise.

भवति चात्र-

गुल्मिनामनिलशान्तिरुपायैः सर्वशो विधिवदाचरितव्या।
मारुते ह्यवजितेऽन्यमुदीर्णं दोषमल्पमपि कर्म निहन्यात्॥17॥

In all the types of *Gulma*, a physician should take the measures to control *Vāta* carefully. Once the *Vāta* is under control, the rest of the *Doṣās* would be subsided even with a minimal effort.

Cakrapāṇi:

पित्तादिकृतेष्वपि तु गुल्मेषु संप्राप्तिसिद्धस्य वातस्य प्राधान्यमाह- सर्वेष्वपीत्यादि।- The term '*Sarveṣvapi*' refers to the prominent role of in the pathogenesis of all the types of *Gulma* including *Pitta* and *Kapha*.

साधारणेनेति संसृष्टोभयदोषप्रत्यनीकेन। यच्चान्यदपीति संसर्गे एकदोषोपशमकमपि।- The term '*Sādhāraṇena*' refers to that the *Gulma* caused by the vitiation of 2-2 *Doṣās* should be treated by administering the drugs having the attributes opposite to the *Doṣās* involved. However the main *Doṣa* should be treated when combination of *Doṣās* involved in the pathogenesis.

अविरुद्धमिति उपद्रवाणां गुरूणामविरुद्धम्।- '*Aviruddham*' means the treatment should not be contrary to the major complications.

विभज्येति गुरुलाघवं विभज्य।- '*Vibhajyate*' means the complications should be identified into Guru (severe) and *Laghu* (mild) and then treat the severe ones initially.

तेनैकदोषप्रशमनमपि तदेव कर्तव्यं यद्गुरूपद्रवप्रशमनं भवतीति भावः।- It is the duty of a physician to pacify the main *Doṣa* so that other complications remain under control.

एतदेवाह- गुरूनित्यादि।- Thus, by the control of main *Doṣa*, all the other major complications also will be relieved.

सर्वगुल्मानां वातमूलत्वेन वातनिरपेक्षचिकित्साविशेषानुपलम्भे वातचिकित्सैव त्वरया कर्तव्येत्याह- त्वरमाणस्त्वित्यादि। आत्ययिके कर्मणि 'क्रियमाणे' इति शेषः।- In all the types of *Gulma*, a physician should take the necessary steps to control *Vāta* carefully. In an emergency also, *Vāta* management measures should be adopted.

अल्पमपीति कर्मविशेषणम्।- '*Alpamapi*' means that even with minimal effort, the other *Doṣās* will be under control, when *Vāta* is treated successfully.

To Sum up:

तत्र श्लोकः-

संख्या निमित्तं रूपाणि पूर्वरूपमथापि च।
दिष्टं निदाने गुल्मानामेकदेशश्च कर्मणाम्॥18॥

Brief

The author summarizes the contents described in the chapter *Gulma Nidāna* as follows. -Types of *Gulma* – Causative Factors for Various Types of *Gulma* – Clinical Features – Premonitory Symptoms and -The Line of Treatment in Brief.

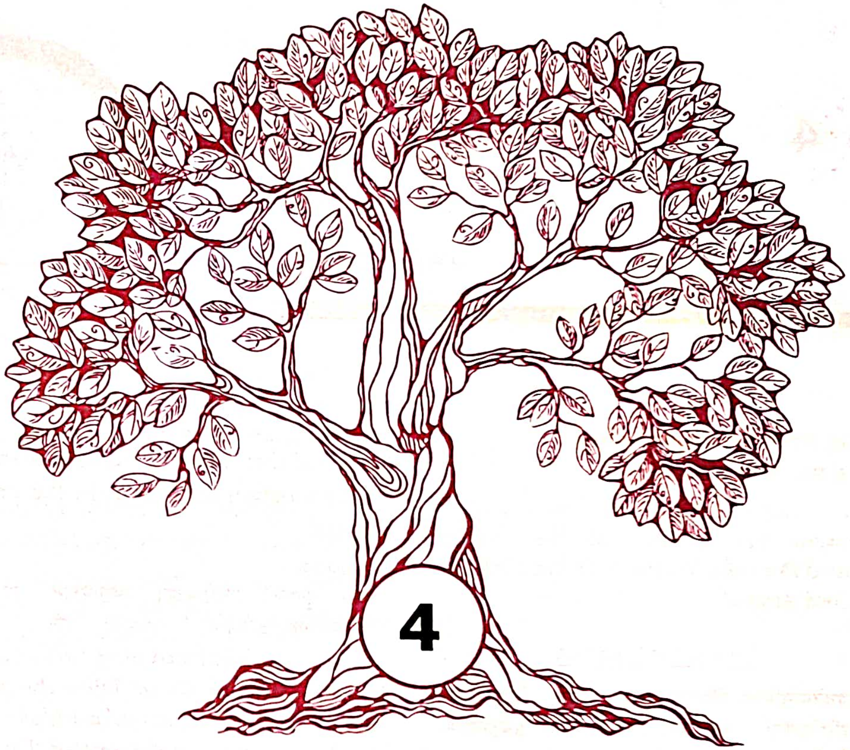
Cakrapāṇi:

संग्रहे एकदेशश्च कर्मणामिति चिकित्सितानाम्।- Here the author has described the general principles of treatment of *Gulma* also in brief along with its etiopathogenesis.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने गुल्मनिदानं नाम तृतीयोऽध्यायः॥3॥

Thus, ends the third chapter of the *Nidānasthāna* titled *Gulma Nidāna* which was composed by *Agniveśa* and redacted by *Caraka.*

***

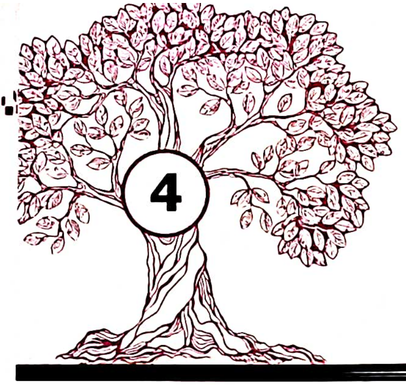


4

Prameha Nidāna

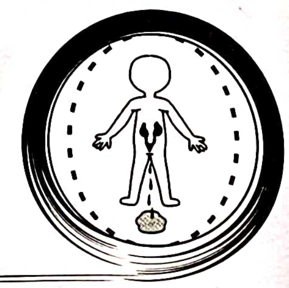
[Diagnosis of Prameha]

प्रमेहनिदानम्



4

Prameha Nidāna
[Diagnosis of Prameha]
प्रमेहनिदानम्



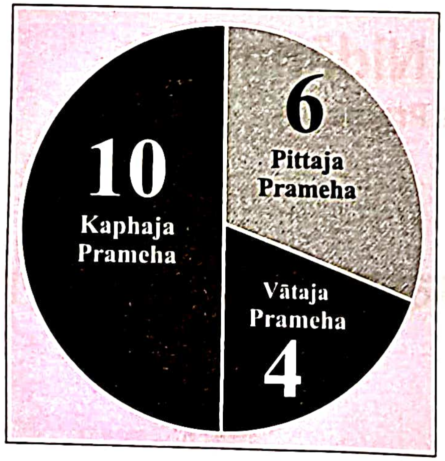
they are many other Tridosha involved

अथातः प्रमेहनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Gulma Nidāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Prameha Nidāna Adhyāya* as taught by Lord *Ātreya*.

Number of Prameha

त्रिदोषकोपनिमित्ता विंशतिः प्रमेहा भवन्ति विकाराश्चापरेऽपरिसंख्येयाः। तत्र यथा त्रिदोषप्रकोपः प्रमेहानभिनिर्वर्तयति तथाऽनुव्याख्यास्यामः॥3॥



The simultaneous vitiation of all the *Tridoṣās* manifests 20 types of *Prameha* as well as many other disorders. It is being described that how the *Prameha* manifests by the vitiation of *Tridoṣa* in the present chapter.

Cakrapāṇi:

दक्षाध्वरे गुल्ममनु प्रमेहोत्पादात् प्रमेहाभिधानं; वचनं हि- "हविःप्राशान्मेहकुष्ठयोर्जन्म" (नि.अ.8) इति।- Since *Prameha* was originated after *Gulma* due to the destruction of *Dakṣa Yajña*, the author is going to delineate *Prameha Nidāna*, after describing *Gulma*. It is also quoted that "Due to the intake of ghee of *Yajña* manifested *Prameha* and *Kuṣṭha*" (Ca. Ni. 8 / 11).

त्रिदोषप्रकोपनिमित्ता इति सर्वमेहेष्वेव त्रिदोषाः कारणम्, अधिकत्वाच्च श्लैष्मिकादिव्यपदेश इति दर्शयति। सुश्रुतेऽप्युक्तं- "सर्व एव मेहाः सर्वदोषजाः" (नि.अ.6) इति।- All the types of *Prameha* manifests due to the vitiation of all the *Tridoṣās*, however the name is so given as *Kaphaja Prameha*, *Pittaja Prameha* and *Vātaja Prameha* etc. due to the dominance of *Kapha*, *Pitta* or *Vāta*.

Ācārya Suśruta has also quoted that "All the types of *Prameha* are *Tridoṣaja*" – (Su. Ni. 6 / 7).

विकारा इति प्रमेहलिङ्गोपद्रवरूपाः; किंवा, अन्येऽपि ये केचन त्रिदोषजास्ते ग्राह्याः।।- Here the term '*Vikāra*' refers to clinical features of *Prameha*, complications and any other disorders caused by the vitiation of *Tridoṣās* also.

Specific Features of Etiological Factors

इह खलु निदानदोषदूष्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषा भवन्ति।

The variations in the etiological factors (*Nidāna*), intensity of morbid humors (*Doṣa*) and susceptibility of body elements (*Dūṣyās*) are responsible for the immediate manifestation of a disease or non-manifestation or delay in manifestation as well as exhibiting only a few clinical features. This principle theory is described in detail.

यदा ह्येते त्रयो निदानादिविशेषाः परस्परं नानुबध्नन्त्यथवा कालप्रकर्षादबलीयांसोऽथवाऽनुबध्नन्ति न तदा विकाराभिनिर्वृत्तिः, चिराद्वाऽप्यभिनिर्वर्तन्ते, तनवो वाभवन्त्ययथोक्तसर्वलिङ्गा वा; विपर्यये विपरीताः; इति सर्वविकारविघातभावाभावप्रतिविशेषाभिनिर्वृत्तिहेतुर्भवत्युक्तः॥4॥

bhava, Abhava, outcome

opposing d's

If these three factors (*Nidāna*, *Doṣa* & *Dūṣya*) do not cooperate each other, or if they do so after a long-time interval, or in very mild form, either the disease does not appear or takes a long duration to appear the disease, or appear in a mild form without all clinical features. Under adverse circumstances, the opposite results occur. Thus, the occurrence of a disease and the cause of a non-occurrence mainly depend on these three factors.

Cakrapāṇi:

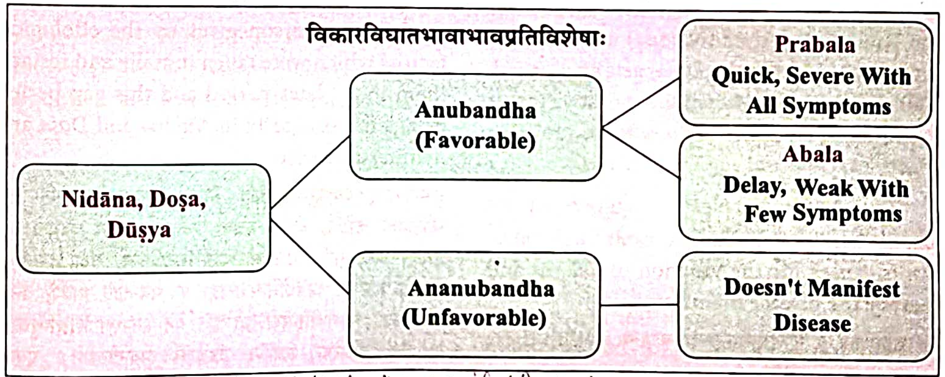
इहेत्यादौ निदानादीनां विशेषाः परस्परानुबन्धित्वादयोऽग्रे वक्ष्यमाणा ज्ञेयाः।- Beginning the verse with the term '*Iha*' the author is going to explain the specificities of mutual relation of the etiological factors initially.

विकाराणां विघातस्योत्पत्तिप्रतिबन्धस्य भावो विघातभावः, विकाराणां विघातस्याभावो विकारजननमिति विकारविघातभावाभावौ, तयोः प्रतिविशेषा विकारविघातभावाभावप्रतिविशेषाः।- *Vikāra-vighāta-bhāva* means the factors which can prevent the manifestation of diseases

Vikāra-vighāta-bhāva Abhāva means the absence of the factors that can prevent the onset of disease or otherwise it can be said that the factors which leads to the manifestation of diseases.

The peculiarities in these factors are known as *Vikāra-vighāta-bhāvābhāva-prativiśeṣaṇa*.

तत्र विकाराणां विघातभावस्य प्रतिविशेषाः- विकाराजननं, तथा चिरेण च जननम्, अणुविकारजननं वा, असर्वलिङ्गविकारजननं वाऽग्रे वक्ष्यमाणम्।- The peculiarities in the 1st category are explained initially as follows.


विकारविघातभावाभावप्रतिविशेषाः
Nidāna, Doṣa, Dūṣya
Anubandha (Favorable)
Ananubandha (Unfavorable)
Prabala Quick, Severe With All Symptoms
Abala Delay, Weak With Few Symptoms
Doesn't Manifest Disease

Bhava → factors that obstruct the manifest'n of d's
Abhava → " " produces d's

- ☐ Non manifestation of a disease (*Vikāra +Ajananam* – विकाराजननं)
- ☐ Delayed in manifestation (*Cireṇa ca jananam* - चिरेण च जननम्)
- ☐ Manifestation in very mild form (*Aṇu vikāra jananam* - अणुविकारजननं)
- ☐ Manifestation of a disease without all the clinical features (*Asarva liṅga vikāra jananam*- असर्वलिङ्गविकारजननं)

विघाताभावप्रतिविशेषास्तु विकाराजननादिविपर्ययेणाग्रे वक्ष्यमाणाः।- Different types of peculiarities which lead to the manifestation of diseases will be described later.

उक्तफक्किकार्थं व्याकरोति- यदेत्यादि।- Beginning the verse with the word '*Yadā*', the author has explained the above formula.

परस्परं नानुबध्नन्ति परस्परं प्रतिकूला भवन्ति, अनुबन्धो ह्यनुकूलेऽभिप्रेतः। तत्र तदेव निदानं दोषमनुबध्नाति, यद्भूयःसामान्यादविरोधेन दोषं दूषयति। दोषस्य दूष्यानुबन्धित्वं यद्- दूष्यं व्याधिकारणं सामान्यगुणत्वादिधर्मयोगादविरोधेन दूषयति। तथा दूष्यस्य च दोषानुबन्धित्वं यद्- दोषस्य दूषणं प्रति शिथिलत्वसमानगुणत्वादिनाऽऽनुकूल्येनावस्थानम्। तथा दोषस्य चेदमेव निदानानुबन्धित्वं यत्- निदानं दोषजननं प्रति समानगुणत्वं, समानगुणतया हि दोषो निदानस्य व्याधिजननं प्रत्यनुकूलो भवति।- '*Parasparam Nānubadhnanti*' means opposite to each other and *Anubandha* means favorable to each other. That means whenever the etiological factors (*Nidāna*) and *Doṣa* are favorable, only then the *Doṣās* gets aggravated. Thus, it is clear that when the causative factor is similar or favorable of homologous to *Doṣa* it gets attached and aggravates *Doṣa*.

The *Nidānās* helps in aggravation of *Doṣās* when they are favorable and those *Doṣās* causes for the vitiation of *Dūṣyās* and thereby the disease manifests.

एतदुदाहरणानां च विपर्ययेणाननुबन्धो बोद्धव्यः।- With these examples the effects of the opposite of the factors also can be known.

निदानस्य च दोषाननुबन्धः समानासमानगुणयोगात् किंचिद्दोषजनने बोद्धव्यः, सर्वथा दोषवैपरीत्ये तथा दोषजननं प्रत्युदासीनत्वे च निदानस्य निदानत्वमेव न स्यात्; जनकं हि निदानमुच्यते।- When the etiological factors and *Doṣās* are having similarity and dissimilarity in their attributes, the aggravation of *Doṣās* takes place slightly. If the causative factors (*Nidāna*) and *Doṣās* are opposite to each other, the *Nidānās* becomes useless and cannot produce disease.

अथवा कालप्रकर्षादिति अनुबध्नन्तीति सम्बन्धः; कालप्रकर्षादनुबध्नन्तीति कालप्रकर्षात् परस्परं निदानादयोऽनुगुणा भवन्ति यदा, तदा विकारा चिरादभिनिर्वर्तन्त इति ज्ञेयम्।- Otherwise the etiological factors and *Doṣās* become favorable and gets associated with each other after some time and thus the manifestation of disease is delayed.

यदा परस्परं नानुबध्नन्ति, न तदा विकाराभिनिर्वृत्तिर्भवतीति योजनीयम्।- Thus, it should be understood that unless there is mutual association between the *Nidāna* and *Doṣa*, the disease does not occur.

कालप्रकर्षाच्चानुबन्धो निदानस्य दोषेण तदा भवति, यदा हेतुर्विच्छेदं कृत्वा पुनः सेव्यते; काल एव वा चिरेण समानगुणतया हेतुरूपः प्राप्यत इत्यादि तर्क्यम्।- How the mutual association of *Nidāna* and *Doṣa* takes place after sometime should be understood as follows.

When a person gives up the etiological factors which were taken initially and restarts them in a later period and this gap period brings the similarity in *Nidāna* and *Doṣa* and manifests disease.

अबलीयांसोऽथवाऽनुबध्नन्तीति निदानं यदाऽल्पं भवति तदा स्तोकदोषं करोति, दोषश्च स्तोकः स्तोकं च दूष्यं दूषयतीत्यादि ज्ञेयम्। यदा चा (वाऽ) बलीयांसोऽनुबध्नन्ति, तदा तनवो वा विकारा भवन्ति, अयथोक्तसर्वलिङ्गा वा भवन्तीति योज्यं; तनवः अल्पमात्राः, अयथोक्तसर्वलिङ्गा इति येन प्रकारेण लिङ्गान्युक्तानि न तेन प्रकारेण सर्वाणि लिङ्गानि भवन्तीत्यर्थः। एवमेते

निदानादीनामननुबन्धविशेषकृता विकारविघातभावस्य प्रतिविशेषा उक्ताः।- '*Abalīyaṃso Athavā Anubadhnanti*' means when the etiological factors (*Nidāna*) are weak, they can vitiate the *Doṣās* slightly and they in turn vitiate the *Dūṣyās* in mild state only. This means when the *Doṣās* vitiates slightly, the disease will be manifested in mild form or may not exhibit all the clinical features.

In this way different types of peculiarities which don't manifest the diseases are described.

संप्रति निदानादीनां परस्परानुबन्धविशेषकृतान् विकाराणां विघाताभावविशेषानाह- विपर्यये विपरीता इति।- Now different types of peculiarities which lead to the manifestation of diseases due to the combination of *Nidāna* and *Doṣa* are described by the author by starting the verse with the words '*Viparyaye Viparītā*'.

विपर्यय इति निदानादीनामनुबन्धे तथा शीघ्रानुबन्धे तथा बलवतां चानुबन्धे; विपरीता इति निर्वर्तमाना विकाराः, तथा शीघ्रं निर्वर्तमानाः, तथा महान्तो यथोक्तसर्वलिङ्गाश्चेति यथासंख्यं बोद्धव्यम्।- Here the term '*Viparyaya*' refers to the variations of the above such as the combination of *Nidāna*, *Doṣa* and *Dūṣya*.

Whenever there is a contrary of association in the factors such quick association and strong association leads to manifestation of immediate and very severe manifestation of disease with complete clinical features respectively.

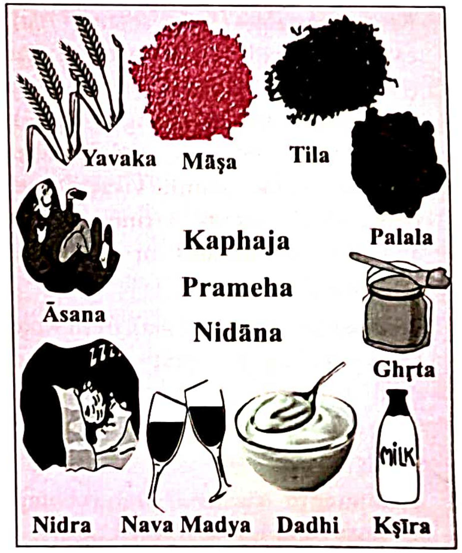
उपसंहरति- इतीत्यादि।- With the term '*Iti*', the author has concluded the current discussion.

एतच्च प्रकरणं सर्वविकारसाधारणमपि प्रमेहस्य परस्परानुबन्धिभिरेव निदानादिभिर्जन्यत्वं भवतीति ख्यापयितुं प्रमेहनिदाने कृतम्।- Even though this type of episode (pathogenesis) commonly seen in all diseases, they are described in the present chapter because the possibility of combination of *Nidāna*, *Doṣa* and *Dūṣya* are clearly visible in the manifestation of *Prameha*.

Kaphaja Prameha

Nidāna

तत्रेमे त्रयो निदानादिविशेषाः श्लेष्मनिमित्तानां प्रमेहाणामाशुभिर्निर्वृत्तिकरा भवन्ति; तद्यथा- हायनकयवकचीनकोद्दालकनैषधेत्कटमुकुन्दकमहाव्रीहिप्रमोदकसुगन्धकानां नवानामतिवेलमतिप्रमाणेन चोपयोगः, तथा सर्पिष्मतां नवहरेणुमाषसूप्यानां, ग्राम्यानूपौदकानां च मांसानां, शाकतिलपललपिष्टान्नपायसकृशराविलेपीक्षुविकाराणां, क्षीरनवमद्यमन्दकदधिद्रवमधुरतरुणप्रायाणां चोपयोगः, मृजाव्यायामवर्जनं, स्वप्नशयनासनप्रसङ्गः, यश्च कश्चिद्विधिरन्योऽपि श्लेष्ममेदोमूत्रसञ्जननः, स सर्वो निदानविशेषः॥5॥



These three are the specific factors (*Nidāna*, *Doṣa* & *Dūṣya*) responsible for the quick manifestation of *Kaphaja Prameha*. Initially etiological factors (*Nidāna*) are going to be described.

The following are the causative factors for immediate manifestation of *Kaphaja Prameha.*

- ☐ Frequent and excessive intake of freshly harvested grains like *Hāyanaka, Yavaka, Cīnaka, Uddālaka, Naiṣadha, Itkaṭa, Mukundaka, Mahāvrīhi, Pramodaka* and *Sugandhaka.*
- ☐ Intake of freshly ripe *Hareṇu* (peas), *Māṣa* (black gram) and other pulses along with ghee
- ☐ Eating the meat of domestic, marshy and aquatic animals (*Grāmya-ānūpa-udaka māṃsa*)
- ☐ Eating vegetables (*Śāka*), sesame (*Tila*), cake made with sesamum and sugar (*Palala*), food prepared from flour (*Piṣṭānna*), milk pudding (*Pāyasa*), *Kṛśarā* (gruel prepared with sesame, rice and black gram), *Vilepī* (gruel prepared by adding 4 times water) and the preparations of sugarcane (*Ikṣuvikāra*).
- ☐ Frequent use of milk (*Kṣīra*), fresh wine (*Nava Madya*), not properly formed curd (*Mandaka Dadhi*) and liquid (*Drava*) sweet (*Madhura*) and unripe (*Taruṇa*) substances.
- ☐ Refraining to *Udvartana* (*Mṛjā* - rubbing the body) and *Vyāyāma* (exercises).
- ☐ By sleeping (*Svapna*), rest (*Śayana*) and sedentary habits (*Āsana*)
- ☐ The other factors whatever are likely to increase *Kapha, Medas* (fat) and *Mūtra* (urine).

Cakrapāṇi:

संप्रति प्रकृते कफजादिमेहे परस्परानुबन्धिनो निदानादिविशेषानाह- तत्रेत्यादि।- Now the author is going to present the specific features of the etiological factors which are interrelated with *Kaphaja* and the other types of *Prameha* by starting the verse with the term '*Tatra*'.

इह कफ एवाग्रेऽभिधीयते, भूरिप्रमेहकर्तृत्वात्।- Here *Kaphaja Prameha* is described first, because of its more number of varieties.

हायनकादयो धान्यविशेषाः।- '*Hāyanaka*' etc. are the varieties of grains.

अतिवेलमिति पुनः पुनः।- '*Ativelam*' means repeated usage.

हरेणुः वर्तुलकलायः।- '*Hareṇu*' means round variety of *Kalāya* (pea).

तिलतण्डुलमाषकृतमन्नं कृशरा।- '*Kṛśarā*' is a type of food prepared with sesame (*Tila*), rice (*Taṇḍula*) and blackgram (*Māṣa*)

मृजा उद्वर्तनम्।- '*Mṛjā*' means *Udvartana* i.e. massaging the body in the opposite direction of hair follicles with dry powders by applying high pressure.

सर्वः स निदानविशेष इति एवम्भूतमेव निदानं प्रमेहकर्तुः श्लेष्मणः कारणमित्यर्थः।।- All these factors increase *Kapha* and thereby lead to the manifestation of *Prameha.*

Doṣa

बहुद्रवः श्लेष्मा दोषविशेषः॥6॥

The excessive fluidity (*Bahu Drava*) of *Kapha* is the distinguishing feature of *Doṣa* here and plays a key role in the manifestation of *Kaphaja Prameha.*

Cakrapāṇi:

बहुद्रवः श्लेष्मा दोषविशेष इति बहुद्रव एव कफो मेहजनको नाल्पद्रव इति।।- Excessive fluidity of *Kapha* (*Bahudravaḥ Śleṣmā*) is the distinguishing feature of the *Doṣa* that causes for the manifestation of *Prameha*. That means mild liquefaction of *Kapha* doesn't cause *Prameha.*

Dūṣya

बह्वबद्धं मेदो मांसं शरीरजक्लेदः शुक्रं शोणितं वसा मज्जा लसीका रसश्चौजःसंख्यात इति दूष्यविशेषाः॥7॥

The following are susceptible body elements (*Dūṣya*) in the manifestation of *Kaphaja Prameha.*

Extremely loose or flaccid (*Bahvabaddha*)

1. *Medas* (adipose tissue)
2. *Māṃsa* (muscular tissue)
3. *Śārīraja Kleda* (body fluid)
4. *Śukra* (semen)
5. *Śoṇita* (blood)
6. *Vasā* (fat)
7. *Majjā* (bone marrow)
8. *Lasikā* (lymph)
9. *Rasa* (plasma)
10. *Ojas* (essence of body tissues)

Cakrapāṇi:

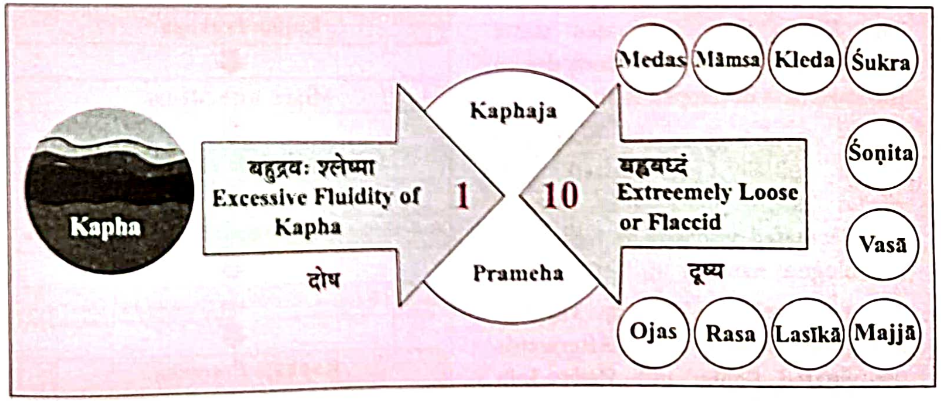
अबद्धमिति असंहतम् अत्र तु बहुत्वमघनत्वं च यथायोग्यतया बोद्धव्यम्।- '*Abaddham*' means *Asaṃhatam* i.e. not solid. Here the terms *Bahutva* (abundance) and *Aghanatva* (non-compactness) should be understood their applicability to the specific tissues.

तेन, मेदसि मांसे वसामज्ज्ञोः द्वयमपि, शेषेषु बहुत्वम् ओजःसंख्यात इति ओजोरूप एव।- Among them the *Medas, Māṃsa, Vasā* and *Majjā* obtain both the features such as abundance as well as non-compactness. The rest of the components such as *Rakta, Śukra, Kleda, Lasikā, Rasa* and *Ojas* are only abundance in quantity.

'*Ojaḥ saṅkhyāta*' means *Rasa* is the form of *Ojas*

वक्ष्यति हि प्रमेहचिकित्सिते- "मज्जा रसौजः पिशितं च दूष्याः" (चि.अ.6) इति।- It is also mentioned in the chapter *Prameha Cikitsā* that "*Majjā, Rasa, Ojas, Māṃsa* are the *Dūṣyās*" (Ca. Ci. 6 / 8)

इतिशब्दो बह्वबद्धमेदआदीन् प्रत्यवमृशति; किंवा 'संख्याताः' इति पाठः सुगमः।।- The word '*Iti*' refers to abundance



and non-compactness of *Medas* etc. or '*Saṅkhyātā* means the names of *Dūṣyās*, and the rest is easy to understand.

Saṃprāpti

त्रयाणामेषां निदानादिविशेषाणां सन्निपाते क्षिप्रं श्लेष्मा प्रकोपमापद्यते, प्रागतिभूयस्त्वात्; स प्रकुपितः क्षिप्रमेव शरीरे विसृप्तिं लभते, शरीरशैथिल्यात्; स विसर्पञ् शरीरे मेदसैवादितो मिश्रीभावं गच्छति, मेदसश्चैव बहुबद्धत्वान्मेदसश्च गुणैः समानगणभूयिष्ठत्वात्; स मेदसा मिश्रीभवन् दूषयत्येनत्, विकृतत्वात्; स विकृतो दुष्टेन मेदसोपहितः शरीरक्लेदमांसाभ्यां संसर्गं गच्छति, क्लेदमांसयोरति प्रमाणाभिवृद्धत्वात्; स मांसे मांसप्रदोषात् पूतिमांसपिडकाः शराविकाकच्छ- पिकाद्याः संजनयति, अप्रकृतिभूतत्वात्; शरीरक्लेदं पुनर्दूषयन् मूत्रत्वेन परिणमयति, मूत्रवहानां च स्रोतसां वङ्क्षणबस्तिप्रभवाणां मेदःक्लेदोपहितानि गुरूणि मुखान्यासाद्य प्रतिरुध्यते; ततः प्रमेहांस्तेषां स्थैर्यमसाध्यतां वा जनयति, प्रकृतिविकृतिभूतत्वात्॥8॥

☐ With the appropriate combination of three specific factors (viz. *Nidāna*, *Doṣa* & *Dūṣya*), the *Kapha* gets aggravated immediately, as its quantitative enhancement is taken place earlier and thus initiates the process of manifesting *Prameha*.

☐ The *Kapha* thus aggravated starts circulating throughout the body due to the looseness developed in the body.

☐ While circulating in the body, the *Kapha* initially gets mixed with *Medas* (due to increase in quantity and decreased viscosity as well as its homologous nature).

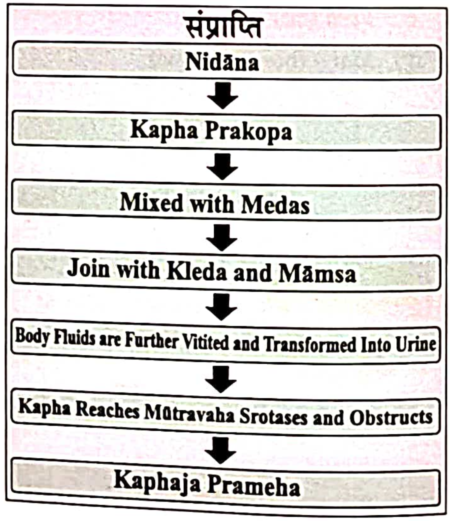
☐ As the *Kapha* is already vitiated, it vitiates *Medas* also. Afterwards the vitiated *Kapha* and *Medas* join with *Kleda* (body fluid) and *Māṃsa* (muscular tissue) as they are excessively increased in the body.

☐ The vitiated *Māṃsa* (muscular tissue) may develop eruptions like *Śarāvikā*, *Kacchapikā* etc. with putrefied smell due to its morbid condition.

☐ Afterwards the body fluids are further vitiated and transformed into urine.

☐ Then the *Kapha* reaches the channels carrying urine (*Mūtravaha Srotases*) which arises from groins (*Vaṅkṣaṇa*) and urinary bladder (*Vasti*) and afflicted by *Medas* and *Kleda*. Afterwards the vitiated *Kapha* obstructs the openings of the channels and results in manifestation of *Prameha*.

☐ It gets firmly settled within the system and may become incurable due to the simultaneous influence of homogenous and heterogeneous *Dhātūs*.


संप्राप्ति
Nidāna
Kapha Prakopa
Mixed with Medas
Join with Kleda and Māmsa
Body Fluids are Further Vitited and Transformed Into Urine
Kapha Reaches Mūtravaha Srotases and Obstructs
Kaphaja Prameha

Cakrapāṇi:

सन्निपाते मेलके।- The term '*Sannipāta*' refers to the combination of *Nidāna*, *Doṣa* and *Dūṣya*.

प्रकोपमापद्यत इति प्रमेहकरणायोद्यतो भवति।- '*Prakopamāpadyate*' means initiates to manifest *Prameha*.

कुतः प्रमेहकरणायोद्यतो भवतीत्याह- प्रागतिभूयस्त्वात्। प्रागिति उत्पादकाल एव। यस्मात् प्रमेहकरणं प्रत्यभिमुखो भूयांश्च कफो भूतस्तत इत्यर्थः।- The query that how the *Prameha* develops in the body is answered by stating that, the etiological factors cause the aggravation of *Kapha* initially and thereby it initiates the manifestation *Prameha*.

प्रमेहनिदानेन हि कफोऽयं प्रमेहकरणाभिमुख एव जनितो भूरिश्च; ततो भूरित्वात् तथा प्रमेहकरणशक्तियोगाच्च तथा प्रकुप्यतीति युक्तम्।- Due to the causative factors of *Prameha*, the *Kapha* also aggravates and gains the strength to manifest *Prameha*.

विसृप्तिं विसरणम्।- '*Visṛptim*' means get spread.

मेदसश्च गुणानां गुणैः समानगुणभूयिष्ठत्वादित्यादि।- मेदसो गुणानां मधुरस्नेहगौरवादीनां श्लेष्मणो गुणैर्गुरुशीतादिभिर्भूरिसामान्यादित्यर्थः; समानं हि समानेन मिलतीति भावः।- The attributes of *Medas* are *Madhura*, *Sneha*, *Gaurava* etc. and the attributes of *Kapha* are *Guru*, *Śīta* etc. Since the attributes of *Medas* and *Kapha* are almost equal they usually combined together and this happens due to similarity in the attributes of both.

विकृतत्वादितिवचनेन प्रकृतेन श्लेष्मणा संबन्धो मेदोदूषको न भवति, किन्तर्हि विकृतेनैवेति दर्शयति।- Whenever the *Kapha* is only in the vitiated state it vitiates *Medas* and it doesn't happen in the normal state.

अतिप्रमाणवृद्धत्वादिति अतिशयितप्रमाणयोगेन वृद्धत्वात्; न गुणातियोगमात्रेण वृद्धत्वमिह, किन्तर्ह्यवयवोपचयेनेत्यर्थः।- '*Atipramāṇa Vṛddhatvāt*' refers to the excessive increase in the quantity and not the increase of their attributes. This implies the quantitative enhancement.

पूतिमांसवत्यः पिडकाः पूतिमांसपिडकाः।- '*Pūtimāmsapiḍakā*' means the carbuncles with putrefied muscles.

अप्रकृतिभूतत्वादिति मांसप्रदोषेण नानाविधशराविकादिजनकत्वशक्तित्वादितीह बोद्धव्यम् तेन, अप्रकृतभूतत्वादितिवचनं हि विशेषार्थत्वान्न पुनरुक्तम्।- '*Aprkṛtibhūtatvāt*' should be understood as the vitiated *Māmsa* acquires the capacity of producing various types of carbuncles such as *Śarāvikā*, *Kacchapikā* etc. It should not be considered as repetitive error.

आसाद्य प्रतिरुध्यत इति गत्वाऽवतिष्ठते। प्रकृतिविकृतिभूतत्वादिति प्रकृतिभूतैर्गुणैः सर्वैरेव विकृतत्वात्; सर्व एव यस्माच्छ्लेष्मणो गुणा विकृतास्तस्मात् प्रकोपप्रकर्षात् स्थिरो भवति, अतिप्रकर्षात्त्वसाध्य इत्यर्थः। किंवा प्रकृतिभूतः श्लेष्मा समाने दूष्ये मेदोवसादौ, विकृतिभूतश्चासमाने शोणितादौ; तेन समानासमानत्वादित्यर्थः। तथा च समानदूष्यप्राप्त्या बलित्वम्, असमानदूष्यप्राप्त्या च विरुद्धोपक्रमत्वं कफस्य भवति; ततश्च स्थैर्यमसाध्यता वा युक्तेति मन्तव्यम्।।-The term '*Prakṛtivikṛitibhūtatvāt*' should be understood as follows.

☐ Changes in all the general characteristics into abnormal. For example: All the normal *Guṇās* of *Kapha* are converting into abnormal due to its vitiation and the disease gets settled. If the abnormality is severe the disease becomes incurable.

Or

☐ The association of normal *Kapha* with the *Dūṣyās* which possess similar attributes like *Medas*, *Vasā* etc. and the association of abnormal *Kapha* associated the *Dūṣyās* like *Rakta* etc: which possess dissimilar attributes. Thus, it should be understood as the combination of normal and abnormal attributes.

If the *Kapha* is associated with the *Dūṣyās* of similar attributes it acquires strength and if it is mixed with the *Dūṣyās* of dissimilar attributes it is difficult to manage due to contrary treatment and thus it becomes incurable. This statement should be considered appropriate.

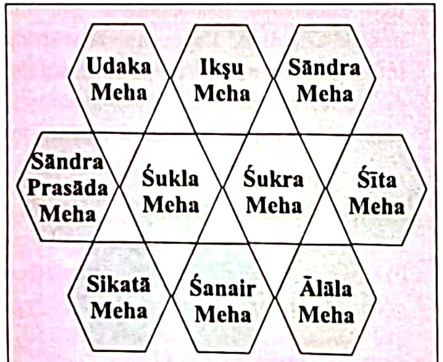
Types of Kaphaja Prameha & Prognosis

शरीरक्लेदस्तु श्लेष्ममेदोमिश्रः प्रविशन् मूत्राशयं मूत्रत्वमापद्यमानः श्लैष्मिकैरेभिर्दशभिर्गुणैरुपसृज्यते वैषम्ययुक्तैः; तद्यथा- श्वेतशीतमूर्तपिच्छिलाच्छ स्निग्धगुरुमधुरसान्द्रप्रसादमन्दैः, तत्र येन गुणेन केनानेकेन वा भूयस्तरमुपसृज्यते तत्समाख्यं गौणं नामविशेषं प्राप्नोति॥9॥

ते तु खल्विमे दश प्रमेहा नामविशेषेण भवन्ति; तद्यथा- उदकमेहश्च, इक्षुवालिकारसमेहश्च, सान्द्रमेहश्च, सान्द्रप्रसादमेहश्च, शुक्लमेहश्च, शुक्रमेहश्च, शीतमेहश्च, सिकतामेहश्च, शनैर्मेहश्च, आलालमेहश्चेति॥10॥

ते दश प्रमेहाः साध्याः; समानगुणमेदः स्थानकत्वात्, कफस्य प्राधान्यात्, समक्रियत्वाच्च॥11॥

- The body fluid (*Kleda*) combined with *Kapha* and *Medas* enter into *Mūtrāśaya* (kidneys and bladder) and converted into urine.



10 Types of Kaphaja Prameha

- In this process the urine acquires the ten abnormal features of *Kapha* like *Sveta* (whiteness), *Śīta* (coldness), *Mūrta* (hardness), *Picchila* (sliminess), *Accha* (transparency) *Snigdha* (unctuousness), *Guru* (heaviness), *Madhura* (sweetness), *Sāndraprasāda* (density with clarity) and *Manda* (slowness).
- It then acquires a particular name with one or more properties by which it has been primarily modified.
- Thus, the following 10 types of *Kaphaja Prameha* are formed in accordance with their special designations:

1. *Udakameha* (hydruria)
2. *Ikṣuvālikārasameha* (glycosuria)
3. *Sāndrameha* (chyluria)
4. *Sāndraprasādameha* (belluria)
5. *Śuklameha* (bacteruria)
6. *Śukrameha* (spermaturia)
7. *Śītameha* (phosphaturia)
8. *Sikatāmeha* (graveluria)
9. *Śanairmeha* (dysuria)
10. *Ālālameha* (pyuria)

- All these 10 types of *Prameha* are curable because of the following reasons:
  1. *Kapha* being seated in *Medas*, which is having similar qualities (समानगुणमेदःस्थानकत्वात्)
  2. Due to the predominance of *Kapha* (कफस्य प्राधान्यात्)
  3. Due to the similarity in the treatment of both *Kapha* and *Medas* (समक्रियत्वाात्)

Cakrapāṇi:

संप्रति यथा कफमेहाः कफगुणयोगाद्दश भवन्ति तथा प्राह- शरीरेत्यादि।- Beginning the verse with the word '*Śarīre*', the author has presented how the ten types of *Kaphaja Prameha* are formed by combination of the ten *Guṇās* of *Kapha*.

वैषम्यमिह वृद्धिकृतमेव बोद्धव्यं, क्षयरूपवैषम्यस्यैवंरूपव्याध्यजनकत्वात्।- The term '*Vaiṣamya*' means imbalance of both increase and decrease of *Doṣās*. Here *Doṣa Vaiṣamya* should only be considered as their increased condition as the *Doṣās* are unable to manifest the diseases in their diminished state.

वैषम्य एव वृद्धवृद्धतरत्वादिना हानिवृद्धी बोद्धव्ये; तेन श्वेतादिगुणवृद्ध्या ये शुक्रमेहादय उक्ताः, तेष्वपीतरे श्लेष्मगुणा हानिवृद्धिरूपवैषम्ययुक्ताः सन्तीत्यर्थः।- This aggravation may be a greater or lesser degree of the attributes of *Kapha* in each type of *Prameha*. The increased state of *Śveta Guṇa* results in the formation of *Śukrameha* and the other types of *Prameha* also should be understood by the greater or lesser degree of increase of other *Guṇās*.

किंवा वैषम्ये सति क्वचिद्द्वयोः क्वचित्त्रयाणां क्वचिच्चतुर्णां गुणानां वृद्धिर्भवतीति दर्शयति। तेन गुणसंख्योत्कर्षापकर्षाद्धानिवृद्धी ज्ञेये।- The simultaneous aggravation of two, three or four of *Guṇās* of *Kapha* may be happened in the manifestation different types of *Kaphaja Prameha*. This increase and decrease in qualities which participate in disease may constitute the aggravation of diminution of *Doṣa*.

नचेह श्वेतादिदशगुणयोगाद्यथासंख्यं दश प्रमेहाः, किन्तु व्यस्तसमस्तगुणयोगाच्च; अत एवाह- येन गुणेनैकैकेनानेकेन वेत्यादि। सान्द्रप्रसादशब्देनैक एव गुणो गणनीयः; सान्द्रमेहव्यपदेशस्तु सान्द्रप्रसादगुणैकदेशेनोद्भूतेन ज्ञेयः।- It should not be understood that the ten qualities of *Kapha* produces the ten types of *Kaphaja Prameha* respectively. In fact the above qualities are capable of producing any of these types either independently or jointly.

The term '*Sāndraprasāda*' should be counted as only one *Guṇa* and thus the name is given as *Sāndrameha* because both *Sāndra* and *Prasāda* are originating from the same place.

तत्समाख्यमित्यादौ तत्समाख्यं वा गौणं वा नामविशेषं प्राप्नोतीति योजनीयम् तद्गुणस्य समा आख्या यस्य तत् तत्समाख्यं नाम,- It means by saying that the word '*Tat Samākhyam*' etc., that the *Prameha* receives a name similar to the property of the *Kapha* or a special name related to the property, it should be understood. It is equal to the property whose details are named after its attribute. The nomenclature of *Prameha* is based on as per the names of any one of the ten attributes of *Kapha* or else as per subsidiary properties.

यथा- शीतमेह-शुक्लमेह-सान्द्रमेहेषु; अत्र हि शीतादिगुणाख्ययैव मेहा व्यपदिश्यन्ते, इतरेषु तूदकमेहादिषु न श्वेतादिगुणसंज्ञातुल्यं नाम, किं तर्हि श्लेष्मणो नैकगुणयुक्तोदकादितुल्यत्वेन गुणयोगप्रवृत्तत्वाद्गौणमुदकमेह इति; अच्छसितशीतादिकफगुणयोगाद्गौणमुदकमेह इति नाम भवति। एवमन्यत्राप्यनुसरणीयम् उदकादयस्त्विह कफगुणमेलकलक्षणार्थास्तत्तत्कफगुणयुक्ता उपात्ताः संज्ञाकरणार्थम्।।-For Example: *Śītameha, Śuklameha, Sāndrameha* etc. are based on the attributes of *Kapha*. The others such *Udakameha* etc. are not named based on the attributes. *Udakameha* is not formed by any one *Guṇa* but it is formed by the combination of *Accha, Sita* and *Śīta Guṇās* of *Kapha*. The same analogy is applicable in understanding the names of other types of *Kaphaja Prameha*.

10 Types of Kaphaja Prameha & Lakṣaṇa

तत्र श्लोकाः श्लेष्मप्रमेहविशेषविज्ञानार्थं भवन्ति-॥12॥

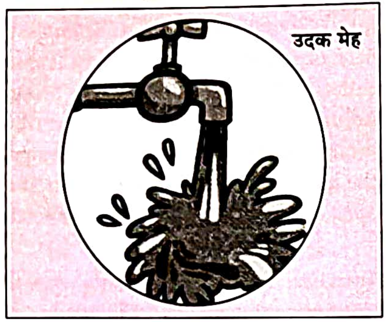
The following verses explain the distinguishing features of all 10 types of *Kaphaja Prameha*.

1. Udakameha (hydruria)

अच्छं बहु सितं शीतं निर्गन्धमुदकोपमम्।
श्लेष्मकोपान्नरो मूत्रमुदमेही प्रमेहति॥13॥

A person suffering from *Udakameha* passes urine with the following characteristics:

- ☐ Water like (*Udakopamam*)
- ☐ Clear / transparent (*Accham*)



- ☐ Large quantity (*Bahu*)
- ☐ Whitish in color (*Sitam*)
- ☐ Cold (*Śītam*)
- ☐ Odorless (*Nirgandham*)

2. Ikṣuvālikārasameha (glycosuria)

अत्यर्थमधुरं शीतमीषत्पिच्छिलमाविलम्
काण्डेक्षुरसमङ्काशं श्लेष्मकोपात् प्रमेहति॥14॥

A person suffering from *Ikṣuvālikārasameha* passes urine with the following characteristics:Resembling sugarcane juice (*Kāṇḍekṣurasa Saṅkāśam*)

- ☐ Exceedingly sweet (*Atyarthamadhuram*)
- ☐ Cold (*Śītam*)
- ☐ Slightly slimy (*Īṣatpicchilam*)
- ☐ Turbid (*Avilam*)

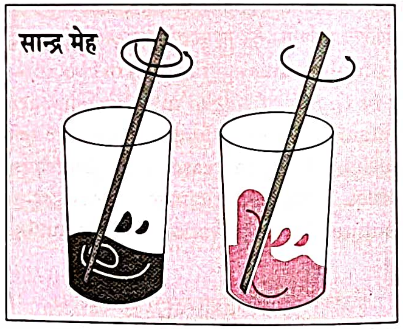
इक्षुवालिका रस मेह

3. Sāndrameha (chyluria)

यस्य पर्युषितं मूत्रं सान्द्रीभवति भाजने।
पुरुषं कफकोपेन तमाहुः सान्द्रमेहिनम्॥15॥

A person suffering from *Sāndrameha* passes urine with the following characteristics:

- ☐ If the urine is kept overnight in a vessel the thickness or viscosity increases (*Paryuṣitam Mūtram Sāndrī Bhavati bhājane*)

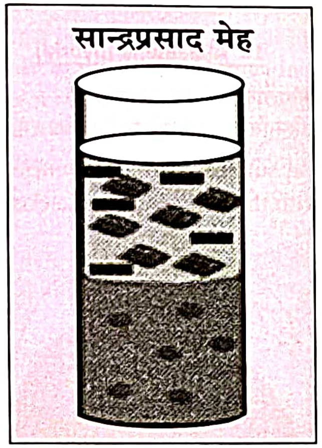


4. Sāndraprasādameha (belluria)

यस्य संहन्यते मूत्रं किंचित् किंचित् प्रसीदति।
सान्द्रप्रसादमेहीति तमाहुः श्लेष्मकोपतः॥16॥

A person suffering from *Sāndraprasādameha* passes urine with the following characteristics:

- ☐ If the urine is kept overnight in a vessel it becomes partly dense and partly clear (*Kiñcit Saṃhanyate Kiñcit prasīdati*).



5. Śuklameha (bacteruria)

शुक्लं पिष्टनिभं मूत्रमभीक्ष्णं यः प्रमेहति।
पुरुषं कफकोपेन तमाहुः शुक्लमेहिनम्॥17॥

A person suffering from *Śuklameha* passes urine with the following characteristics:

- ☐ Whitish in color as if mixed with flour (*Śuklam piṣṭanibham*)
- ☐ Frequent urination (*Abhīkṣṇam*)

6. Śukrameha (spermaturia)

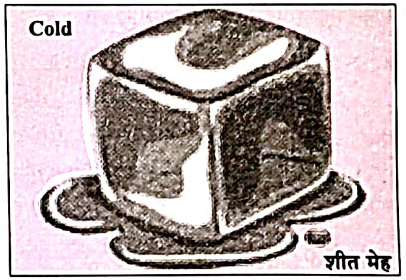
शुक्राभं शुक्रमिश्रं वा मुहुर्मेहति यो नरः।
शुक्रमेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः॥18॥

A person suffering from *Śukrameha* passes urine with the following characteristics:

- ☐ Semen like urine (*Śukrābham*)
- ☐ Urine mixed with semen (*Śukramiśram*)
- ☐ Repeated urination (*Muhurmuhu*)

7. Śītameha (phosphaturia)

अत्यर्थमधुरं शीतं मूत्रं मेहति यो भृशम्
शीतमेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः॥19॥



A person suffering from *Śītameha* passes urine with the following characteristics:

- ☐ Exceedingly sweet (*Atyartha Madhuram*)

- ☐ Exceedingly cold (*Śītam*)
- ☐ High quantity (*Bhṛśam*)

8. Sikatāmeha (graveluria)

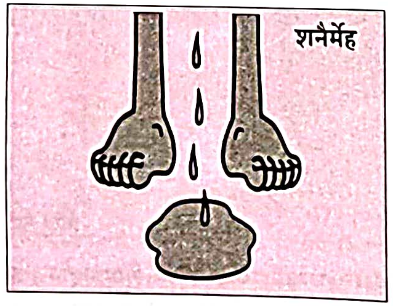
मूर्तान्मूत्रगतान् दोषानणून्मेहति यो नरः।
सिकतामेहिनं विद्यात्तं नरं श्लेष्मकोपतः॥20॥

A person suffering from *Sikatāmeha* passes urine with the following characteristics:

- ☐ Passing hard (*Mūrta*) and small (*Aṇu*) particles in the urine

9. Śanairmeha (dysuria)

मन्दं मन्दमवेगं तु कृच्छ्रं यो मूत्रयेच्छनैः।
शनैर्मेहिनमाहुस्तं पुरुषं श्लेष्मकोपतः॥21॥



A person suffering from *Śanairmeha* passes urine with the following characteristics:

- ☐ Little quantity (*Mandam*)
- ☐ Without any force (*Avegam*)
- ☐ Difficulty in passing (*Kricchram*)

10. Ālālameha (pyuria)

तन्तुबद्धमिवालालं पिच्छिलं यः प्रमेहति।
आलालमेहिनं विद्यात्तं नरं श्लेष्मकोपतः॥22॥

A person suffering from *Ālālameha* passes urine with the following characteristics:

- ☐ Thready like saliva (*Tantubaddham iva ālālam*)
- ☐ Slimy (*Picchilam*)

इत्येते दश प्रमेहाः श्लेष्मप्रकोपनिमित्ता व्याख्याता भवन्ति॥23॥

Thus, the 10 types of *Prameha* caused by the vitiation of *Kapha* have been described.

Cakrapāṇi:

विशेषविज्ञानार्था भवन्तीति परस्परभिन्नलक्षणप्रतिपादका इत्यर्थः।- '*Viśeṣa vigñana*' means for the specific knowledge of various type of *Kaphaja Prameha* by which one syndrome is differentiated from the other simulating one.

उदकोपममिति उदकवर्णादितुल्यम्।- '*Udakopamam*' means the urine resembles the water color etc.

ननु, इक्षुवालिकामेहे काण्डेक्षुरससङ्काशमिति किमित्युच्यते, इक्षुवालिकाकाण्डेक्ष्वोरर्थान्तरत्वात्। नैवम्, इक्षुवालिकारसस्य तथा काण्डेक्षुरसस्य चैकरूपताप्रतिपादनार्थमुभयोरुपादानं; किंवा, काण्डेक्षुरसतुल्योऽपि तथेक्षुवालिकारसतुल्यश्चेक्षुवालिकामेहो भवतीत्युभयोपादानाद्दर्शयति।- Here a doubt may be arising that while describing *Ikṣuvālikāmeha* why it has been specifically mentioned that the urine resembles the juice of *Kāṇḍekṣu*? It may be due to the difference among the juice of *Ikṣuvālikā* and *Kāṇḍekṣu*. The commentator has clarified the doubt that both the juices of *Ikṣuvālikā* and *Kāṇḍekṣu* are similar or else in *Ikṣuvālikāmeha*, the patient passes the urine resembling either the juice of *Ikṣuvālikā* or *Kāṇḍekṣu*.

संहन्यते स्त्यानीभवति।- '*Saṃhanyate*' refers to precipitation.

मूर्तानिति कठिनान्।- '*Mūrtān*' means hard and tiny particles similar to sand.

दोषानिति जातौ बहुवचनं, येन दोषोऽत्रैक एव प्रभूतः कफः। - Here the term '*Doṣān*' represents the plural number. As *Kapha* is the only *Doṣa* predominantly involved here and thus the term '*Doṣān*' should be understood as multiple hard and tiny particles.

तन्तुबद्धं तन्तुवद्दीर्घमित्यर्थः। लालामिवालालं, समन्ताल्लालारूपमित्यर्थः।- '*Tantubaddham*' means similar to long threads; '*Ālālam*' means resembling the saliva. The person suffering from *Ālālameha* passes the urine similar to long thready like saliva.

प्रति प्रति मेहं च श्लेष्मकोपत इत्यादिवचनं सुखग्रहणार्थम्।- The usage of the term 'श्लेष्मकोपत' in the description of every type of *Kaphaja Prameha* is meant for easy understanding.

नचेह वाच्यम्- यत्- यथा श्लेष्मगुणा दश प्रमेहाञ्जनयन्ति, तथा किमित्यपरानपि गुणसंसर्गाद्विकल्पान्तरेण न कुर्वन्तीति; यतो भावस्वभावोऽयं- यथा दृष्ट एव परं कल्प्यते नादृष्टः; नहि सत्यपि भूतसंसर्गभूयस्त्वे रसभूयस्त्वं भवतीति व्यवस्थितमेव।।- It should not be argued that when the ten attributes of *Kapha* manifests 10 types of *Prameha*, why not the other types of *Prameha* from different properties of other *Doṣās* do not manifest? It is clarified that it is the nature of the substances. Whatever are visible are explained and the invisible should not be debated. For example: Even though the combination and permutation of *Pañcamahābhūta* are many the tastes are six only. This is the interpretation explained in the scriptures.

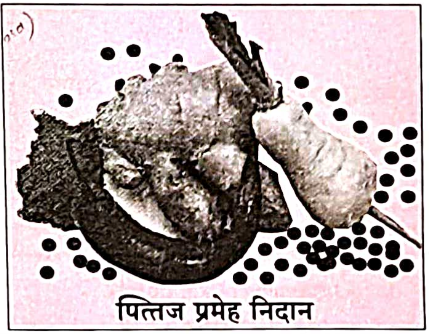
Pittaja Prameha Nidāna & Types

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनोपसेविनस्तथाऽतितीक्ष्णातपाग्निसन्तापश्रम क्रोधविषमाहारोपसेवि नश्च तथाविधशरीरस्यैव क्षिप्रं पित्तं प्रकोपमापद्यते, तत्तु प्रकुपितं तयैवानुपूर्व्या प्रमेहानिमान् षट् क्षिप्रतरमभिनिर्वर्तयति॥24॥

तेषामपि तु खलु पित्तगुणविशेषेणैव नामविशेषा भवन्ति; तद्यथा- क्षारमेहश्च, कालमेहश्च, नीलमेहश्च, लोहितमेहश्च, माञ्जिष्ठमेहश्च, हारिद्रमेहश्चेति॥25॥

ते षड्भिरेव क्षाराम्ललवणकटुकविस्रोष्णैः पित्तगुणैः पूर्ववद्युक्ता भवन्ति॥26॥

Those ([illegible])

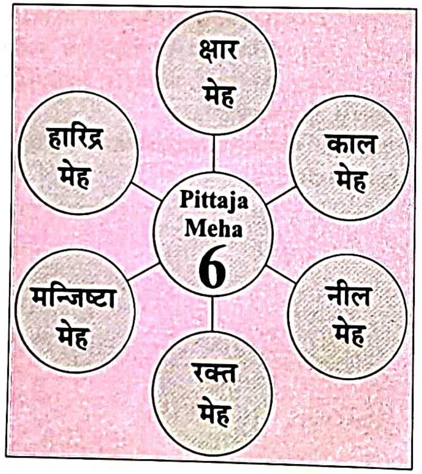


The following are the causative factors for immediate aggravation of *Pitta*.

- ☐ Excessive intake of food substances containing hot (*Uṣṇa*), sour (*Amla*), salt (*Lavaṇa*), alkaline (*Kṣāra*), pungent (*Kaṭu*) attributes.

- ☐ Intake of food even before digestion of previous meal (*Ajīrṇabhojanopasevana*)
- ☐ Exposure to severe hot sun (*Atitīkṣṇa ātapa*), heat of fire (*Agni santāpa*), physical exertion (*Śrama*) and anger (*Krodha*).
- ☐ Intake of irregular and mutually contradictory food substances (*Viṣamāhāra sevana*).

The *Pitta* thus aggravated, produce the following 6 types of *Prameha* by the same process as mentioned earlier.



1. *Kṣārameha* (alkalinuria)
2. *Kālameha* (melanuria)
3. *Nīlameha* (indigonuria)
4. *Raktameha* (hematuria)
5. *Mañjiṣṭāmeha* (hemoglobinuria)
6. *Hāridrameha* (urobilinuria)

As stated earlier, the six varieties of *Pittaja Prameha* also appear by combining one or more qualities of *Pitta* such as *Kṣāra* (alkaline), *Amla* (sour), *Lavaṇa* (saline), *Kaṭu* (pungent), *Visra* (smell of raw meat) and *Uṣṇa* (hot).

Cakrapāṇi:

उष्णेत्यादिना पित्तमेहनिदानम्।- Beginning the verse with the term '*Uṣṇa*', the author has presented the etiological factors of *Pittaja Prameha*.

षट् क्षिप्रतरमिति श्लेष्मप्रमेहापेक्षया; श्लेष्मणो हि क्षिप्रकारि पित्तं, तेन क्षिप्रतरोत्पादो युक्तः।- '*Ṣaṭ kṣiprataram iti*' means the six types of *Pittaja Prameha* develop much quicker than *Kaphaja Prameha*. As *Pitta* is faster than *Kapha*, it is justifiable to say that *Pittaja Prameha* manifests quickly when compared to *Kapha*.

पूर्ववद्युक्ता भवन्तीति वैषम्यहानिवृद्धियुक्तैरित्यर्थः।।- '*Pūrvavadyuktā Bhavanti*' means the increase and decrease of the vitiation of *Doṣās* takes place as mentioned earlier in *Kaphaja Prameha*.

Prognosis & Clinical Features of Pittaja Prameha

सर्व एव ते याप्याः संसृष्टदोषमेदः स्थानत्वाद्विरुद्धोपक्रमत्वाच्चेति॥27॥

- ☐ All these 6 types of *Pittaja Prameha* are only palliable because of the following reasons:
  - ☐ The site of *Medas* which is vitiated in the pathogenesis of the disease is closer to that of the affected *Doṣa* i.e. *Pitta* (संसृष्टदोषमेदःस्थानत्वात्)
  - ☐ Owing to mutual contradiction involved in the treatment of *Pitta* and *Medas* (विरुद्धोपक्रमणत्वात्)

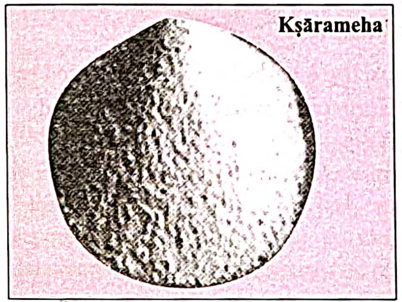
तत्र श्लोकाः पित्तप्रमेहविशेषविज्ञानार्था भवन्ति-॥28॥

The following verses explain the distinguishing features of all 6 types of *Pittaja Prameha*.

1. Kṣārameha (alkalinuria)

**गन्धवर्णरसस्पर्शैर्यथा क्षारस्तथाविधम्
पित्तकोपान्नरो मूत्रं क्षारमेही प्रमेहति॥29॥**

A person suffering from *Kṣārameha* passes urine resembling with the smell (*Gandha*), color (*Varṇa*), taste (*Rasa*) and touch (*Sparśa*) of alkali (*Kṣāra*).



2. Kālameha (melanuria)

frequently

**मसीवर्णमजस्रं यो मूत्रमुष्णं प्रमेहति।
पित्तस्य परिकोपेण तं विद्यात् कालमेहिनम्॥30॥**

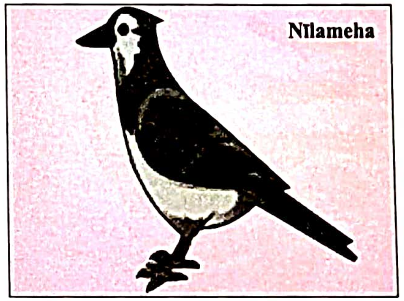
A person suffering from *Kālameha* passes urine with the following characteristics:

- ☐ Black colored (*Masīvarṇa*)
- ☐ Continually (*Ajasram*)
- ☐ Hot (*Uṣṇa*)

3. Nīlameha (indigonuria)

**चाषपक्षनिभं मूत्रमम्लं मेहति यो नरः।
पित्तस्य परिकोपेण तं विद्यान्नीलमेहिनम्॥31॥**

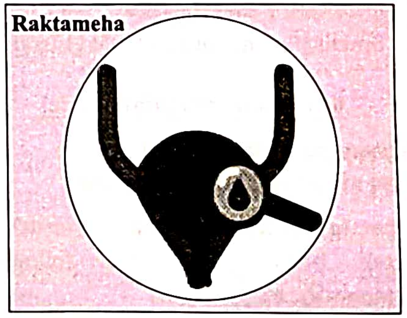
A person suffering from *Nīlameha* passes urine with the following characteristics:



- ☐ Blue colored urine similar to the feather of the *Cāṣa* bird (blue jay)
- ☐ Sour / acid in nature (*Amla*) → Amla pradhan

4. Raktameha (hematuria)

**विस्रं लवणमुष्णं च रक्तं मेहति यो नरः।
पित्तस्य परिकोपेण तं विद्याद्रक्तमेहिनम्॥32॥**

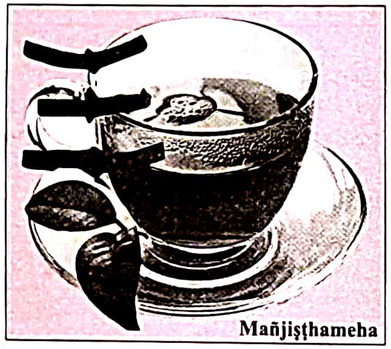


A person suffering from *Raktameha* passes urine with the following characteristics:

- ☐ Red colored (*Raktam*)
- ☐ Smells like that of raw meat (*Visram*)
- ☐ Saline taste (*Lavaṇa*)
- ☐ Warm (*Uṣṇa*)

5. Mañjiṣṭhāmeha (hemoglobinuria)

मञ्जिष्ठोदकसङ्काशं भृशं विस्त्रं प्रमेहति।
पित्तस्य परिकोपात्तं विद्यान्माञ्जिष्ठमेहिनम्॥3 3॥


Mañjiṣṭhameha

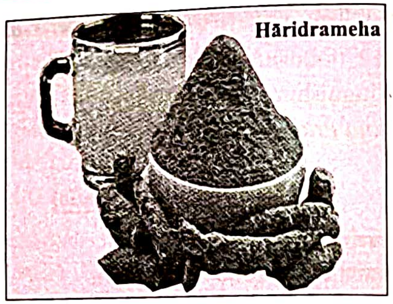
A person suffering from *Mañjiṣṭhāmeha* passes urine with the following characteristics:

- ☐ Color like the decoction of *Mañjiṣṭhā* (*Mañjiṣṭhodaka Saṅkāśam*)
- ☐ Large quantity (*Bhṛśam*)
- ☐ Smells like that of raw meat (*Visram*)

6. Hāridrameha (urobilinuria)

हरिद्रोदकसङ्काशं कटुकं यः प्रमेहति।
पित्तस्य परिकोपात्तं विद्याद्धारिद्रमेहिनम्॥3 4॥

A person suffering from *Hāridrameha* passes urine with the following characteristics:


Hāridrameha

- ☐ Color like turmeric water (*Hāridrodaka saṅkāśam*)
- ☐ Pungent (*Kaṭukam*)

इत्येते षट् प्रमेहाः पित्तप्रकोपनिमित्ता व्याख्याता भवन्ति॥3 5॥

Thus, the 6 types of *Prameha* caused by the vitiation of *Pitta* have been described.

Cakrapāṇi:

संसृष्टदोषमेदःस्थानत्वादिति संसृष्टं सन्निकृष्टं दोषस्य पित्तस्य मेदसश्च स्थानं यस्मात्; पित्तस्य ह्यामाशयः स्थानं, तथा मेदसोऽपि यत् स्थानं वपावहनं, तदप्यामाशयैकदेश एव; तेन दोषदूष्ययोः स्थानप्रत्यासत्त्या दूषणं नित्यं प्रत्यासन्नत्वाद्दुर्जयमिति भावः।'*Saṃsṛṣṭadoṣamedaḥ Sthānatvāt*' means the proximity of combined *Doṣās* such as *Kapha* and *Pitta* as well as the *Pitta* and the *Medas*. The site of *Pitta* is *Āmāśaya*, and the *Medas* is also located at *Vapā* (omentum) which is a part of *Āmāśaya* and thus *Doṣa* and *Dūṣya* are located nearby; and there is every possibility of constant vitiation. Therefore *Pittaja Prameha* are difficult to cure.

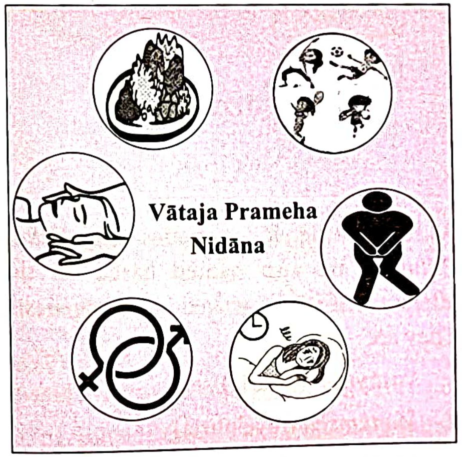
किंवा संसृष्टदोषं मेदोरूपं स्थानं यस्य स तथा, एष विरुद्धोपक्रमत्वे हेतुः। तेन, यस्मात् पित्तरूपेण दोषेण सम्बद्धं मेदोरूपं स्थानं, तस्माद्विरुद्धोपक्रमता। यद्धि पित्तस्य मधुरशीतादि पथ्यं, तदपथ्यं मेदसः; यच्च मेदसः कटुकादि पथ्यं, तदपथ्यं पित्तस्य। चकाराद्व्याधिप्रभावाच्च याप्यत्वमिति दर्शयति।।- Otherwise the site of *Doṣa* (*Pitta*) involved in *Prameha*, the site of *Dūṣya* (*Medas*) is also similar. The substances like sweet and cold are wholesome to *Pitta* and the same are unwholesome to *Medas*. Similarly *Kaṭu*, *Amla* and *Lavaṇa* are wholesome to *Medas* and those are unwholesome to *Pitta*. Since the treatment of both *Doṣa* and *Dūṣya* are contrary as well as the specific effect of the disease, *Pittaja Prameha* becomes *Yāpya*.

Vātaja Prameha Nidāna & Samprāpti

कषायकटुतिक्तरूक्षलघुशीतव्यवायव्यायामवमनविरेचनास्थापनशिरोविरेचनातियोगसन्धारणानशनाभिघातातपोद्वेगशोकशोणितातिषेकजागरणविषमशरीरन्यासानुपसेवमानस्य तथाविधशरीरस्यैव क्षिप्रं वातः प्रकोपमापद्यते॥3 6॥

The following are the causative factors for immediate aggravation of *Vāta* in a person whose body is already afflicted by *Medas*:

- ☐ Excessive intake of the substances possessing the attributes like *Kaṣāya*, *Kaṭu*, *Tikta*, *Rūkṣa*, *Laghu* and *Śīta*
- ☐ Excessive indulgence in sex (*Vyavāya*) and physical exercise (*Vyāyāma*)


Vātaja Prameha Nidāna

- ☐ Excessive conduction of *Vamana* (emesis), *Virecana* (purgation), *Āsthāpana* (decoctive enemata) and *Śirovirecana* (errhine) .
- ☐ Suppression of natural urges (*Sandhāraṇa*); Fasting (*Anaśana*); Injury (*Abhighāta*); Exposure to sun (*Ātapa*); Anxiety (*Udvega*); Grief (*Śoka*); Excessive bloodletting (*Śoṇitātiṣeka*); Night vigil (*Jāgaraṇa*); Irregular postures of the body (*Viṣama śārīra nyāsānupasevamānasya*).

Vātaja Prameha Samprāpti

सप्रकुपितस्तथाविधेशरीरेविसर्पन्यदावसामादायमूत्रवहानि स्त्रोतांसि प्रतिपद्यते तदा वसामेहमभि निर्वर्तयति; यदा पुनर्मज्जानं मूत्रबस्तावाकर्षति तदा मज्जमेहमभिनिर्वर्तयति; यदा तु लसीकां मूत्राशयेऽभिवहन्मूत्रमनुबन्धं च्योतयति लसीकाति बहुत्वाद्विक्षेपणाच्च वायोः खल्वस्यातिमूत्रप्रवृत्तिसङ्गं करोति, तदा स मत्त इव गजः क्षरत्यजस्त्रं मूत्रमवेगं, तं हस्तिमेहिनमाचक्षते; ओजः पुनर्मधुरस्वभावं, तद् यदा रौक्ष्याद्वायुः कषायत्वेनाभिसंसृज्य मूत्राशयेऽभिवहति तदा मधुमेहं करोति॥3 7॥

- ☐ *Vāta* is thus aggravated and circulating in the body along with the *Vasā* and then enters the channels carrying urine (*Mūtravaha Srotases*) and thus it causes *Vasāmeha*.
- ☐ If the aggravated *Vāta* carries *Majjā* (bone marrow) to the urinary organs it causes *Majjāmeha*.
- ☐ If the aggravated *Vāta* carries the increased *Lasikā* (lymph) and enter into the channels carrying urine and causes *Hastimeha*. The characteristic features of *Hastimeha* are large quantity of urine and frequent urge of micturition without any force like a mad elephant.

- If *Vāta* by its dry quality changes the sweetness of *Ojas* into astringent taste (*Kaṣāya*) and then enters the channels carrying urine (*Mūtravaha Srotases*) and thus it causes *Madhumeha* (diabetes mellitus).   .

Cakrapāṇi:

रूक्षेत्यादि वातमेहस्य निदानम्।- Beginning the verse with the term '*Rūkṣa*', the author has presented the etiological factors of *Vātaja Prameha*.

मूत्रबस्तावाकर्षति मूत्रबस्तौ स्थित आकर्षति, अर्थान्मूत्रबस्तिमेव नयति।- '*Mūtravastāvākarṣati*' means the vitiated *Vāta* drags the *Vasā* into the urinary bladder.

लसीका मांसत्वगन्तरे उदकभागः। वक्ष्यति हि शारीरे- "यन्मांसत्वगन्तरे उदकं, तल्लसीकाशब्दं लभते" (शा.अ.7) इत्यादि।- '*Lasīkā*' means the fluid content located in between the skin and muscles. It is also quoted that "Whatever fluid exists in between the muscle and skin is known by name *Lasīkā*" (Ca. Śā. 7 / 15).

अनुबन्धमिति अविच्छेदेन।- '*Anubandha*' refers to continuous flow without any interruption.

च्योतयतीति पातयति।- '*Cyotayati*' means drops down or pass down.

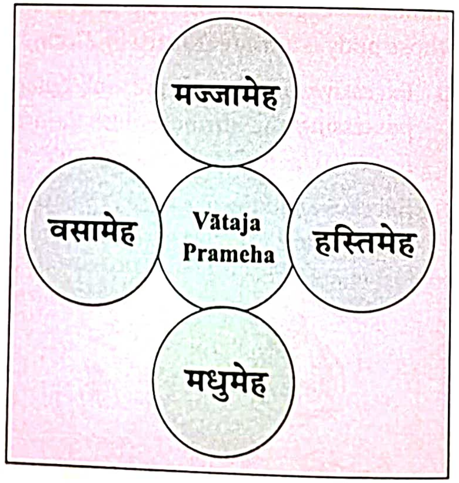
रौक्ष्याद्वायुः कषायत्वेनाभिसंसृज्येति मधुरमप्योजो वायुः प्रभावात् कषायरसयुक्तं कृत्वा रौक्ष्यान्मूत्राशयेऽभिवहति, मूत्राशयं रौक्ष्याच्छेदयित्वा रूक्षं च कृत्वा नयत्योजः; स्वमहिम्ना च वायुरोजः कषायं करोति, यतो वातो हि वृद्धः प्रभावात् कषायरसं करोति।।- Due to the specific nature and the attribute like *Rūkṣa Guṇa* (roughness) of *Vāyu*, makes even the sweet tasted *Ojas* into astringent (*Kaṣāya*) and drags into urinary bladder. The vitiated *Vāta* is able to produce *Kaṣāya Rasa* and thus it converts the taste of *Ojas* into *Kaṣāya* by its specific effect.

Prognosis

इमांश्चतुरः प्रमेहान् वातजानसाध्यानाचक्षते भिषजः, महात्ययिकत्वाद्विरुद्धोपक्रमत्वाच्चेति॥38॥

- All these 4 types of *Vātaja Prameha* are incurable because of the following reasons:
  - Due to their seriousness (महात्ययिकत्वात्)
  - Owing to mutual contradiction involved in their treatment (विरुद्धोपक्रमणत्वात्)

तेषामपि पूर्ववद्गुणविशेषेण नामविशेषा भवन्ति; तद्यथा- वसामेहश्च, मज्जमेहश्च, हस्तिमेहश्च, मधुमेहश्चेति॥39॥



As stated earlier, four varieties of the *Vātaja Prameha* are also named based on the attributes of *Vāta* involved in pathogenesis. They are

1. *Vasāmeha* (lipuria)
2. *Majjāmeha* (myelouria)
3. *Hastimeha* (diabetes insipidus)
4. *Madhumeha* (diabetes mellitus)

Types of Vātaja Prameha & Lakṣaṇa

तत्र श्लोका वातप्रमेहविशेषविज्ञानार्था भवन्ति-॥40॥

The following verses explain the distinguishing features of all 4 types of *Vātaja Prameha.*

1. Vasāmeha (lipuria)

वसामिश्रं वसाभं वा मुहुर्मेहति यो नरः।
वसामेहिनमाहुस्तमसाध्यं वातकोपतः॥41॥

A person suffering from *Vasāmeha* passes urine with the following characteristics:

- Mixed with *Vasā* (*Vasāmiśram*)
- Similar to *Vasā* (*Vasābham*)
- Frequent urination (*Muhurmehati*)
- *Vasāmeha* is incurable as it is caused by the aggravation of *Vāta.*

2. Majjāmeha (myelouria)

मज्जानं सह मूत्रेण मुहुर्मेहति यो नरः।
मज्जमेहिनमाहुस्तमसाध्यं वातकोपतः॥42॥

A person suffering from *Majjāmeha* passes urine with the following characteristics:

- Mixed with *Majjā* (*Majjānam*)
- Frequent urination (*Muhurmehati*)
- *Majjāmeha* is incurable as it is caused by the aggravation of *Vāta*.

3. Hastimeha (diabetes insipidus)

हस्ती मत्त इवाजस्रं मूत्रं क्षरति यो भृशम्।
हस्तिमेहिनमाहुस्तमसाध्यं वातकोपतः॥43॥

A person suffering from *Hastimeha* passes urine with the following characteristics:

- Continuous dribbling of urine similar to a mad elephant (*Hastī matta iva ajasram kṣarati*)
- Large quantity (*Bhṛśam*)
- *Hastimeha* is incurable as it is caused by the aggravation of *Vāta*.

4. Madhumeha (diabetes mellitus)

कषायमधुरं पाण्डु रूक्षं मेहति यो नरः।
वातकोपादसाध्यं तं प्रतीयान्मधुमेहिनम्॥44॥

A person suffering from *Madhumeha* passes urine with the following characteristics:

- With a taste of astringent and sweet (*Kaṣāya Madhuram*)
- Yellowish white in color (*Pāṇḍu*)
- Un-unctuous (*Rūkṣa*)
- *Madhumeha* is incurable as it is caused by the aggravation of *Vāta.*

इत्येते चत्वारः प्रमेहा वातप्रकोपनिमित्ता व्याख्याताभवन्ति॥45॥

Thus, the 4 types of *Prameha* caused by the vitiation of *Vāta* have been described.

एवं त्रिदोषप्रकोपनिमित्ता विंशतिः प्रमेहा व्याख्याता भवन्ति॥46॥

Thus, the 20 types of *Prameha* due to the aggravation of all the *Tridoṣās* are explained.

Cakrapāṇi:

महात्ययिकत्वादिति मज्जप्रभृतिसारभूतधातुक्षयकरत्वात्।- '*Mahātyayikatvāt*' means *Vātaja Prameha* becomes so severe due to the depletion of *Majjā* like bodily tissues and thereby it becomes incurable.

विरुद्धोपक्रमत्वं तु यद्वायोः स्निग्धादि पथ्यं, तन्मेदसोऽपथ्यमित्यादि ज्ञेयम्।- '*Viruddhopakramatvam*' means the contrary in treatment. It should be understood by the example like the unctuousness is wholesome for *Vāta* and the same is unwholesome for *Medas* etc.

Prameha Pūrvarūpa

त्रयस्तु खलु दोषाः प्रकुपिताः प्रमेहानभि निर्वर्तयिष्यन्त इमानि पूर्वरूपाणि दर्शयन्ति; तद्यथा जटिलीभावं केशेषु, माधुर्यमास्यस्य, करपादयोः सुप्ततादाहौ, मुखतालुकण्ठशोषं, पिपासाम्, आलस्यं, मलं काये, कायच्छिद्रेषूपदेहं, परिदाहं सुप्ततां चाङ्गेषु, षट्पदपिपीलिकाभिश्च शरीरमूत्राभिसरणं, मूत्रे च मूत्रदोषान्, विस्रं शरीरगन्धं, निद्रां, तन्द्रां च सर्वकालमिति॥47॥

During the development of different types of *Prameha*, the three vitiated *Doṣās* produce the following premonitory symptoms (*Pūrvarūpa*).

पूर्वरूप

1. Matting of the hair (जटिलीभावं केशेषु)
2. Sweetness in the mouth (माधुर्यमास्यस्य)
3. Numbness and burning sensation in hands and feet (करपादयोः सुप्ततादाहौ)
4. Dryness in the mouth, palate and throat (मुखतालुकण्ठशोषं)
5. Thirst (पिपासाम्)
6. Laziness (आलस्यं)
7. Increase in the amount of excretion from the body (मलं काये)
8. Coating of the orifices of the body with the wastes (कायच्छिद्रेषूपदेहं)
9. Burning sensation and numbness in body parts (परिदाहं सुप्ततां चाङ्गेषु)
10. Attraction of insects and ants by body and urine (षट्पदपिपीलिकाभिश्च शरीरमूत्राभिसरणं)
11. Abnormalities in the urine (मूत्रे च मूत्रदोषान्)
12. Body emits odor like raw meat (विस्रं शरीरगन्धं)
13. Excessive sleep (निद्रां)
14. Continuous drowsiness (तन्द्रां च सर्वकालमिति।)

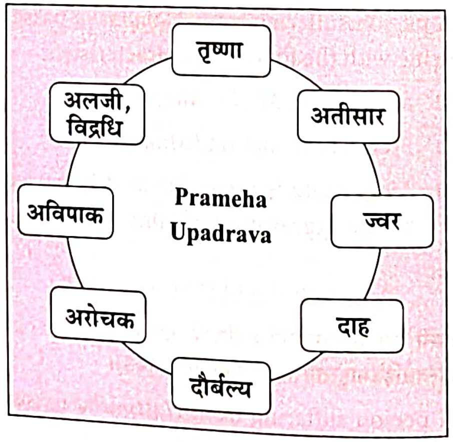
Cakrapāṇi:

त्रयस्त्विति त्रयोऽपीत्यर्थः। तेन, सर्वप्रमेहाणामप्येतदेव समानं पूर्वरूपमिति दर्शयति।।- '*Trayastviti*' means for all the three also. That means the premonitory symptoms (*Pūrvarūpa*) mentioned here are the common features for all the types of *Prameha* i.e. *Vātaja*, *Pittaja* and *Kaphaja* also.

Upadrava & Line of Treatment

उपद्रवास्तु खलु प्रमेहिणां तृष्णातीसारज्वरदाहदौर्बल्यारोचकाविपाकाः पूतिमांसपिड कालजीविद्रध्यादयश्च तत्प्रसङ्गाद्भवन्ति॥48॥

The following are the complications (*Upadrava*) may arise in the chronic stage of *Prameha*:



1. *Tṛṣṇā* (thirst)
2. *Atīsāra* (diarrhea)
3. *Jvara* (fever)
4. *Dāha* (burning sensation)
5. *Daurbalya* (weakness)
6. *Arocaka* (anorexia)
7. *Avipāka* (indigestion)
8. Putrefaction of muscles (*Pūtimāṃsa*) produces carbuncles like *Alaji*, *Vidradhi* etc.

तत्र साध्यान् प्रमेहान् संशोधनोपशमनैर्यथार्हमुपपादयंश्चिकित्सेदिति॥49॥

The physician should treat the curable type of *Prameha* by adopting suitable purificatory and alleviation therapies.

Cakrapāṇi:

तत्प्रसङ्गाद्भवन्तीति प्रमेहात्यनुबन्धाद्भवन्तीत्यर्थः।।- '*Tatprasaṅgādbhavanti*' means having these symptoms for a long time or due the chronicity of *Prameha*

Brief etiology

भवन्ति चात्र- गृध्नुमभ्यवहार्येषु स्नानचङ्क्रमणद्विषम्।
प्रमेहः क्षिप्रमभ्येति नीडद्रुममिवाण्डजः॥50॥
मन्दोत्साहमतिस्थूलमतिस्निग्धं महाशनम्।
मृत्युः प्रमेहरूपेण क्षिप्रमादाय गच्छति॥51॥
यस्त्वाहारं शरीरस्य धातुसाम्यकरं नरः।
सेवते विविधाश्चान्याश्चेष्टाः स सुखमश्नुते॥52॥

Thus, it is said

- ❑ Just like birds are attracted to the trees where they build their nest, *Prameha* affects the individuals who are voracious eaters, as well as those who hate bathing and walking (physical exercise).
- ❑ Death in the form of *Prameha* comes immediately to those who are less active (*Mandotsāha*), too obese (*Atisthūla*), too unctuous (*Atisnigdha*) and gluttons (*Mahāśana*).

- ❑ The person who eats only the food which brings the equilibrium of bodily tissues and practices the activities which are wholesome to the body enjoys happy life.

Cakrapāṇi:

यादृशे पुरुषे प्रमेहो भवति प्रायस्तमाह- गृध्नुमित्यादि।- Beginning the verse with the term '*Gṛdhnum*', the author has presented the persons who are more prone to get *Prameha*. 'गृध्नुं लुब्धम।- '*Gṛdhnum*' means greedy.

नीडद्रुमः पक्षिणां वासवृक्षः।- '*Nīḍadruma*' means a tree having a nest of a bird. That means the place where the birds live.

मृत्युः प्रमेहरूपेणेत्यादिवचनान्मन्दोत्साहादियुक्ते प्रमेहो जातोऽसाध्य एव भवतीति दर्शयति।- '*Mṛtyuḥ Prameharūpeṇa*' means the *Prameha* that occurs in persons who are accustomed to sedentary habits as well as too obese etc. are incurable.

विविधाश्चान्याश्चेष्टा इति धातुसाम्यकरा इत्यर्थः।।- '*Vividhāsca anya ceṣṭā*' means the other activities which are useful for the equilibrium of bodily tissues.

To Sum up:

तत्र श्लोकाः- हेतुर्व्याधिविशेषाणां प्रमेहाणां च कारणम्।
दोषधातुसमायोगो रूपं विविधमेव च॥53॥
दश श्लेष्मकृता यस्मात् प्रमेहाः षट् च पित्तजाः।
यथा च वायुश्चतुरः प्रमेहान् कुरुते बली॥54॥
साध्यासाध्यविशेषाश्च पूर्वरूपाण्युपद्रवाः।
प्रमेहाणां निदानेऽस्मिन् क्रियासूत्रं च भाषितम्॥55॥

In the chapter entitled *Prameha Nidāna*, the author has discussed the following topics in a lucid manner - Etiological factors pertaining to various types of *Prameha* - Combination of *Doṣās* and *Dhātūs* - Clinical features of different types of *Prameha* - Manifestation of 10 types of *Kaphaja Prameha*, 6 types of *Pittaja Prameha* and 4 types of *Vātaja Prameha* - Prognosis of different types of *Prameha* - Premonitory symptoms - Complications - And the Line of treatment.

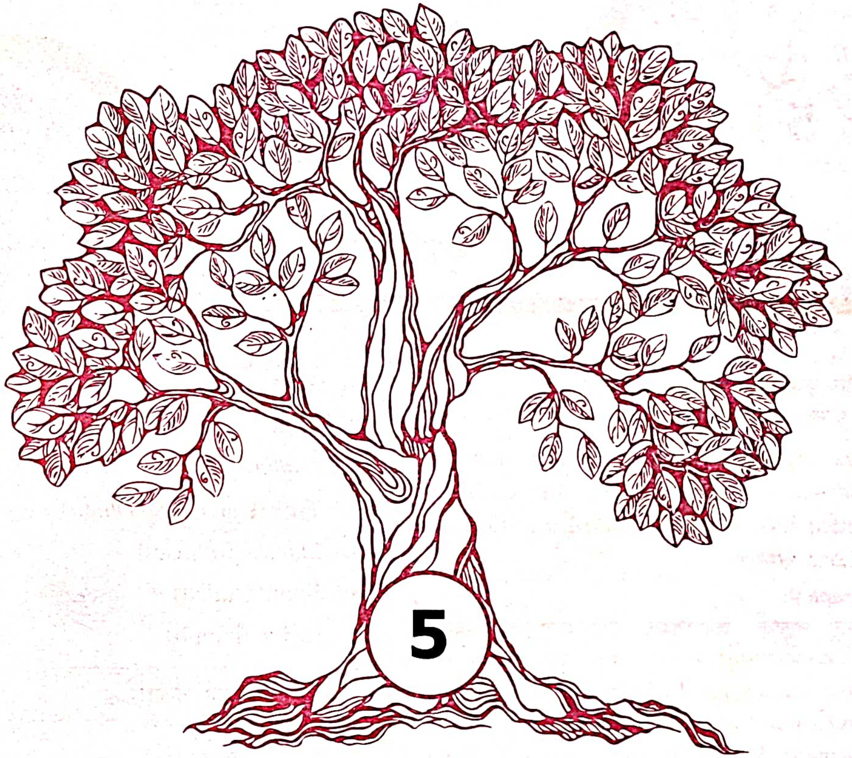
Cakrapāṇi:

संग्रहे व्याधिविशेषाणामित्यनेन 'इह खलु' इत्यादिग्रन्थंसंगृह्णाति।- In brief, the term '*Vyādhi viśeṣaṇam*' means the meaning of the words of '*Iha Khalu*', which was said earlier in this chapter, is to be taken. साध्यासाध्यविशेषा इत्यत्रासाध्यविशेषत्वेन पित्तजानां याप्यानां ग्रहणम्।- In the statement of '*Sādhyāsādhyaviśeṣa*', by the term '*Asādhyaviśeṣa*; should also be considered the '*Yāpya*' type of *Pittaja Prameha* along with totally incurable *Vātaja Prameha*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने प्रमेहनिदानं नाम चतुर्थोऽध्यायः॥4॥

Thus, ends the fourth chapter of the *Nidānasthāna* titled *Prameha Nidāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***



5

Kuṣṭha Nidāna

[Diagnosis of Kuṣṭha]

कुष्ठनिदानम्

5

Kuṣṭha Nidāna
[Diagnosis of Kuṣṭha]
कुष्ठनिदानम्

अथातः कुष्ठनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Prameha Nidāna Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Kuṣṭha Nidāna Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

प्रमेहमनु प्रागुत्पत्तौ कुष्ठोत्पादात् कुष्ठनिदानमुच्यते। वचनं हि- "हविःप्राशान्मेहकुष्ठयोः" (नि.अ.8) इति।।- Since *Kuṣṭha* was originated after *Prameha* due to the destruction of *Dakṣa Yajña*, the author is going to delineate *Kuṣṭha Nidāna*, after describing *Prameha*. It is also quoted that "Due to the intake of ghee of *Yajña* manifested *Prameha* and *Kuṣṭha* " (Ca. Ni. 8 / 11).

Sapta Dravya

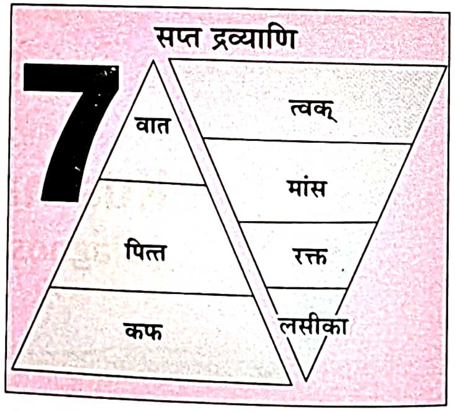
सप्त द्रव्याणि कुष्ठानां प्रकृतिर्विकृतिमापन्नानि भवन्ति। तद्यथा- त्रयो दोषा वातपित्तश्लेष्माणः प्रकोपणविकृताः, दूष्याश्च शरीरधातवस्त्वङ्मांसशोणितलसीकाश्चतुर्धा दोषोपघातविकृता इति।

एतत् सप्तानां सप्तधातुकमेवङ्गतमाजननं कुष्ठानाम्, अतः प्रभवाण्यभिनिर्वर्तमानानि केवलं शरीरमुपतपन्ति॥3॥

The following seven body elements, when gets vitiated, are responsible for the manifestation of *Kuṣṭha* .

They are the three *Doṣās* and the four *Dūṣyās* i.e.

1. *Vāta*
2. *Pitta*
3. *Kapha*
4. *Tvak* (skin / *Rasa Dhātu*)
5. *Māṃsa* (*muscles*)
6. *Śoṇita* (*Rakta*)
7. *Lasīkā* (lymph)



Initially the three *Doṣās* gets vitiated due to their respective causative factors; and those vitiated *Doṣās* when combined with the four *Dūṣyās* viz. *Tvak, Māṃsa, Rakta* and *Lasīkā* and vitiates them and manifests different types of *Kuṣṭha*. The *Kuṣṭha* thus formed exhibit the clinical features locally and also afflicts the entire body.

Cakrapāṇi:

सप्त द्रव्याणीति त्रयो दोषाश्चत्वारि दूष्याणि।- '*Saptadravyāṇi*' means the three *Doṣās* as well as the four *Dūṣyās*.

प्रकृतिरिति कारणमित्यर्थः।- Here the term '*Prakṛti*' refers to the factors responsible for the manifestation of *Kuṣṭha*.

सप्तद्रव्याणां विशेषणं- विकृतिमापन्नानीति। किंवा 'प्रकृतिविकृतिमापन्नानि' इति पाठः,- Here in the compound term '*Vikṛitimāpannāni*', the word '*Vikṛti*' conveys two meanings. The first one is the adjective to these seven vitiated substances. And the second meaning is that these seven substances are vitiated by the specific etiological factors of *Kuṣṭha*.

तदा प्रकृत्या कुष्ठकारणेन विकृतिमापन्नानीत्यर्थः। एतेन च यदा कुष्ठजनकहेतुव्यतिरेकेण वातादीनां विकृतिर्भवति न तदा कुष्ठोत्पादो भवति, किन्तु विसर्पोत्पाद इति दर्शयति;- That means the etiological factors mentioned for *Kuṣṭha* produce *Kuṣṭha* only. In other words it can be said that if *Vāta* etc. may be vitiated by other than the factors mentioned for *Kuṣṭha* cannot produce *Kuṣṭha* and may manifest *Visarpa*.

विसर्पे हि "रक्तं लसीका त्वङ्मांसं दूष्यं दोषास्त्रयो मलाः। सर्व एव प्रकुप्यन्ति विसर्पाणां समुद्भवे" (चि. अ. 21) इति वचनादेत एव सप्त विकृताः कारणमित्युक्तम्।- It also is said that, "Due to the vitiation *Tridoṣās* as well as the four *Dūṣyās* such as *Rakta, Lasīkā, Tvak* and *Māṃsa, Visarpa* also can be manifested," (Ca. Ci 21/15). With this statement it can be known that the same seven factors are responsible for the cause of *Visarpa* also.

यद्यपि कुष्ठविसर्पयोर्दोषदूष्यकृतं साम्यमस्ति, तथाऽपि विसर्पणशीलेन रक्तप्रधानेन च दोषेण विसर्पजन्म, अन्यथा तु कुष्ठजन्मेति व्याधिभेदोत्पत्तिः। अत एव "विविधं सर्पति यतो विसर्पस्तेन संज्ञितः" (चि. अ. 21) इत्युक्तम्। तथा, विशिष्टशोणितदुष्टिवशादेव विसर्पे प्रबला वेदना भवति, तथा रक्तचिकित्सायाः प्राधान्योपदेशाच्च रक्तप्राधान्यं विसर्पे ज्ञेयम् वचनं हि- "एकतस्तानि सर्वाणि रक्तमोक्षणमेकतः" (चि. अ.21) इति।- Even though the *Doṣās* and *Dūṣyās* are similar in both the *Kuṣṭha* and *Visarpa*, due to the predominance of *Rakta* and its spreading nature it produces *Visarpa* or else it develops *Kuṣṭha* only.

Thus, it is said that "Since it spreads in various ways or directions it is called *Visarpa*" (Ca. Ci 21/11)

And also due to the specific aggravation of blood there will be severe pain and treatment is also meant for blood exclusively. Thus, it is said "Among all the treatment modalities only bloodletting is the suitable for the management of *Visarpa*" (Ca. Ci 21/141)

अन्ये तु ब्रुवते- विसर्पे नावश्यं दोषदूष्यसप्तकदुष्टिः, किंतु सप्तानां तत्र दुष्टिर्योग्यतया दश्यते, कुष्ठे तु सर्वत्र प्रतिनियमेन सप्तकदुष्टिरिति। यथा कुष्ठारम्भका दोषाः कुप्यन्ति यथा च दूष्याणि, तदाह- तद्यथेत्यादि।- Some other scholars opined that there is necessarily need not be vitiate the seven *Dravyās* to produce *Visarpa* but takes place on merit, whereas in *Kuṣṭha* it is essential to vitiate all the seven. Thus, it is stated that the *Doṣās* gets vitiated due to the specific etiological factors and they in turn vitiate the four *Dūṣyās* and leads to *Kuṣṭha*.

प्रकोपणविकृता इति कुष्ठनिदानप्रकोपणविकृताः; अन्यथा प्रकोपणवचनमनर्थकं स्यात्, विना प्रकोपणं व्याधिजनकविकृत्यभावात्।- '*Prakopaṇa vikṛtā*' refers to the *Doṣās* are vitiated due to the specific etiological factors mentioned for *Kuṣṭha*. Here the term '*Prakopaṇa*' is explicitly used to emphasize the aggravation of *Doṣās* which takes place only by the etiological factors mentioned specifically for *Kuṣṭha*. Otherwise, the usage of the word '*Prakopaṇa*' has no sense, because disease never manifests without the vitiation of *Doṣās*.

दोषोपघातविकृता इत्यनेन दोषोपघातादेव धातूनां विकृतिर्भवतीति दर्शयति, न दोषमन्तरा धातवो दूष्यन्तीत्यर्थः।- '*Doṣopaghātavikṛtā*' means the vitiation of *Dhātūs* happens only because of prior vitiated *Doṣās*. That means without *Doṣa vaiṣamya*, the *Dhātu Duṣṭi* cannot takes place.

किंवा, कुष्ठकारणानां धातूनां क्षयवृद्धिमात्ररूपविकृतिं निराकृत्य दोषाभिसंबन्धरूपां दुष्टिं ग्राहयति।- Thus, it is clear that the etiological factors are not related to the increase and decrease of bodily tissues and they are directly related to the aggravation of *Doṣās*.

सप्तधातुकं सप्तधातुमेलकः।- '*Saptadhātukam*' means the combination of all the seven components.

एवंगतमिति उक्तक्रमेण विकृतिं गतम्।- '*Evaṅgatam*' means the vitiation of those seven takes place in the specific order only.

आजननं कारणम्।- '*Ājananam*' means the cause.

अतःप्रभवाणीति एतत्कारणभूतानि।- '*Ataḥ prabhavāṇi*' means.which was developed by these causative factors

अभिनिर्वर्तमानानीति अभितः प्रसर्पमाणानि। केवलं कृत्स्नं दूष्यचतुष्टयातिरिक्तमपीत्यर्थः। एतेन, प्रथमोत्पत्तौ कुष्ठे चतुर्धातुदुष्टिनियमः, उत्पन्नस्य त्वस्थिसिरादिदूषणमपि भवतीति दर्शयति।- The vitiated *Doṣās* circulates in the entire body and not only confined to only for the four *Dūṣyās*. Thus, it is clear that the vitiated *Doṣās* initially vitiates the four *Dūṣyās* and in course of time they also afflict the other tissues such as *Asthi*, *Sirā* etc. also.

तत्र सुश्रुते कुष्ठस्य प्रथमं त्वगाश्रयस्य पश्चादुत्तरोत्तरधातूनामनुगमनमुक्तम्-"एवं कुष्ठं समुत्पन्नं त्वचि कालप्रकर्षतः। क्रमेण धातून् व्याप्नोति" (सु. नि.अ.5) इत्यादिना ग्रन्थेन, तदिहाप्यविरुद्धमेव। येन, सर्वकुष्ठेषु प्रथमं त्वच्येव वैकृतं भवति विशेषेण, पश्चाद्वैशेषिकी दुष्टिः कालप्रकर्षाद्रक्तादिषु भवति।- *Ācārya Suśruta* opined that initially *Kuṣṭha* invades the skin and in course of time spreads to all other tissues (Su. Ni. 5 / 21). Thus, this description doesn't contradict the earlier statement of *Caraka*.

With the above explanation it is clear that the skin is mainly affected initially in all the types of *Kuṣṭha* and subsequently invades *Rakta* and other tissues.

चतुर्धातुदुष्टिश्चेह कुष्ठोत्पादे सामान्यदुष्ट्यभिप्रायेणोक्ता, वैशेषिकी तु दुष्टिस्तेषां क्रमेणैव भवति।- Description of the involvement of four tissues should be considered as manifestation of *Kuṣṭha* in general and the involvement of vitiation of other bodily tissues in the later stage in a specific order implies specificity of the disease.

वैशेषिकदुष्टिश्चेह 'केवलं शरीरमुपतपन्ति' इति वचनाद्व्याख्येया।- The term '*Vaiśeṣika-duṣṭi*' should be understood as that the whole body gets troubled.

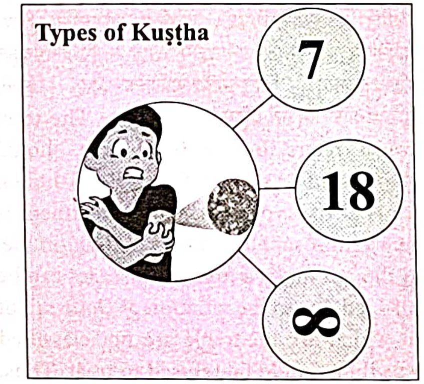
अत एव सुश्रुते वैशेषिकदुष्ट्यभिप्रायेणैव- "कण्डूर्विपूयकश्चैव कुष्ठे शोणितसंश्रये" (सु. नि.अ.5) इत्यादिना विशिष्टदुष्टिलक्षणमुक्तम् इह तु या सामान्येन चतुर्धातुदुष्टिरुक्ता न सा तल्लक्षणयुक्ता, किन्तु कुष्ठोत्पादमात्रज्ञेया; तेन न विरोधः।।- Thus, '*Vaiśeṣika-duṣṭi*' of *Kuṣṭha* has been described by *Suśruta* that "When the *Kuṣṭha* is located in the blood it develops itching, pustules etc." (Su. Ni. 5 / 23). The mention of vitiation of *Rakta* and the other *Dhātūs* in the manifestation of *Kuṣṭha* should be considered as the general feature of the disease and thus there is no contradiction in both the statements.

Classification of Kuṣṭha

न च किञ्चिदस्ति कुष्ठमेकदोषप्रकोपनिमित्तम्, अस्ति तु खलु समानप्रकृतीनामपि कुष्ठानां दोषांशांशविकल्पानुबन्धस्थानविभागेन वेदनावर्णसंस्थानप्रभावनामचिकित्सितविशेषः। स सप्तविधोऽष्टादशविधोऽपरिसंख्येयविधो वा भवति। दोषा हि विकल्पनैर्विकल्प्यमाना विकल्पयन्ति विकारान्, अन्यत्रासाध्यभावात्। तेषां विकल्पविकारसंख्यानेऽतिप्रसङ्गमभिसमीक्ष्य सप्तविधमेव कुष्ठविशेषमुपदेक्ष्यामः ॥4॥

Kuṣṭha never manifests due to the vitiation of only one *Doṣa*.

Even though all the types of *Kuṣṭha* are manifested by the same etiological factors they differ from each other due to the variation in the fractions of vitiated *Doṣās*, their location in the body, pain, color, clinical features, effects and the name, thus the treatment also differs.



Thus, the *Kuṣṭha* may be of 7 types, 18 types or may be innumerable.

The *Doṣās* depending upon different combination and permutations produce variation in number of diseases except in case of incurable type.

Since the details of varieties of disorders are too vast to explain, here only seven types of *Kuṣṭha* are going to be described.

Cakrapāṇi:

संप्रति त्रिदोषजन्यत्वेऽपि सर्वकुष्ठानां यथा वातिकादिव्यपदेशो भवति तदाह- न च किंचिदित्यादि।- Even though all the *Kuṣṭhās* are caused by the simultaneous vitiation of all the *Tridoṣās*, how the nomenclature of *Vātika* etc. have been given is explained in this verse by starting with the terms '*Na Ca Kincit*'.

समानप्रकृतीनामिति अवान्तरविकल्परहिततुल्यवातादिसप्तकारणानाम्, अवान्तरभेदाभावे हि कारणानां कार्यस्याप्येकरूपत्वमेव स्यात्। दोषांशांशविकल्पस्य तथा स्थानस्य च विभागेन वेदनाविशेषः कुष्ठे भवतीति वाक्यार्थः।- All the types of *Kuṣṭhās* are produced invariably by the vitiation of the same seven *Dravyās* (3 *Doṣa* + 4 *Dūṣya*). If there is no variation in those factors, they should produce the similar effects in general. Thus, due to the combination and permutation of various factors of vitiated *Doṣās* and their location in the body different types of pains can be seen.

दोषाणामंशमंशं प्रति विकल्पोंऽशांशविकल्पः; क्वचिद्वायुः स्वस्य रूक्षांशेन प्रकुपितो भवति, क्वचिच्छैत्यांशेनेत्यादि।- '*Aṃśāṃśavikalpa*' means variations in each one of the qualities of *Doṣās*. For example: Sometimes the *Rūkṣa Guṇa* of *Vāta* may be aggravated and at other times the *Śīta Guṇa* afflicts.

तथा दोषदूष्यरूपस्थानविभागेन च वेदनाविशेषो भवति;- Thus, different types of pains are developed due to the peculiarity of *Doṣa*, *Dūṣya* and their location in the body.

वचनं हि- "तत्र रसादिस्थानेषु प्रकुपितानां दोषाणां यस्मिन् यस्मिन् स्थाने ये ये व्याधयो भवन्ति" (सू.अ.28) इत्यादि।- It is also said that "Different types of diseases are produced in different body tissues like *Rasa* etc. due to vitiation of *Doṣās*" – (Ca. Sū. 28 / 8).

स्थानं च यद्यपि चतुर्विधदूष्यरूपमिह नियतं, तथाऽप्येष दोषस्यैव दूष्ये व्याप्त्यादिकृतः स्थानविभागो ज्ञेयः।- Even though the location is the four *Dūṣyās* for all the types of *Kuṣṭha* is the same, the extent of aggravation and vitiation of *Doṣās* in them reveals the exact site.

तत्र वेदनाविशेषः- 'कापालं तोदबहुलं' (चि.अ.7) इत्यादि,-

Since pain is more in *Kapāla Kuṣṭha*, it can be quoted as an example for variation in pain (Ca. Ci. 7 / 14)

वर्णविशेषः- 'यत् काकणन्तिकावर्णं' (चि.अ.7) इत्यादि,- Similarly an example for variation in color is that the *Kākaṇaka Kuṣṭha* possesses the color of *Guñjā* seed (Ca. Ci. 7 / 20)

संस्थानविशेषः- 'यदृष्यजिह्वासंस्थानं' (चि.अ.7) इत्यादि,- Example for variation in shape: *Ṛṣyajihva Kuṣṭha* appears in the shape similar to the tongue of a deer (Ca. Ci. 7 / 17)

प्रभावविशेषः- साध्यतासाध्यतादि,- Variations in the specific manifestations explains the prognosis of the disease.

नामविशेषः- कापाल इत्यादि।- In the same way the variation in the name can be known by quoting *Kapāla Kuṣṭha, Udumbara Kuṣṭha* etc.

यतश्च समानेऽपि हि कारणे दोषांशांशबलविकल्पस्थानविभागेन वेदनादिविशेषः कुष्ठभेदकोऽस्ति, अतः सप्तविध इत्यादि योजनीयम्।- Even though the causative factors are similar, the types of *Kuṣṭha* are seen due to the variation in the strength of different fractions of *Doṣās*, their location, and variation in pain. Thus, there are 7 types of *Kuṣṭha*.

सप्तविध इति अत्रैव वक्ष्यमाणमहाकुष्ठभेदेन, अष्टादशविधस्तु चिकित्सावक्ष्यमाणभेदेन, अपरिसंख्येयस्तु वेदनाद्यवान्तरभेदेन। कुतोऽपरिसंख्याता एव विकल्पा भवन्तीत्याह दोषा हीत्यादि।- Here in the present context 7 types of *Mahā-Kuṣṭhās* are described, whereas in the section *Cikitsāsthāna* 18 types are described. However *Kuṣṭhās* are innumerable due to variation in pain.

Beginning the verse with the words '*Doṣā hi*, the author has clarified the doubt that how the *Kuṣṭhās* become innumerable?

विकल्पनैरिति विविधभेदविकल्पनैरंशांशविकल्पादिभिः, विकल्प्यमाना भिद्यमानाः, विकल्पयन्ति भेदयन्ति; व्याधिकारणदोषभेदात् कार्यस्यापि व्याधेर्भेदो बहुविधो भवतीति भावः।- '*Vikalpanaiḥ*' means different types of variations in the fractions of *Doṣās*, their division and their subdivisions etc. results in the manifestation of innumerable number of *Kuṣṭhās*. Thus, it can be said that due to variation in the cause, the effect also possess variations and hence the diseases are innumerable.

सोऽयं दोषभेदकृतो भेदोऽसाध्ये व्याधौ नेह क्रियत इत्याह- अन्यत्रेत्यादि।- The classification based on the *Doṣās* of incurable types of diseases are not quoted here as it has no use in the treatment.

असाध्यमिह प्रत्याख्येयमभिप्रेतं, याप्यभेदो ह्यसाध्यस्य क्रियत एव यापनार्थम् एवं मन्यते- प्रत्याख्येये व्याधौ सन्नपि दोषभेदकृतो भेदोऽचिकित्स्यत्वेन चिकित्साविशेषाप्रवर्तकत्वान्नेह क्रियते, साध्ये तु चिकित्साभेदार्थं क्रियत इति युक्तम्।- The term '*Asādhya*' refers to *Pratyākhyeya* i.e. should not be treated or to be refused. Even though *Yāpya* is also a type of *Asādhya*, treatment is to be given in such condition to drag on life. Even though many a number diseases can be manifested due to the vitiation of *Doṣās*, all of them which are incurable are not classified here as they should be refused to treat. Thus, only curable diseases are classified here since different types of treatment are available.

संप्रतीतरप्रकारत्यागं सहेतुकं दर्शयन् सप्तविधाभिधानं प्रतिजानीते- तेषामित्यादि।- Beginning the verse with the term '*Teṣām*', the author has given rational explanation of by discarding other type of classification of 18 types of *Kuṣṭha* by incorporating all them into only seven types of *Kuṣṭha*.

विकल्पैः सर्वैर्विकारकथनं विकल्पविकारसंख्यानम्।- '*Vikalpa Vikara Sañkhyānam*' means the number of ailments with all its variations.

अतिप्रसङ्गमिति अत्यभिधानदोषप्रसङ्गम्।- '*Atiprasañgam*' means the description all the number of diseases caused by the variations of *Doṣās* will

become too vast and also unnecessary.

ननु, यदि सप्तविधकुष्ठेऽपरैकादशचिकित्सावक्ष्यमाणकुष्ठान्तर्भावो भवति, तदा सप्तविधत्वं तथाऽष्टादशविधत्वं चेति विधाद्वयं भवति;- If the seven 7 types of *Kuṣṭhās* mentioned here and by the addition of 11 types of *Kuṣṭhās* mentioned in the section *Cikitsāsthāna*, it will become 2 types of classification such as 7 types and 18 types.

यथा ज्वराणामेकविधत्वद्विविधत्वादि, अत्र हि सर्वास्वेव विधासु सर्वान्तर्भावोऽस्ति; न चेह सप्तमहाकुष्ठे क्षुद्रकुष्ठप्रवेशोऽस्ति, किञ्चैवं क्षुद्रकुष्ठाप्रवेशे कथमिहाचार्यो निदाने सप्तकुष्ठाभिधानेन कृती स्यात्? उच्यते- इह सप्तविधकुष्ठाभिधानेनैकदोषजद्विदोषज- त्रिदोषजकुष्ठाभिधानं कृतं- 'वातेऽधिकतरे कापालकुष्ठं' इत्यादिना, न चैतत्प्रकारत्रयात् प्रकारान्तरं क्षुद्रकुष्ठानामप्यस्ति; तेन क्षुद्रकुष्ठेषु यत् कुष्ठं यद्दोषजं वक्तव्यं तस्येहोक्ततद्दोपलक्षणयुक्तत्वेनावरोधो व्याख्येयः, परं क्षुद्रकुष्ठे महाकुष्ठोक्तदोषलक्षणानामल्पत्वं भवतीति ज्ञेयम्। अत्र 'चर्माख्यमेककुष्ठं तु किटिमं सविपादिकम्। कुष्ठं त्वलसकं ज्ञेयं प्रायो वातकफात्मकम्' (चि.अ.7) इत्यादि चिकित्सिते वक्ष्यमाणग्रन्थानुरोधात् क्षुद्रकुष्ठान्तर्भावो व्याख्येयः।।- In the same way the fever (*Jvara*) is also mentioned as one type, two types etc. There, all types of classification of *Jvara* are included, whereas here only 7 types of *Mahākuṣṭa* are enumerated and this insinuates the incorporation of *Kṣudra Kuṣṭha* in these 7 types.

Now the question arises that why only 7 types *Kuṣṭhās* are described in the section *Nidānasthāna*?

It is clarified that by the mention of these 7 types, it includes the description of the features of one *Doṣa*, combination two *Doṣās* and all the three *Doṣās* also.

For example: Due to the dominancy of *Vāta*, *Kapāla Kuṣṭha* develops, and *Audumbara Kuṣṭha* manifests due to the dominancy of *Pitta*. In the same way *Kṣudra Kuṣṭha* also manifests with the combination of these three *Doṣās* only. However the clinical features developed by the *Doṣās* in *Kṣudra Kuṣṭha* are less when compared with *Mahākuṣṭa*.

It is quoted that "*Carmākhya, Ekakuṣṭa, Kiṭibha, Vipādikā* and *Alasaka* usually manifests due to the vitiation of *Vāta* and *Kapha*.(Ca. Ci. 7 / 29). In this way it can be understood that the *Kṣudra Kuṣṭha* explained in the section *Cikitsāsthāna* have been included.

Kuṣṭha According to Doṣa

इह वातादिषु त्रिषु प्रकुपितेषु त्वगादींश्चतुरः प्रदूषयत्सु वातेऽधिकतरे कपालकुष्ठमभिनिर्वर्तते, पित्ते त्वौदुम्बरं, श्लेष्मणि मण्डलकुष्ठं, वातपित्तयोरृष्यजिह्वं, पित्तश्लेष्मणोः पुण्डरीकं, श्लेष्ममारुतयोः सिध्मकुष्ठं, सर्वदोषाभिवृद्धौ काकणकमभिनिर्वर्तते; एवमेष सप्तविधः कुष्ठविशेषो भवति। स चैष भूयस्तरतमतः प्रकृतौ विकल्प्यमानायां भूयसीं विकारविकल्पसंख्यामापद्यते॥5॥

Whenever the *Vāta* and the other *Doṣās* vitiates the four *Dūṣyās* such as *Tvak* etc. leads to the manifestation of the following 7 types of *Kuṣṭha*.

S. No.	Type of Kuṣṭha	Dominancy of the Doṣa
1.	*Kapāla Kuṣṭha*	*Vāta*
2.	*Audumbara Kuṣṭha* (odem!	*Pitta*
3.	*Maṇḍala Kuṣṭha*	*Kapha*
4.	*Ṛṣyajihva Kuṣṭha*	*Vāta-pitta*
5.	*Puṇḍarīka Kuṣṭha*	*Pitta-kapha*
6.	*Sidhma Kuṣṭha*	*Kapha-vāta*
7.	*Kākaṇaka Kuṣṭha*	*Sarva Doṣa*

Depending up on the condition of causative factors and their combinations and permutations can result in many a number of diseases.

Cakrapāṇi:

कुष्ठानां कापालादिसंज्ञाः कपालादिसादृश्यप्रयुक्तास्तथा शास्त्रव्यवहारसिद्धाश्च बोद्धव्याः; नहि सिध्मसंज्ञायामन्वयोऽस्ति, तेन शास्त्रव्यवहारसिद्धैव सिध्मसंज्ञा।- The nomenclature of different types of *Kuṣṭha* such as *Kapāla* etc. are given that those are resembling *Kapāla* (pieces of earthenware) and also the usage of such terms are available in the treatises. But the term '*Sidhma*' is not based on resemblance of any object and so the name is given as it is a technical term used in the treatises.

प्रकृतौ विकल्प्यमानायामिति कुष्ठजनककारणे भिद्यमाने।- '*Prakṛtau Vikalpamānāyām*' means variations in the etiological factors responsible for the manifestation of diseases.

विकल्पसंखया भेदरूपसंख्या।- '*Vikalpa Sañkhyā*' means the number of varieties.

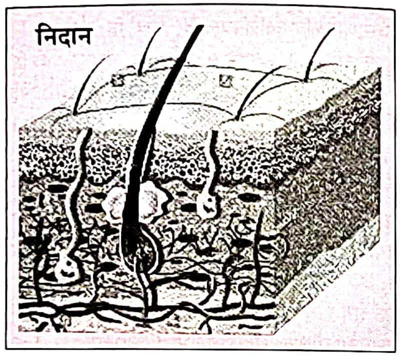
इह च क्षुद्रकुष्ठानभिधानमुक्तन्यायेन महाकुष्ठान्तर्गतत्वादेवेति बोद्धव्यम्।।- Non mention of *Kṣudra Kuṣṭhās* in this context should be understood as that the description of *Doṣās* in relation to *Mahākuṣṭa* is also applicable to the *Kṣudra Kuṣṭhās* also.

Kuṣṭha Nidāna

तत्रेदं सर्वकुष्ठनिदानं समासेनोपदेक्ष्यामः- शातोष्णव्यत्यासमनानुपूर्व्योपसेवमानस्यतथासंतर्पणापतर्पणाभ्यवहार्यव्यत्यासं, मधुफाणितमत्स्यलकुचमूलककाकमाचीः सततमतिमात्रमजीर्णे च समश्नतः, चिलिचिमं च पयसा, हायनकयवकचीनकोद्दालककोरदूषप्रायाणि चान्नानि क्षीरदधितक्रकोल कुलत्थमाषातसीकुसुम्भस्नेहवन्ति, एतैरेवातिमात्रं सुहितस्य च व्यवायव्यायामसंतापानत्युपसेवमानस्य, भयश्रमसंतापोपहतस्य च सहसा शीतोदकमवतरतः, विदग्धं चाहारजातमनुल्लिख्य विदाहीन्यभ्यवहरतः, छर्दिं च प्रतिघ्नतः, स्नेहांश्चातिचरतः, त्रयो दोषाः युगपत् प्रकोपमापद्यन्ते; त्वगादयश्चत्वारः शैथिल्यमापद्यन्ते; तेषु शिथिलेषु दोषाः प्रकुपिताः स्थानमधिगम्य संतिष्ठमानास्तानेव त्वगादीन् दूषयन्तः कुष्ठान्यभिनिर्वर्तयन्ति॥6॥

Now the causative factors (*Nidāna*) for all the types of *Kuṣṭha* are going to be described in brief.

- A sudden change from cold to hot without following the prescribed rules.
- Similarly a sudden change in nutritious diet and fasting without following the sequence of gradual adoption.



- Regular intake of large quantities of *Madhu* (honey), *Phāṇita* (molasses), *Matsya* (fish), *Lakuca* (Artocarpus lakoocha Roxb.), *Mūlaka* and *Kākamācī* ? (Solanum nigrum Linn.) while suffering from indigestion.
- Intake of *Cilicima* type of fish with milk.
- Intake of food mainly prepared by *Hāyanaka*, *Yavaka*, *Cīnaka*, *Uddālaka* and *Koradūṣa* along with *Kṣīra*, *Dadhi*, *Takra*, *Kola*, *Kulattha*, *Māṣa*, *Atasī*, *Kusumbha* and unctuous substances.
- Excessive indulgence in sexual intercourse, exercises and exposure to heat after eating the above food substances heavily.
- Immersing in cold water immediately after suffering from fear, exhaustion and grief.
- Consuming the food which causes burning sensation in the heart (*Vidāha*) even before expelling the undigested food.
- Suppression of the urge of vomiting
- Excessive oleation therapy
- By the above factors, initially all the *Tridoṣās* gets vitiated simultaneously. The bodily tissues like *Tvak* etc. Become flabby. The vitiated *Doṣās* thus circulating in the body and gets localized where the flabbiness of *Dūṣyās* takes place and further vitiates the *Dūṣyās* and produce *Kuṣṭha*.

But in post Pregnancy

Cakrapāṇi:

शीतोष्णव्यत्यासं शीतोष्णपरिवर्तनम्।- '*Śītoṣṇavya-tyāsam*' means change of cold and hot.

अनानुपूर्व्येति यथोक्तक्रमत्यागेन; क्रमत्यागश्चोष्णं निषेव्य सहसा शीतसेवा, तद्विपर्ययश्च; तथा अनुचिते काले शीतोष्णसेवा। एवं सन्तर्पणापतर्पणाभ्यवहार्यव्यत्यासमपि अनानुपूर्व्योपसेव्यमानस्येति ज्ञेयम्।- '*Anānupūrva*' refers to gradual withdrawal. That means sudden intake of hot substances after cold ones and cold substances after hot ones, should not be done; and also consumption of cold and hot substances during inappropriate time or season. Similarly the methodology to be adopted during the intake of nutritious and emaciating foods also should be understood by the term '*Anānupūrva*'.

चिलिचिमस्तन्त्रकृताऽऽत्रेयभद्रकाप्यीये दर्शितो रोहितभेदः।- In the chapter *Ātreya-bhadrakāpīya*, it is mentioned that '*Cilicima*' is one variety of *Rohita* fish.

स्थानमधिगम्येति कुष्ठजननानुगुणं शिथिलत्वगादिस्थानं प्राप्य; किंवा स्थानमिति जनयितव्यकुष्ठशरीरदेशं प्राप्येत्यर्थः।- '*Sthānamadhigamya*' means the place which is suitable for the manifestation of *Kuṣṭha* i.e. the area where the bodily tissues like *Tvak* etc. Become flaccid or the appropriate place in the skin.

संतिष्ठमाना इति वचनेन स्थिरा एव दोषाः कुष्ठजनका भवन्ति, न हि सरणशीलास्तु इति दर्शयति।।- The term '*Santiṣṭamānā*' means when the *Doṣās* are settles in a suitable place only they can be able to manifest *Kuṣṭha*. This clearly suggests that the *Doṣās* while circulating in the body are unable to produce the disease.

Pūrvarūpa of Kuṣṭha

तेषामिमानि पूर्वरूपाणि भवन्ति; तद्यथा- अस्वेदनमतिस्वेदनं पारुष्यमतिश्लक्ष्णता वैवर्ण्यं कण्डूर्निस्तोदः सुप्तता परिदाहः परिहर्षो लोमहर्षः खरत्वमूष्मायणं गौरवं श्वयथुर्वीसर्पागमनमभीक्ष्णं च काये कायच्छिद्रषूपदेहः पक्वदग्धदष्टभग्नक्षतोपस्खलितेष्वतिमात्रं वेदना स्वल्पानामपि च व्रणानां दुष्टिरसंरोहणं चेति॥7॥

The premonitory symptoms (*Pūrvarūpa*) of *Kuṣṭha* are as follows:

पूर्वरूप

- Absence of sweating or excessive sweating (अस्वेदनमतिस्वेदनं)
- Roughness of the skin or excessive smoothness (पारुष्यमतिश्लक्ष्णता)
- Discoloration of the skin (वैवर्ण्यं)
- Itching (कण्डू), Pricking pain (निस्तोदः), Numbness (सुप्तता), Burning sensation (परिदाह), Tingling sensation (परिहर्षो), Horripilation (लोमहर्षः)

☐ Roughness (खरत्व), Releasing of heat (उष्मायणम्), Heaviness (गौरवं)

☐ Frequent appearance of oedema and its acute spreading in the body (श्वयथुर्वीसर्पागमनमभीक्ष्णं च काये)

☐ Coating in the pores of the body (कायच्छिद्रेषूपदेहः)

☐ Excessive pain in case of suppuration (पक्व),burns (दग्ध), bites (दष्ट), fracture (भग्न), wounds (क्षत), dislocated (उपस्खलित)

☐ Non healing of even mild ulcers (स्वल्पानामपि च व्रणानां दुष्टिरसंरोहणं)

Cakrapāṇi:

अस्वेदनादिपूर्वरूपं प्रभावात्।- The premonitory symptoms such as absence of perspiration etc. are due to the effect of vitiated *Doṣās*.

परिहर्षो झिनझिनिका।।- '*Pariharṣa*' means झिनझिनी i.e. tingling sensation.

Kuṣṭha Lakṣaṇa

ततोऽनन्तरं कुष्ठान्यभिनिर्वर्तन्ते, तेषामिदं वेदनावर्णसंस्थानप्रभावनामविशेषविज्ञानं भवति;

After the appearance of premonitory symptoms, different types of *Kuṣṭha* develop. They can be known due to the variation in the pain, color, clinical features, specific manifestation and name.

Kapāla Kuṣṭha

तद्यथा- रूक्षारुणपरुषाणि विषमविसृतानि खरप र्यन्तानि तनून्युद्वृत्तबहिस्तनूनि सुप्तवत्सुप्तानि हृषितलो माचितानि निस्तोदबहुलान्यल्पकण्डूदाहपूयलसीकान्याशुगतिसमुत्थानान्याशुभेदीनि जन्तुमन्ति कृष्णारुणकपालवर्णानि च कपालकुष्ठानीति विद्यात् (1);

The following are the clinical features of *Kapāla Kuṣṭha*:

☐ The patches are dry, reddish and hard (रूक्षारुणपरुषाणि)

☐ Unevenly spread and have rough edges (विषमविसृतानि खरप र्यन्तानि)

☐ Thin and slightly elevated outer margin (तनून्युद्वृत्तबहिस्तनूनि)

☐ Numbness as if paralyzed (सुप्तवत्सुप्तानि)

☐ Covered with bristling hair (हृषितलो माचितानि)

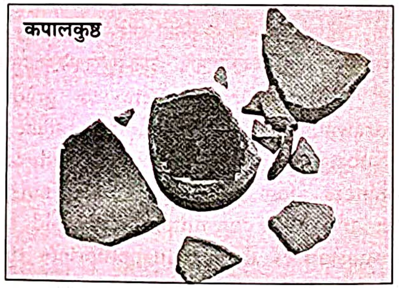
☐ Associated with extreme piercing pain (निस्तोदबहुलान)

☐ Less itching (अल्पकण्डू), burning sensation (दाह) and discharge of pus and serum (पूयलसीका).

☐ Quickness in formation, development and ulceration (आशुगतिसमुत्थानान्याशुभेदीनि)

☐ Infected with germs (जन्तुमन्ति)

☐ Dark red in color like pieces of earthen pot (कृष्णारुणकपालवर्णानि)



Audumbara Kuṣṭha

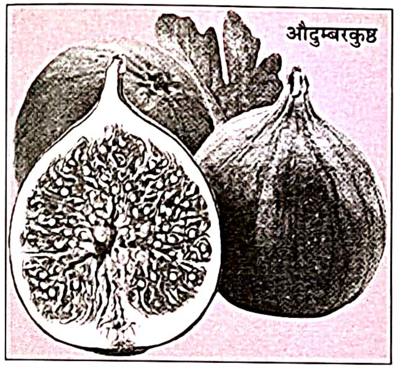
ताम्राणि ताम्रखररोमराजीभिरवनद्धानि बहलानि बहुबहलपूयरक्तलसीकानि कण्डूक्लेदकोथदाहपाकवन्त्याशुगतिसमुत्थानभेदीनि ससंतापक्रिमीणि पक्वोदुम्बरफलवर्णान्यौदुम्बरकुष्ठानीति विद्यात् (2);

The following are the clinical features of *Audumbara Kuṣṭha*:

☐ The patches are coppery in color (ताम्राणि)

☐ Covered with copper colored rough hair (ताम्रखररोमराजीभिरवनद्धानिबहलानि)

☐ Plenty of thick discharge of pus, blood and lymph (बहुबहलपूयरक्तलसीकानि)



☐ Associated with itching, exudation, sloughing, burning sensation and suppuration (कण्डूक्लेदकोथदाहपाकवन्ति)

☐ Quickness in formation, development and ulceration (आशु गतिसमुत्थानान्याशुभेदीनि)

☐ Raise of temperature and infected with germs (ससन्तापक्रिमीणि)

☐ Appears like a ripe fruit of *Udumbara* in color (पक्वोदुम्बरफलवर्णानि)

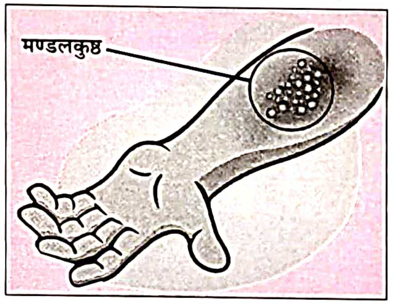
Maṇḍala Kuṣṭha

स्निग्धानि गुरूण्युत्सेधवन्ति श्लक्ष्णस्थिरपीतपर्यन्तानि शुक्लरक्तावभासानि शुक्लरोमराजीसन्तानानि बहुबहलशुक्लपिच्छिलस्रावीणि बहुक्लेदकण्डूक्रिमीणि सक्तगतिसमुत्थानभेदीनि परिमण्डलानिमण्डलकुष्ठानिविद्यात्(3);

The following are the clinical features of *Maṇḍala Kuṣṭha*:

☐ The patches are glossy, large, raised, smooth, stable and have yellow boarder (स्निग्धानि गुरूण्युत्सेधवन्ति श्लक्ष्णस्थिरपीतपर्यन्तानि)

☐ They are white and red in color (शुक्लरक्तावभासानि)



☐ Covered with white rows of hair (शुक्लरोमराजीसन्तानानि)

☐ Excessively thick whitish exudation (बहुबहलशुक्लपिच्छिलस्रावीणि)

☐ Associated with excessive moisture, itching and germs (बहुक्लेदकण्डूक्रिमीणि)

☐ Slowness in formation, development and ulceration (सक्तगतिसमुत्थानभेदीनि)

☐ The patches are round in shape (परिमण्डलानि)

☐ Quickness in formation, development (आशु गतिसमुत्थानानि)

Ṛṣyajihva Kuṣṭha

परुषाण्यरुणवर्णानि बहिरन्तःश्यावानि नीलपातताम्रावभासान्याशुगतिसमुत्थानान्यल्पकण्डूक्लेदक्रिमीणि दाहभेदनिस्तोद (पाक) बहुलानि शूकोपहतोपमवेदनान्युत्सन्नमध्यानि तनुपर्यन्तानि कर्कशपिडकाचितानि दीर्घपरिमण्डलान्यृष्यजिह्वाकृतीनि ऋष्यजिह्वानीति विद्यात् (4);

The following are the clinical features of *Ṛṣyajihva Kuṣṭha*:

☐ The patches are rough and reddish

in color and the edges and in the central part possesses dark brown (परुषाण्यरुणवर्णानि बहिरन्तःश्यावानि).

- ☐ They are blue, yellow and coppery shade (नीलपीतताम्रावभासानि)

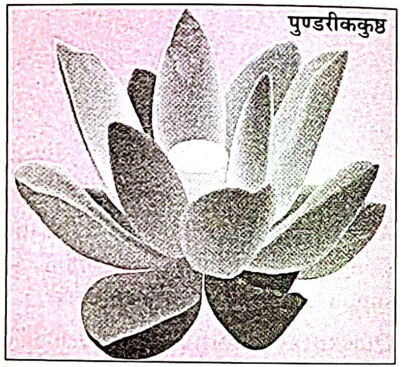
- ☐ Associated with slight itching moisture and germs (अल्पकण्डूक्लेदक्रिमीणि)
- ☐ Associated with excessive burning sensation, cutting and piercing pain and suppuration (दाहभेदनिस्तोद (पाक) बहुलानि)
- ☐ Pain as if inflicted with bristles (शूकोपहतोपमवेदनानि)
- ☐ They are raised in the middle with thin edges (उत्सन्नमध्यानि तनुपर्यन्तानि)
- ☐ Associated with rough small boils and are elongated and round in shape similar to the tongue of a deer (कर्कशपिडकाचितानि दीर्घपरिमण्डलान्यृष्यजिह्वाकृतीनि).

Puṇḍarīka Kuṣṭha

शुक्लरक्तावभासानि रक्तपर्यन्तानि रक्तराजीसिरासन्ततान्युत्सेधवन्ति बहुबहलरक्तपूयलसीकानि कण्डूक्रिमिदाहपाकवन्त्याशुगतिसमुत्थानभेदीनि पुण्डरीकपलाशसंकाशानिपुण्डरीकाणीति विद्यात् (5);

The following are the clinical features of *Puṇḍarīka Kuṣṭha:*

- ☐ The patches are white and red shade (शुक्लरक्तावभासानि)
- ☐ Margins are red in color (रक्तपर्यन्तानि)
- ☐ They are covered with red lines and blood vessels (रक्तराजीसिरासन्ततान्युत्सेधवन्ति)
- ☐ Profuse discharge of blood, pus and serum (बहुबहलरक्तपूयलसीकानि)
- ☐ Associated with itching, germs, burning sensation and suppuration (कण्डूक्रिमिदाहपाकवन्त्यानि)
- ☐ Quickness in formation, development and ulceration (आशु गतिसमुत्थानान्याशुभेदीनि)



- ☐ Appears like the petals of lotus flower in color (पुण्डरीकपलाशसङ्काशानि)

Sidhma Kuṣṭha

परुषारुणानि विशीर्णबहिस्तनून्यन्तः स्निग्धानि शुक्लरक्तावभासानिबहून्यल्पवेदनान्यल्पकण्डू दाहपूयलसीकानि लघुसमुत्थानान्यल्पभेदक्रिमाण्यलाबुपुष्पसङ्काशानि सिध्मकुष्ठानीति विद्यात् (6);

The following are the clinical features of *Sidhma Kuṣṭha:*

- ☐ The patches are rough and reddish in color and the edges are fissured and thin in the central part and smooth (परुषारुणानि विशीर्णबहिस्तनून्यन्तः स्निग्धानि).

- ☐ The patches are white and red shade (शुक्लरक्तावभासानि)
- ☐ They appear large in number, less pain, less itching, burning sensation, pus and serum (बहून्यल्पवेदनान्यल्पकण्डू दाहपूयलसीकानि)

- ☐ Slowness in formation and ulceration; and less germ infestation (लघुसमुत्थानान्यल्पभेदक्रिमी)
- ☐ Appears like the color of *Ālābū* flower (आलाबुपुष्पसङ्काशानि)

Kākaṇaka Kuṣṭha

काकणन्तिकावर्णान्यादौ पश्चात्तु सर्वकुष्ठलिङ्गसमन्वितानि पापीयसा सर्वकुष्ठलिङ्गसंभवेनानेकवर्णानि काकणानीति विद्यात्।

तान्यसाध्यानि, साध्यानि पुनरितराणि॥8॥

The following are the clinical features of *Kākaṇaka Kuṣṭha:*

- ☐ The color of pitches initially appears the color of the seeds of *Guñjā* and subsequently acquires the clinical features of all the types of *Kuṣṭha* jointly. (काकणन्तिकावर्णान्यादौ पश्चात्तु सर्वकुष्ठलिङ्गसमन्वितानि)
- ☐ Due to the combination of all the clinical features of other types of *Kuṣṭha, Kākaṇaka* is incurable and the rest can be cured.

Cakrapāṇi:

उद्वृत्तबहिस्तनूनीति उच्छलीकृतबाह्यदेहानि।- '*Udvṛttabahistanūni*' means whose outer edge is elevated.

सुप्तवत् सुप्तानि अत्यर्थास्पर्शज्ञानीत्यर्थः।- '*Suptavat Suptāni*' means severe loss of sensation.

कपालः स्थाल्यादिखण्डः।- '*Kapāla*' means broken pieces of earthenware.

सक्तानि चिरभावीनि गत्यादीनि येषां ते तथा।- '*Saktāni*' refers to speed which is late. That means delayed in manifestation.

ऋष्यजिह्वलक्षणे बहिरिति कुष्ठपर्यन्ते, अन्तरिति विकृतमध्यमुच्यते।- In the description of the features of *Ṛṣyajihva Kuṣṭha*, the term '*Bahiḥ*' refers to the outer margins of the patches and the word '*Antaḥ*' refers to the middle part of the patches.

ऋष्यो हरिणविशेषः।- *Ṛṣya* means that it is a type of deer.

पुण्डरीकपलाशशब्देन पद्मपुष्पदलमिह।- Here the word '*Puṇḍarīka-palāśa*' means lotus petals.

विशीर्णबहिस्तनूनीत्यत्र तनुशब्दः प्रदेशे वर्तते; तेन विशीर्णपर्यन्तदेशानीत्यर्थः।- Here the word '*Tanu*' refers to the region or area. Thus, "विशीर्णबहिस्तनूनि"

means cracks / fissures in the margins. सिध्मकुष्ठं यथोक्तलक्षणं सिध्मपुष्पिकाव्यतिरिक्तमेव ब्रुवते; सिध्मपुष्पिकाभिप्रायेण च सुश्रुते सिध्मकुष्ठं क्षुद्रकुष्ठेषु पठितम्।- *Dadru Kuṣṭha* has included under the group of *Kṣudra Kuṣṭha* in this treatise as it is not going to spread into succeeding *Dhātūs* and also not so painful; whereas *Suśruta* has incorporated it under *Mahākuṣṭa* due to its chronicity.

दद्रु तु सुश्रुते महाकुष्ठे पठितमपीह क्षुद्रकुष्ठे पठितमुत्तरोत्तरधात्वनुप्रवेशाभावात् तथाऽत्यर्थपीडारहितत्वाच्च, सुश्रुते तु तदनुबन्धित्वप्रकर्षान्महाकुष्ठे पठितम्।- *Dadru Kuṣṭha* has included under the group of *Kṣudra Kuṣṭha* in this treatise as it is not going to spread into succeeding *Dhātūs* and also not so painful; whereas *Suśruta* has incorporated it under *Mahākuṣṭa* due to its chronicity.

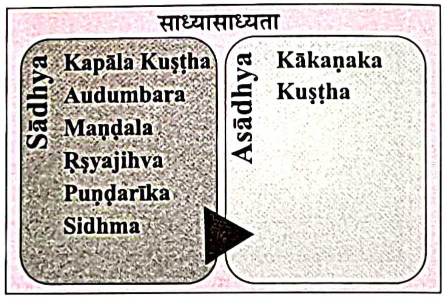
सर्वकुष्ठलिङ्गसमन्वितानीत्येतेतावतैवार्थे लब्धे पुनः पापीयसा सर्वकुष्ठलिङ्गसम्भवेनेतिवचनाद्यदेव पापीयः कुष्ठलिङ्गं, तदेव काकणके भवति नान्यदिति दर्शयति। पापीयसेति अत्यर्थपीडाकृता। किंवा पापीयसेत्यादिपुनर्वचनेन सर्वकुष्ठ लिङ्गानां काकणके पापारब्धत्वेनासाध्यतामत्यर्थपीडाकर्तृतां च दर्शयति।।- Simply with the mention of '*Sarvakuṣṭa-liñga-samanvitaī*', it conveys the meaning that *Kākaṇaka Kuṣṭha* possesses all the clinical features of remaining *Kuṣṭhās* jointly. The mention of another term *Pāpīyasā* here conveys two meanings. The first one is the severity of *Kākaṇaka Kuṣṭha* as it has all features. The second one is that is manifested due to sinful acts. Thus, it is incurable.

Sādhyāsādhyata (Prognosis)

तत्र यदसाध्यं तदसाध्यतां नातिवर्तते, साध्यं पुनः किंचित् साध्यतामतिवर्तते कदाचिदपचारात्।
साध्यानि हि षट् काकणकवर्ज्यान्यचिकित्स्यमानान्यपचारतो वा दोषैरभिष्यन्दमानान्यसाध्यतामुपयान्ति॥9॥

The incurable diseases never become curable, whereas the curable diseases may also be converted into incurable when the patient follows unwholesome regimen.

Thus, except *Kākaṇaka*, the other six types of *Kuṣṭha* are generally curable, but they may become incurable due to lack of proper treatment or by the follow of the unwholesome regimen and thereby the accumulation of *Doṣās*.



Cakrapāṇi:

कदाचिदित्यनेनाग्रे वक्ष्यमाणसचिकित्स्यमानतापक्षान्तरं दर्शयति।- Perhaps with the word *Kadācit*, the author has shown the other side of the *Kuṣṭha* that is being curable.

अपचारतो वेति उत्पन्नेऽपि कुष्ठे निदानसेवनात्।- '*Apacārato vā*' means consuming the etiological factors even after the manifestation of *Kuṣṭha* and that leads to incurable.

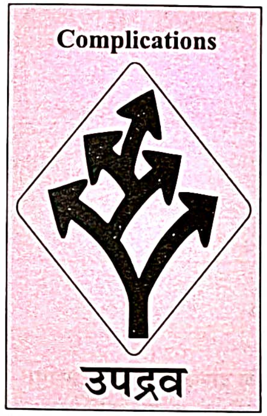
अभिष्यन्दमानानीति आपूर्यमाणानि।।- '*Abhiṣyanda-māna*' means being filled up.

Upadrava of Kuṣṭha (Complications)

साध्यानामपि ह्युपेक्ष्यमाणानां त्वङ्मांसशोणितलसीकाकोथक्लेदसंस्वेदजाः क्रिमयोऽभिमूर्च्छन्ति; ते भक्षयन्तस्त्वगादीन् दोषाः पुनर्दूषयन्त इमानुपद्रवान् पृथक् पृथगुत्पादयन्तितत्र वातः श्यावारुणवर्णपरुषतामपि च रौक्ष्यशूलशोषतोदवेपथुहर्षसङ्कोचायासस्तम्भसुप्तिभेद भङ्गान्, पित्तं दाहस्वेदक्लेदकोथस्रावपाकरागान्, श्लेष्मात्वस्य श्वैत्यशैत्यकण्डूस्थैर्यगौरवोत्सेधोपस्नेहोपलेपान्, क्रिमयस्तु त्वगादीं श्चतुरः सिराः स्नायूश्चास्थीन्यपि च तरुणान्याददते॥10॥

अस्यां चैवावस्थायामुपद्रवाः कुष्ठिनं स्पृशन्ति; तद्यथा- प्रस्रवणमङ्गभेदः पतनान्यङ्गावयवानां तृष्णाज्वरातीसारदाहदौर्बल्यारोचकाविपाकाश्च, तथाविधमसाध्यं विद्यादिति॥11॥

When the curable type of *Kuṣṭha* is neglected to give proper treatment, germs develop in the skin, muscle tissue, blood and lymph. Afterwards the skin and other tissues thus infected by germs etc. are further vitiated the *Doṣās* and leads to different types of complications based on the *Doṣa* separately.



Following are the complications caused by Vāta

- ❑ Dark brown or red colored patches (श्यावारुणवर्ण)
- ❑ Roughness (परुषता)
- ❑ Dryness (रौक्ष्य), pain (शूल), emaciation (शोष), pricking pain (तोद), shivering (वेपथु), horripilation (हर्ष), contraction (सङ्कोच), exhaustion (आयास), stiffness (स्तम्भ), numbness (सुप्ति), tearing (भेद) and separation of body parts (भङ्गान्).

Following are the complications caused by Pitta

- ❑ Burning sensation (दाह)
- ❑ Sweating (स्वेद)
- ❑ Softening of tissues (क्लेद)
- ❑ Putrefaction (कोथ) (gangrin)
- ❑ Exudation (स्राव)
- ❑ Suppuration (पाक)
- ❑ Redness (रागान्)

Following are the complications caused by Kapha

- ❑ Whiteness (श्वैत्य)
- ❑ Coldness (शैत्य)
- ❑ Itching (कण्डू)
- ❑ Steadiness (स्थैर्य)
- ❑ Heaviness (गौरव)
- ❑ Swelling (उत्सेध)
- ❑ Unctuousness (उपस्नेह)
- ❑ Coating (उपलेप)

The germs thus developed eat away the four *Dhātūs* (*Tvak, Māmsa, Rakta* and *Lasīkā*), vessels, ligaments, bones including cartilages (क्रिमयस्तु त्वगादींश्चतुरः सिराः स्नायूश्चास्थीन्यपि च तरुणान्याददते). In this stage the following complications develop in the patients of *Kuṣṭha*.

1. Excessive exudation (प्रस्रवण)
2. Ulceration of body parts (अङ्गभेदः)
3. Falling down of body parts (पतनान्यङ्गावयवानां)
4. Thirst (तृष्णा)
5. Fever (ज्वर)

6. Diarrhea (अतीसार)
7. Burning sensation (दाह)
8. Weakness (दौर्बल्य)
9. Anorexia (अरोचक)
10. Indigestion (अविपाक)

Kuṣṭha patients suffering from these complications cannot be cured.

Cakrapāṇi:

दोषाः पुनर्दूषयन्त इति त्वगादीनेव।- '*Dośāḥ punaḥ dūṣayanti*' means the vitiated *Tridoṣās* again vitiates *Tvak, Māṃsa, Rakta* and *Lasīkā.*

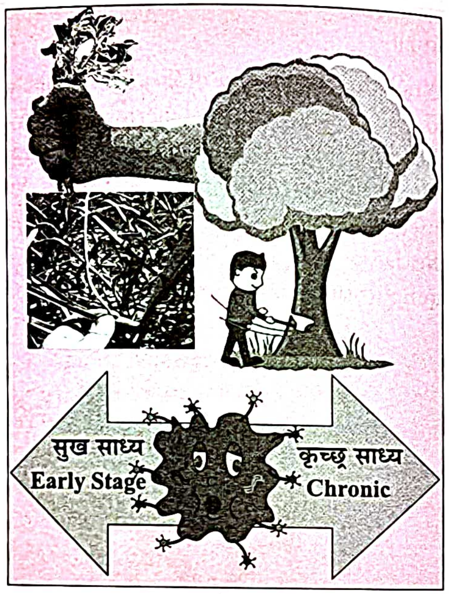
तरुणानीति कोमलानि नासास्थ्यादीनि।- '*Taruṇāni*' means the cartilaginous bones like nose, *Pinna* of the ear etc.

आददते भक्षयन्ति।।- '*Ādadate*' means to eat.

Thus, it is said

भवन्ति चात्र-
साध्योऽयमिति यः पूर्वं नरो रोगमुपेक्षते।
स किंचित्कालमासाद्य मृत एवावबुध्यते॥12॥
यस्तु प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा।
भेषजं कुरुते सम्यक् स चिरं सुखमश्नुते॥13॥
यथा ह्यल्पेन यत्नेन छिद्यते तरुणस्तरुः।
स एवातिप्रवृद्धस्तु छिद्यतेऽतिप्रयत्नतः॥14॥
एवमेव विकारोऽपि तरुणः साध्यते सुखम्।
विवृद्धः साध्यते कृच्छ्रादसाध्यो वाऽपि जायते॥15॥

- The person who neglects the disease initially thinks of easily curable, after a lapse of time, considers he is dead.
- The person who takes treatment before the manifestation of disease or in the early stage of disease enjoys healthy and long life.
- When a plant is in its tender state it is easy to cut and when it grows and becomes a tree it requires a lot of effort to prune it. In the same way, it is easy to treat a disease in its initial stage and on reaching the advanced stage it becomes difficult to manage, or become incurable.



To Sum up

तत्र श्लोकः-
संख्या द्रव्याणि दोषाश्च हेतवःपूर्वलक्षणम्।
रूपाण्युपद्रवाश्चोक्ताः कुष्ठानां कौष्ठिके पृथक्॥16॥

In this chapter named *Kuṣṭha Nidāna*, the author has discussed the topics - The number of *Kuṣṭha* (*Sañkhyā*) – The seven causative factors (*Sapta Dravya*) – *Doṣās* – Etiological factors (*Nidāna*).– Premonitory symptoms (*Pūrvarūpa*) – Clinical features (*Rūpa*) – Complications (*Upadrava*) in a lucid manner

Cakrapāṇi:

किंचित्कालमिति असाध्यव्याधिकालम्।- '*Kiñcitkāla*' means that it is the period in which the disease becomes incurable.

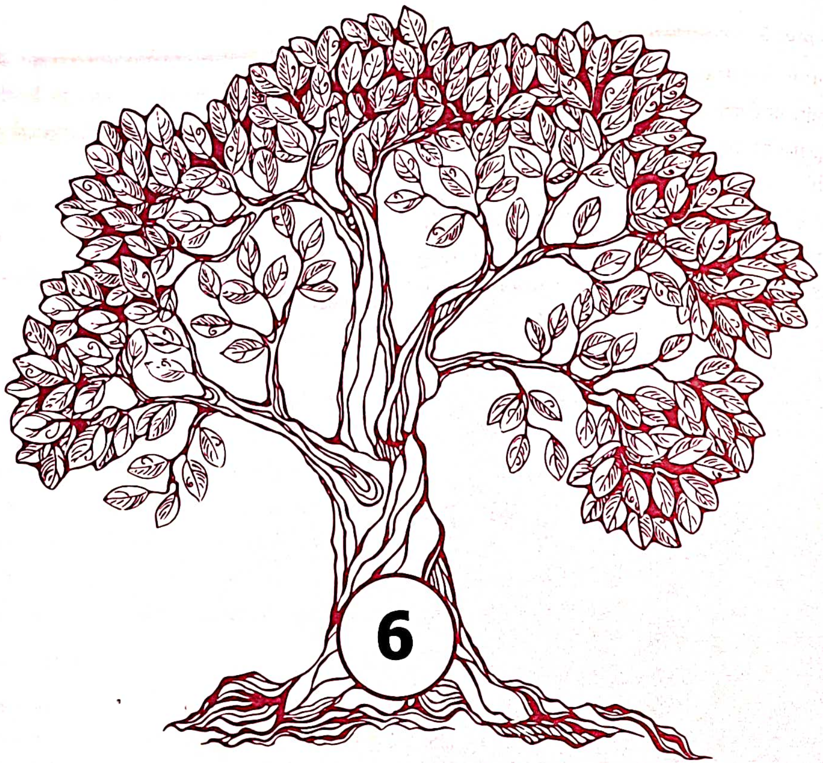
मृत एवेति मरणोपकण्ठगतः।- '*Mṛta Eva*' refers to that the patient of *Kuṣṭha* reaches nearer to the death.

अवबुध्यत इत्यत्र 'साध्यव्याध्युपेक्षाफलं मृत्युम्' इति शेषः।।- The term '*Avabudhyata*' conveys the meaning that when the curable disease is neglected it is inferred that he is reaching nearer to death.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने कुष्ठ निदानं नाम पञ्चमोऽध्यायः॥

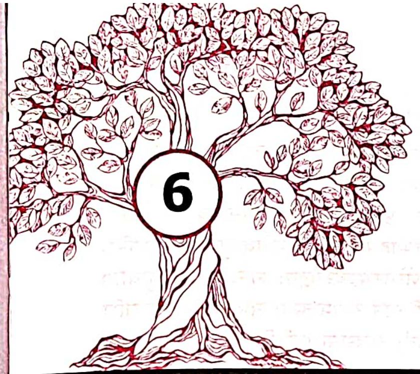
Thus, ends the fifth chapter of the *Nidānasthāna* titled *Kuṣṭha Nidāna* which was composed by *Agniveśa* and redacted by *Caraka.*

***

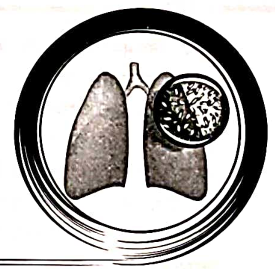


Śoṣa Nidāna
[Diagnosis of Śoṣa]

शोषनिदानम्



Śoṣa Nidāna
[Diagnosis of Śoṣa]
शोषनिदानम्



अथातः शोषनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Kuṣṭha Nidāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Śoṣa Nidāna Adhyāya* as taught by Lord *Ātreya*.

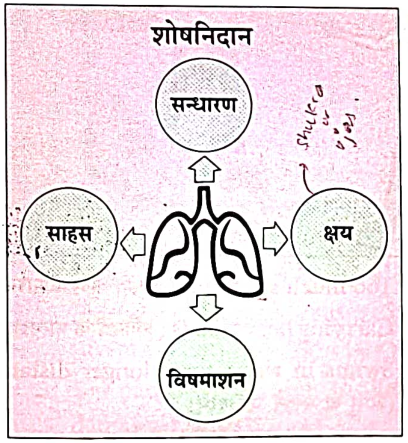
Cakrapāṇi:

ज्वरनिदानोक्तसम्बन्धाद्राजयक्ष्मनिदानमुच्यते।।- As it is told in the context of *Jvara Nidāna*, here the diagnosis of *Rājayakṣma* is going to be explained.

4 Types of Śoṣa Nidāna

definitely

इह खलु चत्वारि शोषस्यायतनानि भवन्ति; तद्यथा- साहसं संधारणं क्षयो विषमाशनमिति॥3॥



Shukra or ojas

There are four types of causative factors (*Nidāna*) for the manifestation of *Śoṣa*.

1. *Sāhasa* (adventurism)
2. *Sandhāraṇa* (suppression of natural urges)
3. *Kṣaya* (depletion of body tissues)
4. *Viṣamāśana* (irregular diet habits)

Cakrapāṇi:

आयतनानीति कारणानि। संख्येयसाहसादिनिर्देशादेव संख्यायां लब्धायां चत्वारीति पुनर्वचनं साहसादीनामवान्तरबलवद्विग्रहादिभेदेऽप्येकजातीयताप्रतिपादनार्थम्।।- *Āyatana* means causative factors. Even though by the mention of '*Sāhasa*' etc. it conveys the types of causative factors are four in number, yet the usage of the term '*Catvārī*' is to emphasize the four-fold classification of etiological factors of '*Śoṣa*' and also to convey that these factors such as fighting with stronger persons etc. falls under these four categories only.

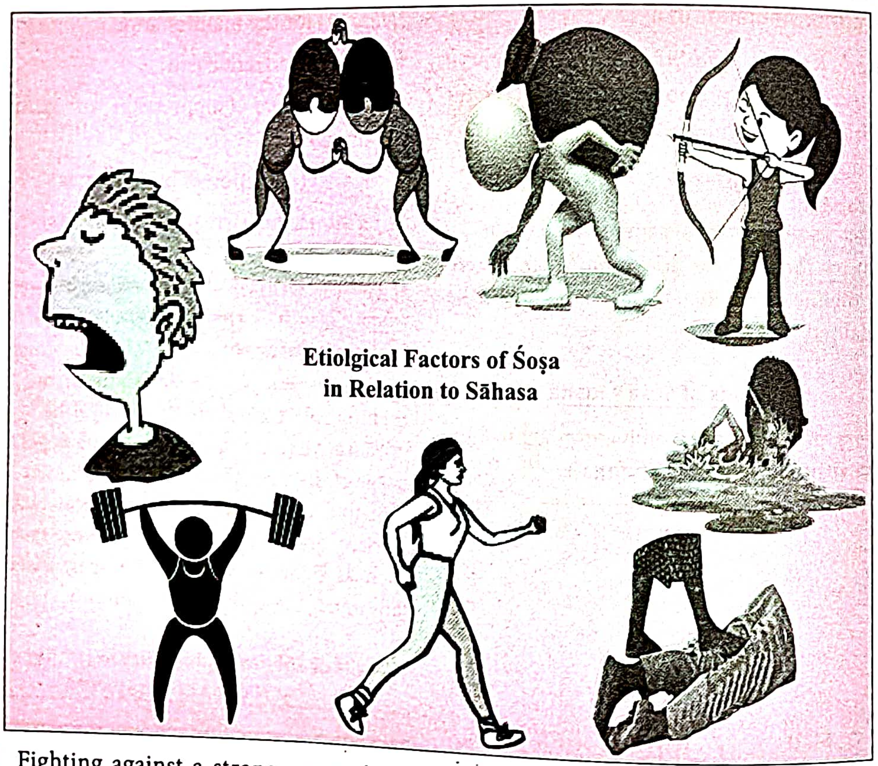
Details of Sāhasa - Adventurism (1st Type of Nidāna of Śoṣa)

तत्र साहसं शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः- यदा पुरुषो दुर्बलो हि सन् बलवता सह विगृह्णाति, अतिमहता वा धनुषा व्यायच्छति, जल्पति वाऽप्यतिमात्रम्, अतिमात्रं वा भारमुद्वहति, अप्सु वा प्लवते चातिदूरम्, उत्सादनपदाघातने वाऽतिप्रगाढमासेवते, अतिप्रकृष्टं वाऽध्वानं द्रुतमभिपतति, अभिहन्यते वा, अन्यद्वा किंचिदेवं-

विधं विषममतिमात्रं वा व्यायामजातमारभते, तस्यातिमात्रेण कर्मणोरः क्षण्यते। तस्योरः क्षतमुपप्लवते वायुः। स तत्रावस्थितः श्लेष्माणमुरःस्थमुपसंङ्गृह्य पित्तं च दूषयन् विहरत्यूर्ध्वमधस्तिर्यक् च।

तस्य योंऽशः शरीरसन्धीनाविशति तेनास्य जृम्भाऽङ्गमर्दो ज्वरश्चोपजायते, यस्त्वामाशयमभ्युपैति तेन रोगा भवन्ति उरस्या अरोचकश्च, यः कण्ठमभिप्रपद्यते कण्ठस्तेनोद्ध्वंस्यते स्वरश्चावसीदति, यः प्राणवहानि स्त्रोतांस्यन्वेति तेन श्वासः प्रतिश्यायश्च जायते, यः शिरस्यवतिष्ठते शिरस्तेनोपहन्यते; ततः क्षणनाच्चैवोरसो विषमगतित्वाच्च वायोः कण्ठस्य चोद्ध्वंसनात् कासः सततमस्य संजायते, स कासप्रसङ्गादुरसि क्षते शोणितं ष्ठीवति, शोणितागमनाच्चास्य दौर्बल्य मुपजायते; एवमेते साहसप्रभवाः साहसिकमुपद्रवाः स्पृशन्ति। ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति। तस्मात् पुरुषो मतिमान् बलमात्मनः समीक्ष्य तदनुरूपाणि कर्माण्यारभेत कर्तुं; बलसमाधानं हि शरीरं, शरीरमूलश्च पुरुष इति॥4॥

The following are the etiological factors of *Śoṣa* in relation to *Sāhasa*:



Etiolgical Factors of Śoṣa in Relation to Sāhasa

- ❑ Fighting against a strong person by a weak one (यदा पुरुषो दुर्बलो हि सन् बलवता सह विगृह्णाति)
- ❑ Pulling a heavy bow (अतिमहता वा धनुषा व्यायच्छति)
- ❑ Too much speaking (जल्पति वाऽप्यतिमात्रम्)
- ❑ Carrying heavy loads (अतिमात्रं वा भारमुद्वहति)
- ❑ Swims in water for a longer distance (अप्सु वा प्लवते चातिदूरम्)
- ❑ Massaging the body with high pressure or kneading with foot (उत्सादनपदाघातने वाऽतिप्रगाढमासेवत)
- ❑ Fast walking or running for long distances on difficult terrain. (अतिप्रकृष्टं वाऽध्वानं द्रुतमभिपतति)
- ❑ Indulging in such other irregular activities or excessive physical exercises or putting much efforts in their targets (अन्यद्वा किंचिदेवंविधं विषममतिमात्रं वा व्यायामजातमारभते, तस्यातिमात्रेण कर्मण)
  - ❑ By the above factors the chest gets injured and the *Vāta* is invaded in the chest. Afterwards the *Vāta* afflicts *Kapha* residing in the chest and vitiates *Pitta* also and moves to upward, downward or sideward directions.
  - ❑ The lot which enters into the joints causes *Jṛmbhā* (yawning), *Aṅgamarda* (body pains) and *Jvara* (fever).
  - ❑ The very one that enters into the stomach leads to *Arocaka* (anorexia) and *Uroroga* (chest diseases)
  - ❑ Similarly the portion that enters into the throat leads to *Kaṇṭodhvaṃsa* (irritation of throat) and *Svarabheda* (hoarseness of voice)
  - ❑ The portion which enters into *Prāṇavaha Srotases* causes *Śvāsa* (dyspnea) and *Pratiśyāya* (coryza).
  - ❑ The part that enters into the head it damages that part.
  - ❑ Subsequently due to the injury to the chest, irregular movement of *Vāta* and irritation of throat, the patient suffers from constant coughing (*Satata Kāsa*). Due to the continuous cough further injury to the chest develops and results in spitting of blood (*Śoṇita sṭhīvana*) and it leads to weakness (*Daurbalya*).

    These are all the complications arise due to adventurism (*Sāhasa*) of the individual.

    The person who is suffering from these complications leads to emaciation in course of time.
  - ❑ Thus, a wise person should consider his strength and perform the activities which are suitable to his body, because the body is supported by strength and the individual by the body.

भवति चात्र-(साहसं वर्जयेत् कर्म रक्षञ्जीवितमात्मनः।
जीवन् हि पुरुषस्त्विष्टं कर्मणः फलमश्नुते॥5॥)

Thus, it is said

One can enjoy the desired fruit of action only when alive. Therefore, anyone who wishes for longevity should avoid adventurous actions.

Cakrapāṇi:

पदाघातनं पद्भ्यामुन्मर्दनम्।- '*Padāghātanaṃ*' means massaging the body with foot.

अतिप्रकृष्टमिति अतिदूरम्।- '*Atiprakṛṣṭam*' means too distant.

उरःक्षतमुपप्लवते व्याप्नोतीत्यर्थः।- '*Uraḥkṣatamupaplavate*' means the *Vāyu* gets filled in the chest.

उरःस्थमिति स्वभावादेवोरःस्थम्।- '*Uraḥstam*' means the *Kapha* which is located in the chest in its normal state

उरस्या इति उरोगता हृद्द्रवशूलादयः।- '*Urasya*' means the diseases pertaining to chest such as tachycardia, chest pain etc.

आमाशयगतेन चोरस्यरोगकरणमुरसोऽप्यामाशयप्रत्या-सन्नत्वात्।- The aggravated *Vāta*, when enters into *Āmāśaya* produces also the diseases related to chest also due to their proximity.

बलेन सम्यगाधीयते धार्यत इति बलसमाधानं शरीरम्।- '*Balasamādhānam*' means the body is sustained due to its strength only.

शरीरमूलश्च पुरुष इति संयोगपुरुष इत्यर्थः।।- '*Śarīramūlasca Puruṣa*' means *Saṃyoga Puruṣa* i.e. formed by the combination of *Pancamahābhūta* and *Ātmā*.

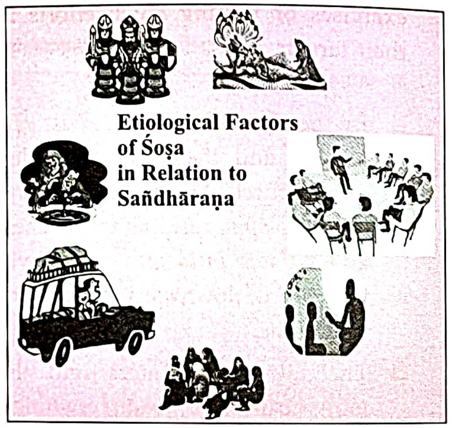
Details of Sandhāraṇa – Suppression of Natural Urges (2nd Type of Nidāna of Śoṣa)

संधारणं शोषस्यायतनमिति यदुक्तं तदनुव्याख्या- स्यामः:- यदा पुरुषो राजसमीपे भर्तुः समीपे वा गुरोर्वा पादमूले द्यूतसभमन्यं वा सतां समाजं स्त्रीमध्यं वा समनुप्रविश्य यानैर्वाऽप्युच्चावचैरभियान् भयात् प्रसङ्गाद्धीमत्त्वाद्घृणित्वाद्वा निरुणद्ध्यागतान् वातमूत्रपुरीषवेगान् तदा तस्य सन्धारणाद्वायुः प्रकोपमापद्यते, स प्रकुपितः पित्तश्लेष्माणौ समु दीर्योर्ध्वमधस्तिर्यक् च विहरति; ततश्चांशविशेषेण पूर्ववच्छरीरावयवविशेषं प्रविश्य शूलमुपजनयति, भिनत्ति पुरीषमुच्छोषयति वा, पार्श्वे चातिरुजति, अंसाववमृद्नाति, कण्ठमुरश्चावधमति, शिरश्चोप हन्ति, कासं श्वासं ज्वरं स्वरभेदं प्रतिश्यायं चोपजनयति; ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति।

तस्मात्पुरुषोमतिमानात्मनःशारीरेष्वेवयोगक्षेमकरेषुप्रयतेत विशेषेण; शरीरं ह्यस्य मूलं, शरीरमूलश्च पुरुषो भवति।।6।।

The following are the etiological factors of *Śoṣa* in relation to *Sandhāraṇa*:

- ☐ The suppression of natural urges like passing flatus, urine and faeces may be happened due to fear (भयात्), or being engaged (प्रसङ्गात्), due to embarrassment (ह्रीमत्त्वात्) and due to hatredness (घृणात्) in the following conditions like:


Etiological Factors of Śoṣa in Relation to Sañdhāraṇa

- ☐ When a person is in front of the king (राजसमीपे)
- ☐ Nearby a master or husband (भर्तुः समीपे) who are dependent on us
- ☐ Sittingatthefeetofpreceptor(गुरोर्वा पादमूले)
- ☐ While in gambling house (द्यूतसभ)
- ☐ Meeting with gentlemen (सतां समाजं)In the midst of women (स्त्रीमध्यं)
- ☐ While travelling by a vehicle on the road of many ups and downs (यानैर्वाऽप्युच्चावचैरभियान्)
- ☐ By the above factors the *Vāta* gets aggravated and thereby afflicts *Kapha* which is residing in the chest and vitiates *Pitta* also and then moves to upward, downward or sideward directions.
- ☐ Afterwards different portions of these vitiated *Doṣās* enters into different parts of body as described earlier and cause colic pain (शूल), diarrhea or drying up of faeces (भिनत्ति पुरीषमुच्छोषयति वा), severe pain in the flanks (पार्श्वे चातिरुजति), grinding pain in the shoulders (अंसाववमृद्नाति), increased respiratory movement in the chest and throat (कण्ठमुरश्चावधमति), afflicts the head (शिरश्चोपहन्ति) and then causes cough, dyspnea, fever, hoarseness of voice and coryza (कासं श्वासं ज्वरं स्वरभेदं प्रतिश्यायं चोपजनयति).
- ☐ These are all the complications arise due to suppression of natural urges (*Sandhāraṇa*) and the person who is suffering from these complications leads to emaciation in course of time.
- ☐ Thus, a wise person should make efforts not to suppress the manifested urges to protect his body from invading diseases. Definitely the body is the support of man's wellbeing because the man is established in the body.

Thus, it is said

भवति चात्र-
सर्वमन्यत् परित्यज्य शरीरमनुपालयेत्।
तदभावे हि भावानां सर्वाभावः शरीरिणाम्॥7॥

- ☐ One should protect his body by keeping everything aside because in the absence of body no activities of the body exist.

Cakrapāṇi:

समाजमिति सभाम्।- '*Samājam*' means in an assembly of people.

उच्चावचैरिति उच्चनीचैः।- '*Ucchāvacaiḥ*' means up and down

अभियानिति गच्छन्।- '*Abhiyān*' means while travelling

भयादित्यादि राजसमीपादीषु यथायोग्यतया बोद्धव्यम्।- With the words '*Bhayāt*' etc. it should be understood that a person usually suppress the natural urges due to fear etc. When he is sitting nearby the king or his master.

योगेन ये क्षेमकरास्ते योगक्षेमकराः, ते चेह मूत्रपुरीषाविधारणादयः।- '*Yogakṣemakarāḥ*' - means that which causes benefit and safety. It should be understood here that not suppressing urine and feces etc. is beneficial and safety for a person's health.

विशेषेणेतिवचनाच्छारीरेष्वेव विशेषेण यत्नं कुर्यान्मान- सयोगक्षेमापेक्षयेति दर्शयति।- '*Viśeṣeṇa*' means special efforts should put to take care of his body as his psychological health also depends on the body.

आत्मन इति पदं परशरीरयोगक्षेमापेक्षया स्वशरीरयोगक्षेमकरणस्योपादेयतादर्शनार्थम्।- The term '*Ātmana*' has specifically used here to emphasize that to take care of one's own body rather than others benefit and safety.

अथ कथं मानसयोगक्षेमापेक्षया तथा परशरीरयोगक्षेमापेक्षया स्वशरीरयोगक्षेमः श्रेष्ठ इत्याह-- Now the question arise that how is it better to take care of one's body than the welfare of the mind as well as the welfare of others?

शरीरमित्यादि।- The doubt has been clarified by the author by stating the words '*Śarīram*' etc.

अस्य पुरुषस्य। सर्वपुरुषार्थेषु कर्तव्येषु यस्माच्छरीरं मूलमिति कारणं, तस्मात् स्वशरीरयोगक्षेममेवाचरेद्विशेषेण, पश्चात् परशरीरमानसयोगक्षेममित्यर्थः। स्वशरीरे ह्युपहते परशरीरोपकारस्तथाऽध्यात्मिकशुभचिन्ता च व्याकुला भवतीति भावः।- Since the body is the substratum of a person for performing all activities and thus a person should take care of his body mainly, when compared to the mind as well as others. This is because when the body is fine only then he can do welfare of the mind as well as others.

किंवा, योगाः शरीरस्य बलवर्णाद्युत्कर्षयोगाः, क्षेमाश्चानागताबाधप्रतिषेधाः, तेषु।- '*Yogakṣema*' can be interpreted as follows: The term '*Yoga*' refers to the accomplishment of strength, complexion etc. to the body. '*Kṣema*' refers to the prevention of forth coming diseases. Thus, '*Yogakṣema*' means promotion of health as well as prevention of diseases.

ननु यद्येवमाध्यात्मिकेऽपि भावे शरीरं मूलं, तत् किं पुरुषोऽप्रधानमेव? नेत्याह- शरीरमूलश्च पुरुष इति।- Now the question arises that if the body is important even for the activities of the soul, then what is the position of the *Puruṣa*? Isn't *Puruṣa* also important or can it be secondary? No, not like that, moreover the root cause of the body is *Puruṣa*.

शरीरस्याप्युत्पत्तौ धर्माधर्मसहायो भोक्ता सुखदुःखानामात्मा मूलं कारणमित्यर्थः।- Soul is present in the body and it responsible for the origin of the body based on righteousness and wickedness. He is the enjoyer of happiness and misery. He is the main cause of the body and all its activities.

मूलशब्दश्चायं भावप्रधानः; तेन शरीरमूलत्वं यस्यात्मनः स 'शरीरमूलः' इति पुंलिङ्गनिर्देश उपपन्नः।- Here The word '*Mūla*' is *Bhāva Pradhāna*, from which the soul whose body itself is originated is '*Śarīramūla*', thus the use of masculine gender in the meaning of *Puruṣa* is appropriate.

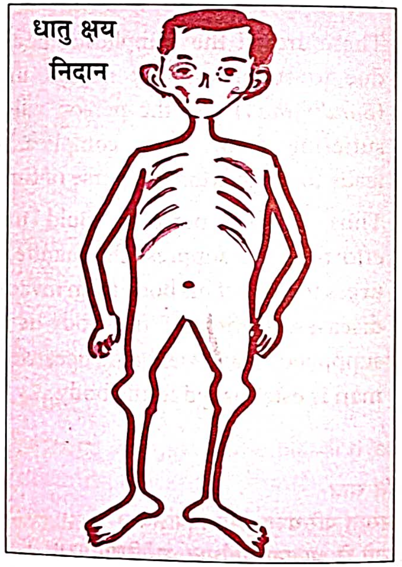
सर्वाभाव इति धर्मादिचतुर्वर्गाभाव इत्यर्थः।।- '*Sarva-abhāva*' means absence of all the four objectives of life i.e. *Dharma, Artha, Kāma* and *Mokṣa*. That means in the absence of body all the objectives of the body also will be absent.

Details of Kṣaya – Depletion of Body Tissues (3rd Type of Nidāna of Śoṣa)

क्षयः शोषस्यायतनमिति यदुक्तं तदनुव्याख्यास्यामः यदा पुरुषोऽतिमात्रं शोकचिन्तापरिगतहृदयो भवति, ईर्ष्योत्कण्ठाभयक्रोधादिभिर्वा समाविश्यते, कृशो वा सन् रूक्षान्नपानसेवी भवति, दुर्बलप्रकृतिरनाहारोऽल्पाहारो वा भवति, तदा तस्य हृदयस्थायी रसः क्षयमुपैति; स तस्योपक्षयाच्छोषं प्राप्नोति, अप्रतीकाराच्चानुबध्यते यक्ष्मणा यथोपदेक्ष्यमाणरूपेण।8।

The following are the etiological factors of *Śoṣa* in relation to *Kṣaya*:

- ☐ The *Rasa Dhātu* residing in the heart gets diminished due to the following reasons:



- ☐ When the heart is affected with grief and sorrow (अतिमात्रं शोकचिन्तापरिगतहृदयो भवति)
- ☐ When suffering from jealousy, anxiety, fear and anger (ईर्ष्योत्कण्ठाभयक्रोधादिभिर्वा समाविश्यते)

- ☐ Indulging in foods and drinks which cause dryness in the body when he is suffering from emaciation (कृशो वा सन् रूक्षान्नपानसेवी भवति) Intake of either little food or no food when persons are weak (दुर्वलप्रकृतिरनाहारो ऽल्पाहारो वा भवति) Thus, the diminished *Rasa* leads to *Śoṣa* (wasting) in the body (स तस्योपक्षयाच्छोषं प्राप्नोति)
- ☐ If the individual is not treated properly at this stage it leads to *Yakṣmā* (अप्रतीकाराच्चानुबध्यते यक्ष्मणा). The features of *Yakṣmā* are going to be described later.

Cakrapāṇi:

हृदयस्थायी रस इति धातुरूपोऽन्नरसपोष्य इत्यर्थः; अन्ये तु, हृदयस्थायी रस इति ओजो ब्रुवते।- '*Hṛdayasthāyī Rasa*' means the *Rasa Dhātu* which is located in the heart and is nourished by the essence of food. Some other scholars interpreted it as *Ojas*.

यथोपदेक्ष्यमाणरूपेणेति 'सन्धयः शिथिलीभवन्ति' इत्यादिग्रन्थवक्ष्यमाणलक्षणेन।।- And it can be known by the features such as looseness of the joints etc. explained later in this treatise.

Details of Śukra Kṣaya

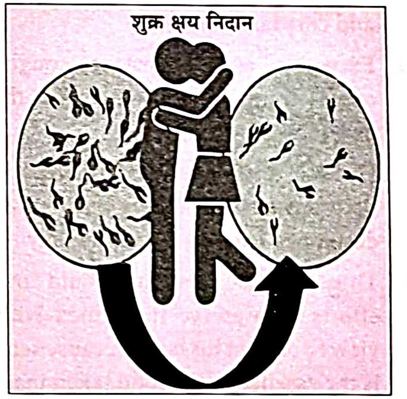
यदावापुरुषोऽतिहर्षादतिप्रसक्तभावःस्त्रीष्वतिप्रसङ्गमारभते, तस्यातिमात्रप्रसङ्गाद्रेतः क्षयमेति।

क्षयमपिचोपगच्छतिरेतसियदिमनःस्त्रीभ्योनैवास्यनिवर्तते, तस्य चातिप्रणीतसङ्कल्पस्य मैथुनमापद्यमानस्य न शुक्रं प्रवर्ततेऽतिमात्रोपक्षाणरेतस्त्वात्, तथाऽस्य वायुर्व्यायच्छमानशरीरस्यैव धमनीरनुप्रविश्य शोणितवाहिनीस्ताभ्यः शोणितं प्रच्यावयति, तच्छुक्रक्षयादस्य पुनः शुक्रमार्गेण शोणितं प्रवर्तते वातानुसृतलिङ्गम्।

अथास्य शुक्रक्षयाच्छोणितप्रवर्तनाच्च सन्धयः शिथिली भवन्ति, रौक्ष्यमुपजायते, भूयः शरीरं दौर्बल्यमाविशति, वायुः प्रकोपमापद्यते; स प्रकुपितो वशिकं शरीरमनुसर्पन्नुदीर्य श्लेष्मपित्तेपरिशोषयतिमांसशोणिते,प्रच्यावयतिश्लेष्मपित्ते संरुजति पार्श्वे, अवमृद्नात्यंसौ, कण्ठमुद्ध्वंसति, शिरः श्लेष्माणमुप त्क्लेश्य प्रतिपूरयति श्लेष्मणा, सन्धींश्च प्रपीडयन् करोत्यङ्गमर्दमरोचकाविपाकौ च, पित्तश्लेष्मोत्क्लेशात् प्रतिलोमगत्वाच्च वायुर्ज्वरं कासं श्वासं स्वरभेदं प्रतिश्यायं चोपजनयति; स कासप्रसङ्गादुरसि क्षते शोणितंष्ठीवति,शोणितगमनाच्चास्य दौर्बल्यमुप जायते, ततः स उपशोषणैरेतैरुपद्रवैरुपद्रुतः शनैः शनैरुपशुष्यति।

तस्मात् पुरुषो मतिमानात्मनः शरीरमनुरक्षञ्छुक्रमनुरक्षेत्। परा ह्येषा फलनिर्वृत्तिराहारस्येति।।8।।

- ☐ Due to excessive excitement and over passion towards sexual intercourse with women leads to decrease of semen.
- ☐ Despite the decreased semen, if the person is engaged in sexual activity, the seminal fluid cannot be ejaculated because it is already exhausted.



- ☐ During the process of sexual intercourse, *Vāta* enters the blood vessels and vitiates the blood and then enters the seminal vessels and ejaculation of blood occurs.
- ☐ Due to the diminution of semen and discharge of blood, the joints would become loose; there would be dryness

and further weakness in the body and aggravation of *Vāta*.

- ☐ The *Vāta* thus vitiated spreads all over the body and vitiates *Kapha* and *Pitta* and which in turn leads to reduction of muscle tissue and blood, eliminates *Kapha* and *Pitta*, produces pain in the flanks, grinding pain in the shoulders, irritate the throat, aggravated *Kapha* fills up the head. It further leads to malaise, anorexia and indigestion after afflicting the joints.
- ☐ Due the aggravation of *Pitta* and *Kapha*, and the movement of *Vāta* in the opposite direction leads to fever, cough, dyspnea, hoarseness of voice and coryza.
- ☐ Excessive and persistent coughing causes injury to the chest and there develops hemoptysis.
- ☐ Due to loss of blood the patient becomes weak. The complications thus developed leads to *Śoṣa* gradually.
- ☐ Thus, a wise person should make efforts to preserve the semen with a view to protect his body because semen is the essence of the food taken inside.

Thus, it is said

भवति चात्र- आहारस्य परं धाम शुक्रं तद्रक्ष्यमात्म नः।
क्षयो ह्यस्य बहून् रोगान्मरणं वा नियच्छति॥9॥

- ☐ The *Śukra* (semen) is the superior most essence of the food. Thus, one should protect the semen because the destruction of semen causes many diseases and can even lead to death.

Cakrapāṇi:

संप्रति क्षयेषु शोषकारणेषु प्रायः शोषजनकत्वेन प्रधानं शुक्रक्षयं शोषकारणं यदा वेत्यादिना प्राह।- Of all the factors that causes '*Śoṣa*' in the body is probably the most important one is '*Śukrakṣaya*' and thus the author has explained the same by starting the verse with the words '*Yadā vā*'.

अतिप्रणीतसङ्कल्पस्येति अतिमहता प्रयत्नेन कृतध्वजोच्छ्रायस्य।- '*Atipraṇīta-sañkalpasya*' means to get the erection of the penis by putting greater efforts.

व्यायच्छमानस्येति व्यवायमाचरतः।- '*Vyāyacchamānasya*' means by doing sexual intercourse.

वातानुसृतलिङ्गमिति वातलिङ्गयुक्तं दुष्टवातलिङ्गयुक्तमिति यावत्।- '*Vātānusṛtaliñgam*' means having the characteristics of aggravated *Vāta*.

शरीरं कर्मभूतं, दौर्बल्यं कर्तृभूतम्, आविशतीति योजना।- Thus, by doing inappropriate activities the *Vāta* aggravates and causes weakness in the body.

वशिकमिति शून्यं, शुक्रशोणितक्षयाद्रिक्तमित्यर्थः; एतच्च हेतुगर्भविशेषणम्; एतेन यस्माद्वशिकं शरीरं, तस्मादनुसर्पतीत्यर्थः।- '*Vaśikam*' means which becomes empty due to loss of semen and blood and thus the *Vāta* enters into this vacant places.

परा फलनिर्वृत्तिरिति श्रेष्ठा आहारफलसम्पत्तिरित्यर्थः।- '*Parā Phalanirvṛitti*' means the *Śukra*, the best one resulted at the end of transformation of the food.

परं धाम इति उत्कृष्टसारम्; उत्कृष्टत्वं च शुक्रस्यातिप्रसादरूपत्वात्।- '*Param Dhāma*' means the best essence because *Śukra* is the best one among all the body tissues.

एतच्च शोषकारणेषु क्षयेषु केवलशुक्रक्षयोपसंहरणं प्राधान्यात्, नान्यशोषहेत्वभावादिति बोद्धव्यम्. रूक्षाद्यन्नपानसेवाजनितो रक्तादिक्षयोऽपि राजयक्ष्मकारणत्वेनोक्तः।।- Even though the loss of blood caused by the consumption of dry substances may also produce *Rājayakṣma*, *Śukrakṣaya* is considered as the most important factor that leads to *Kṣaya*.

Details of Viṣamāśana – Irregular Diet Habits (4th Type of Nidāna of Śoṣa)

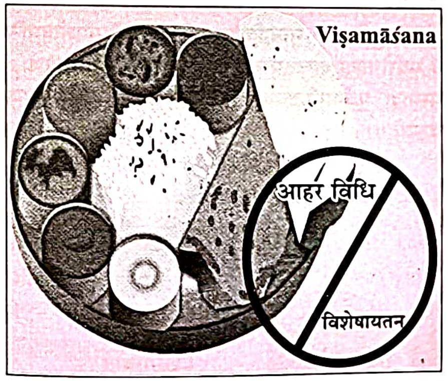
विषमाशनं शोषस्यायतनमिति यदुक्तं, तदनुव्याख्यास्यामः- यदा पुरुषः पानाशनभक्ष्यले ह्योपयोगान् प्रकृतिकरणसं योगराशिदेशकालो पयोगसंस्थोपशयविषमानासेवते, तदा तस्य तेभ्यो वातपित्तश्लेष्माणो वैषम्यमापद्यन्ते; ते विषमाः शरीरमनुसृत्य यदा स्त्रोतसामयनमुखानि प्रतिवार्यावतिष्ठन्ते तदा जन्तुर्यद्यदाहारजातमाहरति तत्तदस्य मूत्रपुरीषमेवोपजायते भूयिष्ठं नान्यस्तथा शरीरधातुः; स पुरीषोपष्टम्भाद्वर्तयति, तस्माच्छुष्यतो विशेषेणपुरीषमनुरक्ष्यं तथाऽन्येषामतिकृशदुर्बलानां; तस्यानाप्यायमानस्य विषमाशनोपचिता दोषाः पृथक् पृथगुपद्रवैर्युञ्जन्तो भूयः शरीरमुपशोषयन्ति।

तत्र वातः शूलमङ्गमर्दं कण्ठोद्ध्वंसनं पार्श्वसंरुजनमंसावमर्दं स्वरभेदं प्रतिश्यायं चोपजनयति; पित्तं ज्वरमतीसारमन्तर्दाहं च; श्लेष्मा तु प्रतिश्यायं शिरसो गुरुत्वमरोचकं कासं च, स कासप्रसङ्गादुरसि क्षते शोणितं निष्ठीवति, शोणितगमनाच्चास्य दौर्बल्यमुप जायते।

एवमेते विषमाशनोपचितास्त्रयो दोषा राजयक्ष्याणमभिनिर्वर्तयन्ति।

स तैरुपशोषणैरुपद्रवैरुपद्रुतः शनैः शनैः शुष्यति।

तस्मात् पुरुषो मतिमान् प्रकृतिकरणसंयोगराशिदेशकालो पयोगसंस्थोपशयादविषममाहारमाहरेत् ॥10॥



The following are the etiological factors of *Śoṣa* in relation to *Viṣamāśana*:

- ☐ Intake of different types of foods and drinks without following the rules prescribed such as *Aṣṭavidha Āhāra Vidhi Viśeṣāyatana* leads to the vitiation of all the three *Doṣās*.
- ☐ The *Doṣās* thus vitiated circulates in the entire body and blocks the entry of channels and thus leads to the conversion of food taken in into stool and urine instead of body tissues.
- ☐ Thus, the person gets nourished with the support of faeces only. Therefore one should protect the faeces in a person suffering from *Śoṣa* or extreme weakness.
- ☐ The aggravated *Doṣās* individually produce the following complications due to their dominance.
  - ☐ Due to *Vāta: Śūla* (colic), *Añgamarda* (body pains), *Kaṇṭodhvaṃsa* (irritation in the throat), *Pārsvaruja* (pain in the flanks), *Aṃsāvamardam* (grinding pain in the shoulders), *Svarabheda* (hoarseness of voice), *Pratiśyāya* (coryza).
  - ☐ Due to *Pitta: Jvara* (fever), *Atīsāra* (diarrhea) and *Antardāha* (burning sensation inside the body).
  - ☐ Due to *Kapha: Pratiśyāya* (coryza), *Śirogaurava* (heaviness in the head), *Arocaka* (anorexia) and *Kāsa* (cough)
- ☐ The persistent coughing causes injury to the chest and thereby develops hemoptysis and thus the patient becomes weak.
- ☐ Thus, the person is invaded by *Rājayakṣma* due the vitiation of all the *Tridoṣās* caused by irregular diet habits.

The complications thus developed leads to *Śoṣa* gradually.

- Hence a wise person should follow the rules prescribed for food to keep his body healthy.

Thus, it is said

भवति चात्र-

हिताशी स्यान्मिताशी स्यात्कालभोजी जितेन्द्रियः।
पश्यन् रोगान् बहून् कष्टान् बुद्धिमान् विषमाशनात्॥11॥

- In view of the painful diseases associated with irregular dietary habits, a person should take nutritious diet in the required quantity and at regular time by controlling his senses.

Cakrapāṇi:

प्रकृतिकरणादयो रसविमाने प्रपञ्चनीयाः। अत्र चोपशयशब्देन उपयोक्ता यो रसविमाने वक्तव्यः स एव गृह्यते। यतस्तत्रोक्तं- "उपयोक्ता पुनर्यस्तमाहारमाहरति, यदायत्तमोकसात्म्यम्" (वि.अ.1) इति।- The eight factors such as *Prakṛti, Karaṇa* etc. have been discussed in detail in the chapter *Rasavimāna*. Here the word '*Upasaya*' should be considered as the wholesomeness is in connected with the user as mentioned in the chapter *Rasavimāna*. It is told that "One who eats food is known as *Upayoktā*, the consumer and the suitability acquired by practice depends on him" (Ca. Vi. 1 / 22).

अनेन हि तत्रोपयोक्तृपरीक्षया सात्म्यमेव परीक्ष्यत इत्युक्तम्।- Thus, by the examination of the user it includes the examination of wholesomeness of the individual.

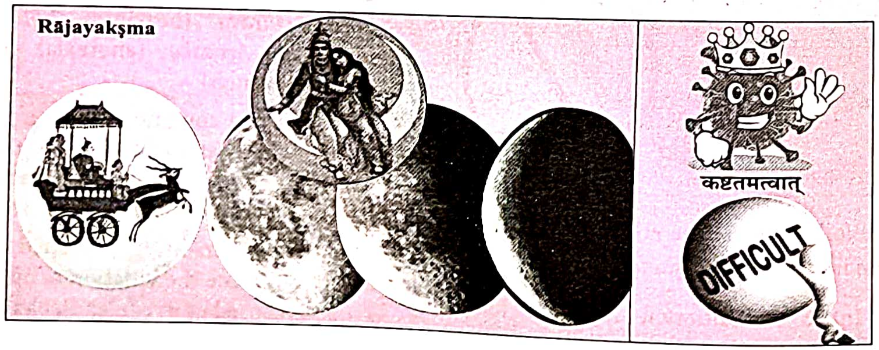
अयनमुखानीति गतिद्वाराणि; अयनं गतिः। परिवार्येति अवरुध्य।- '*Ayanamukhāni*' means the openings of the channels. '*Ayana*' means channel. '*Parivārya*' means the obstruction.

तथा सर्वेषामत्यर्थकृशदुर्बलानां पुरीषमनुरक्ष्यमिति योजना। एनमेव चार्थं वक्ष्यति- "शोषी मुञ्चति गात्राणि पुरीषस्रंसनादति (पि)। सर्वधातुक्षयार्तस्य बलं तस्य हि विड्बलम्" (चि.अ.8) इति।- Thus, it is advised to protect the faeces in those persons who are extremely weak and emaciated. It is also mentioned that "The person suffering from consumption may die due to excessive purge because the faeces is the strength to such individuals" (Ca. Ci. 8 / 88).

कासप्रसङ्गादिति कासातिसम्बन्धादित्यर्थः।।- '*Kāsaprasaṅgāt*' means due to excessive coughing.

Definition of Rājayakṣma

एतैश्चतुर्भिः शोषस्यायतनैरुपसेवितैर्वातपित्तश्लेष्माणः प्रकोपमापद्यन्ते।
ते प्रकुपिता नानाविधैरुपद्रवैः शरीरमुपशोषयन्ति। तं सर्वरोगाणां कष्टतमत्वाद्राजयक्ष्माणमाचक्षते भिषजः; यस्माद्वा पूर्वमासीद्भगवतः सोमस्योडुराजस्य तस्माद्राजयक्ष्मेति॥12॥



By the above mentioned four types of causative factors, all the three *Doṣās* gets vitiated initially and results in wasting the body by producing various types of complications. On account of its most troublesome nature physicians call it as the king of diseases i.e. *Rājayakṣma* or else it has affected initially the moon, the king of stars.

Cakrapāṇi:

कष्टतमत्वादित्यत्र चकारो लुप्तनिर्दिष्टो द्रष्टव्यः; तेन कष्टतमत्वाच्च तथा चन्द्रमसः प्रागुत्पन्नत्वाच्चेति हेतुद्वयं ज्ञेयम्।- Here it should be understood the lapse of '*Ca kāra*' after '*Kaṣṭatamatvāt*'. Thus, by reading the term '*Kaṣṭatamatvāt*' along with '*Ca kāra*', it conveys the two causative factors in giving the nomenclature as *Rājayakṣma* to this disease. '*Kaṣṭatamatvāt*' means due to much difficulty in its management is one reason and the second one is because it was invaded the king moon in the times of yore.

यदा कष्टतमत्वात्तदा 'राजेव' यक्ष्मा राजयक्ष्मेति' निरुक्तिर्बोद्धव्या। उडुराजस्येति वचनाद् राजसञ्ज्ञत्वं सोमस्य दर्शयति; ततश्च 'राज्ञो यक्ष्मा राजयक्ष्मा' इति निरुक्तिर्भवति।।- Since it is very difficult to manage and it can be considered as the king of all diseases it is called *Rājayakṣma*. As it was inflicted the king of stars (*Uḍurāja*) initially, the disease is known as *Rājayakṣma*.

Pūrvarūpa of Rājayakṣma

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- प्रतिश्यायः, क्षवथुरभीक्ष्णं, श्लेष्मप्रसेकः, मुखमाधुर्यम्, अनन्नाभिलाषः, अन्नकाले चायासः, दोषदर्शनमदोषेष्वल्पदोषेषु वा भावेषु पात्रोदकान्नसूपापूपोपदंशपरिवेशकेषु, भुक्तवतश्चास्य हृल्लासः, तथोल्लेख नमप्याहारस्यान्तरान्तरा, मुखस्य पादयोश्च शोफः, पाण्योश्चावेक्षणमत्यर्थम्, अक्ष्णोः श्वेतावभासता चातिमात्रं, बाह्वोश्च प्रमाणजिज्ञासा, स्त्रीकामता, निर्घृणित्वं, बीभत्सदर्शनता चास्य काये, स्वप्ने चाभीक्ष्णं दर्शनमनुदकानामुदकस्थानानां शून्यानां च ग्रामनगरनिगमजनपदानां शुष्कदग्धभग्नानां च वनानां कृकलासमयूरवानरशुकसर्पकाकोलूका दिभिः संस्पर्शनमधिरोहणं यानं वा श्वोष्ट्रखरवराहैः केशास्थिभस्मतुषाङ्गारराशीनां चाधिरोहणमिति (शोषपूर्वरूपाणि भवन्ति)॥13॥

The following are the premonitory symptoms (*Pūrvarūpa*) of *Rājayakṣma*:

- Coryza (*Pratiśyāya*)

पूर्वरुप

- Excessive sneezing (*Abhīṣṇa Kṣavathu*)
- Excessive mucus secretion (*Śleṣma praseka*)
- Sweetness in the mouth (*Mukha Mādhuryam*)
- Aversion towards food (*Anannābhilāṣā*)
- Feeling of exertion while taking meal (*Annakāle Ca Āyāsa*)
- Constantly finding fault even where there are no faults or negligible faults especially in the case of food serving, water, soup, cake and caterer.
- Nausea immediately after meals (*Bhuktavatsca Āsyahṛllāsa*)
- Intermittent vomiting during meal
- Swelling on feet and face (*Mukha Pada Śopha*)
- Frequent looking at hands
- Extreme whiteness of the eyes (*Svetāvabhāsatā*)

☐ Over anxiety to know the proportion of shoulders

☐ Desire towards women (*Strīkāmatā*)

☐ Lack of disgust (*Nirghṛṇatva*)

☐ Body appears Frightful (*Bibhatsadarśana*)

☐ Getting dreams like:- empty water reservoirs; deserted villages and townships; dried, burnt and bared forests; or of physical contact, crawling or sitting over chameleon, peacock, monkey, parrot, snake, crow, owl etc.

☐ Or riding over by dogs, camels, donkeys and pigs;

☐ Or climbing over a heap of hair, bones, ashes, husk and hot coal.

Cakrapāṇi:

पूर्वरूपेषु प्रतिश्यायादिः प्रायः कफयुक्तपूर्वरूपोत्पादो वायुनाऽपि प्रधानेन क्रियमाणे शोषे उरःस्थश्लेष्मसंसर्गाद्बोद्धव्यः; यतश्च प्रायेण कफोऽत्र स्थानमहिम्ना प्रकुपितो भवति, तेन शोषं कफप्रधानलिङ्गत्वेन श्लेष्मरोग इति च ब्रुवते।- Even though *Vāta* is the chief *Doṣa* for the manifestation of the disease *Śoṣa*, premonitory symptoms such as *Pratiśyāya* (coryza) etc. are caused by *Kapha* predominantly. However the *Kapha* located in the chest in association of *Vāta* produces these symptoms. Since *Kapha* aggravates because of its specific location, *Śoṣa* can be called as *Śleṣma Roga*.

अदोषेष्विति पात्रादिविशेषणम्।- '*Adoṣeṣu*' means even though there is no fault in it. Here the word '*Adoṣa*' is related to vessels etc.

पाण्योश्चावेक्षणादिपूर्वरूपं प्रभावात्।- Frequent looking at his hands is due to the specific effect of the disease.

बीभत्सदर्शनता काय इति कायस्य विवर्णविगन्धत्वादिना।- '*Bibhatsa-Darśanatā Kāya*' means appearance of abnormal color of skin and emitting foul smell from the body.

निगमो नगरविशेषो बहुवसतिः; जनपदं मण्डलम्।- The term '*Nigama*' refers to a big city where a large number of people lives. '*Janapada*' means a *Maṇḍala* or *Tālūka*

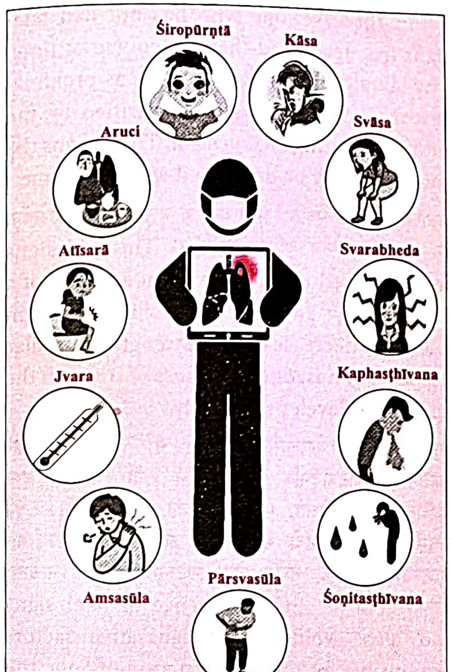
अधिरोहणं चेति कृकलासादीनामेव शरीराधिरोहणम्।- '*Adhirohaṇam*' means the animals and birds like chameleon etc. crawling on the body of a patient.

स्वप्ने श्वोष्ट्रखरगमनं चेहादिङ्नियमेन बोद्धव्यं, तेन रिष्टं न भवति; यत्तु वक्ष्यति- "श्वभिरुष्ट्रैः खरैर्वाऽपि याति यो दक्षिणां दिशम्" इत्यादि, तद्दक्षिणदिङ्नियतत्वाद्रिष्टं ज्ञेयम् यत्र पूर्वरूपं स्वप्नरूपमस्ति राजयक्ष्मोन्मादादौ तत्रोच्यते, ज्वरादौ त्वविद्यमानत्वान्नोच्यते। यत्तु रिष्टं रिष्टाधिकारे ज्वरादीनां स्वप्नरूपं पूर्वरूपं वक्ष्यति- "प्रेतैः सह पिबेन् मद्यं" (इं.अ.5) इत्यादिना, तद्रिष्टमेव।।- Here in this context when a person views in his dream that he is riding on or being drawn by dogs, camels, donkeys etc. should not be considered as fatal signs. Obviously when any one is dreaming that he is riding on animals and going towards a particular direction such as south etc. is a fatal sign. Dreams appear as the premonitory symptoms in *Rājayakṣma*, *Unmāda* etc. and not in *Jvara*. Thus, they not mentioned. In the context of describing *Ariṣṭa Lakṣaṇa*, "It is quoted like some premonitory features of fever etc. that consuming alcohol along with a demon is a fatal sign" (Ca. I. 5 / 9).

Ekādaśa rūpa

अत ऊर्ध्वमेकादशरूपाणि तस्य भवन्ति; तद्यथा- शिरसः परिपूर्णत्वं,कासः,श्वासः,स्वरभेदः,श्लेष्मणश्छर्दनं,शोणितष्ठीवनं, पार्श्वसंरोजनम्, अंसावमर्दः, ज्वरः, अतीसारः, अरोचकश्चेति॥14॥

The following eleven are the features of *Rājayakṣma*:



एकादशरूप यक्ष्मा

1. Heaviness in the head (शिरसः परिपूर्णत्वं)
2. Cough (कासः)
3. Dyspnea (श्वासः)
4. Hoarseness of voice (स्वरभेदः)
5. Vomiting of phlegm (श्लेष्मणश्छर्दनं)
6. Hemoptysis (शोणितष्ठीवन)
7. Pain in the flanks (पार्श्वसंरोजनम्)
8. Twisting pain in the shoulders (अंसावमर्दः)
9. Fever (ज्वरः)
10. Diarrhea (अतीसारः)
11. Anorexia (अरोचक)

Cakrapāṇi:

एकादशरूपाणीतिवचनेन एकादशरूपाण्येव सम्पूर्णराजयक्ष्मणि भवन्तीति दर्शयति।- By the mention of '*Ekādaśa Rūpāṇi*' is clearly suggests that these eleven symptoms only form the manifestation of *Rājayakṣma*.

कासश्वासादयश्च ये एकादशरूपा उदाहरणार्थं व्याख्याता न ते प्रतिनियमार्थं, तेन चिकित्सिते वक्ष्यमाणमेकादशरूपचतुष्टयं भिन्नलक्षणं न विरोधि।।- Here the eleven features of *Rājayakṣma* such as *Kāsa*, *Śvāsa* etc. are mentioned as illustrative purpose only but not in the restricted sense. Thus, there is no contradiction with the description of eleven and four features enumerated in the section *Cikitsāsthāna*.

Sādhya Lakṣaṇa

तत्रापरिक्षीणबलमांसशोणितो बलवानजातारिष्टः सर्वैरपि शोषलिङ्गैरुपद्रुतः साध्यो ज्ञेयः।
बलवानुपचितो हि सहत्वाद्व्याध्यौषधबलस्य कामं सुबहुलिङ्गोऽप्यल्पलिङ्ग एव मन्तव्यः॥15॥

When the person is not depleted his strength, muscle and blood, and has strong body and not afflicted with complications, the disease is to be curable even though he is exhibiting with all the clinical features.

Since the individual is strong physique, he can tolerate the intensity of disease as well as potent medicine and also may felt the disease with complete symptoms as a mild.

Cakrapāṇi:

अपरिक्षीणबलाभिधानेऽपि बलवानिति पदं सहजबलयुक्तत्वोपदर्शनार्थं; सहजबलो ह्युपक्षीणबलोऽप्यक्षीणबलवद्भवतीति भावः।- Mentioning the word '*Balavān*' after describing the diminution of '*Aparikṣīṇabala*' suggests that to emphasize the natural strength of the body.

सहत्वाद्व्याध्यौषधबलस्येति यस्माद्बलवान् व्याधिबलं तथौषधबलं च सहते, तेन न ताभ्यामभिभूयत इत्यर्थः।- The natural strength of the body cannot be decrease even though the other kinds of strength decreases and thus one can withstand the severity of disease and the potentiated drug.

अल्पलिङ्ग एवेति अल्पलिङ्ग इव सुखसाध्य इत्यर्थः।।- '*Alpa*

Liñga eva' means, due to fewer symptoms, the disease is curable.

Asādhya Lakṣaṇa

दुर्बलं त्वतिक्षीणबलमांसशोणितमल्पलिङ्गमजातारिष्टमपि बहुलिङ्गं जातारिष्टं च विद्यात्, असहत्वाद्व्याध्यौषधबलस्य; तं परिवर्जयेत्, क्षणेनैव हि प्रादुर्भवन्त्यरिष्टानि, अनिमित्तश्चारिष्टप्रादुर्भाव इति॥16॥

The patient who is weak with excessive loss of strength, muscle, and blood despite some clinical features without complications also should be treated as serious one, because he cannot tolerate the acuteness of disease and potency of drugs. Thus, such cases should be discarded because fatal signs may develop in a course of time without any proper cause.

To Sum up

तत्र श्लोकः- समुत्थानं च लिङ्गं च यः शोषस्यावबुध्यते।
पूर्वरूपं च तत्त्वेन स राज्ञः कर्तुमर्हति॥17॥

He who is well versed with the etiological factors, clinical features and premonitory symptoms of *Śoṣa* is eligible to treat a king.

Cakrapāṇi:

बहुलिङ्गं जातारिष्टं च विद्यादिति बहुलिङ्गमिवासाध्यं तथा जातारिष्टमिव मारकं विद्यादित्यर्थः।- The terms '*Bahuliñga*' and '*Jātāriṣṭa*' should be understood as incurability and death respectively. ननु, रिष्टं विना मरणं नास्ति, वचनं हि- "मरणं चापि तन्नास्ति यन्नारिष्टपुरःसरम्" (इं.अ.2) इति, तत् कथमजातारिष्टो जातारिष्ट इवादूरमरणत्वेनेह ज्ञातव्य इत्याह- क्षणेन हीत्यादि।- Death cannot happen without exhibiting any fatal signs. Thus, it is told that "There is no death without prior appearance of fatal signs" (Ca. In. 2 / 5).

In the case, one who has not had fatal signs has developed them in course of time, why should one know the same as proximal death? The doubt has been clarified by the author by stating "*Kṣaṇena hi*. That means the fatal signs may be developed within no time.

असाध्ये हि रिष्टं भवति, असाध्यता च बलमांसक्षयकृताऽस्त्येव; तेन, अवश्यं रिष्टेन भवितव्यमित्यर्थः।- The fatal signs are developed in the state of incurability of a disease only; and the incurability results in due to the decrease of body strength, muscular tissue etc. Thus, due to the loss of strength the fatal signs develops certainly.

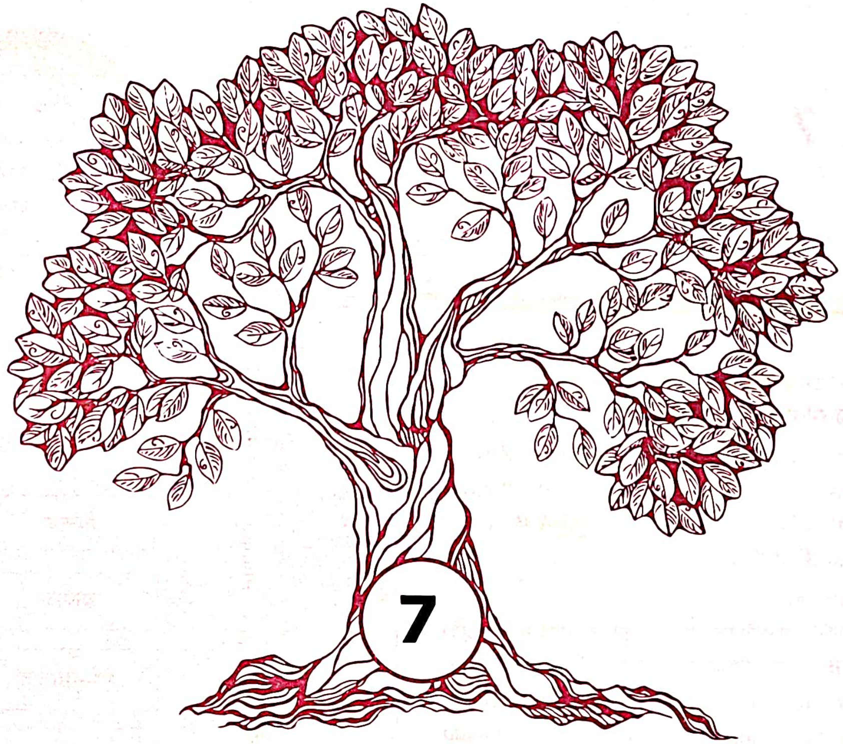
अथाजातारिष्टे कारणासेवयाऽरिष्टं न भविष्यत्येवेत्याह- अनिमित्ततश्चारिष्टप्रादुर्भाव इति। न हि रिष्टं दृष्टं किंचित्कारणान्तरमपेक्षते, किन्त्वनिमित्तत एव भवति। तेन हेत्वसेवयाऽप्यरिष्टोत्पादो भविष्यतीति कृत्वा आश्वासः कर्तव्यः; किञ्चनिमित्तमेवारिष्टं भवति तेन रिष्टानुत्पादे सति नाश्वासः कर्तव्य इत्यर्थः।।- In the absence of fatal signs and also avoidance of cauasative factors responsible for the manifestation of *Śoṣa*, the symptoms of *Ariṣṭa* never develop. Keeping this fact in view, the author has mentioned as "अनिमित्ततश्चारिष्टप्रादुर्भाव इति". That means sometimes the fatal signs may develop even without any valid reason.

Thus, it is clear that in a person who is devoid of fatal signs will be developed such signs within a moment even without any relevant cause.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने शोषनिदानं नाम षष्ठोऽध्यायः॥6॥

Thus, ends the sixth chapter of the *Nidānasthāna* titled *Śoṣa Nidāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***

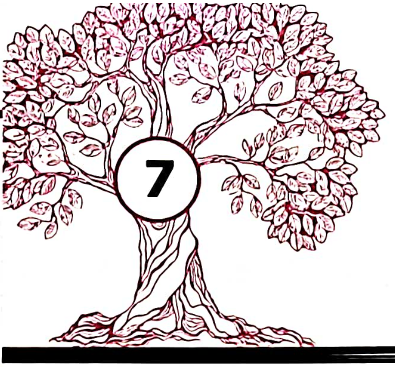


7

Unmāda Nidāna

[Diagnosis of Insanity]

उन्मादनिदानम्



7

Unmāda Nidāna

[Diagnosis of Insanity]

उन्मादनिदानम्

अथात उन्मादनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Śoṣa Nidāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Unmāda Nidāna Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

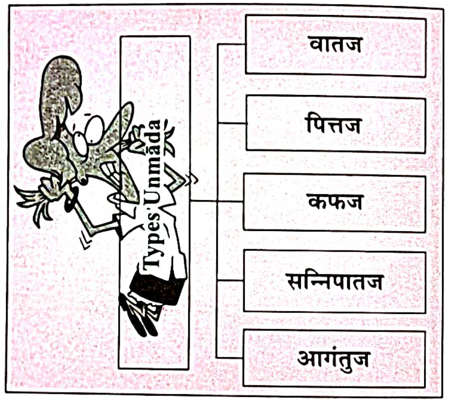
औत्पादिकं शोषमभिधाय दक्षयज्ञे कुष्ठानन्तरोत्पन्नमुन्मादं ब्रूते। वचनं हि- "भयत्रासशोकैरुन्मादापस्माराणाम्" (नि.अ.8) इति।।- After the description of dreadful disease *Śoṣa*, the author is going to describe *Unmāda* which was manifested after *Kuṣṭha* at the time of destruction of *Dakṣayagña*. It is also mentioned that "*Unmāda* and *Apasmāra* are developed due to fear, anxiety and grief as a result of the destruction of *Dakṣā's* sacrifice" (Ca. Ni. 8 / 11).

Types of Unmāda

इह खलु पञ्चोन्मादा भवन्ति; तद्यथा- वातपित्तकफसन्निपातागन्तुनिमित्ताः॥3॥

Unmāda is of 5 Types viz.

1. *Vātaja Unmāda*
2. *Pittaja Unmāda*
3. *Kaphaja Unmāda*
4. *Sannipātaja Unmāda*
5. *Āgantuja Unmāda*

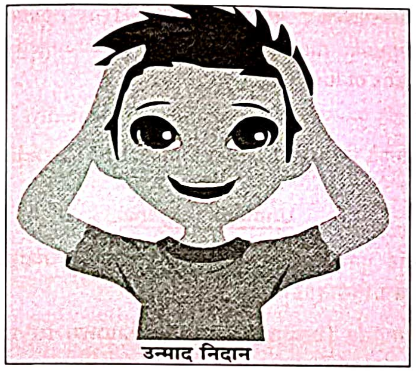


Unmāda Nidāna & Saṃprāpti

तत्रदोषनिमित्ताश्चत्वारः पुरुषाणामेवंविधानां क्षिप्रमभिनिर्वर्तन्ते; तद्यथा- भीरूणामुपक्लिष्टसत्त्वानामुत्सन्नदोषाणां समलविकृतोपहितान्यनुचितान्याहारजातानिवैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानां तन्त्रप्रयोगमपि विषममाचरतामन्याश्च शरीरचेष्टा विषमाः समाचरतामत्युपक्षीणदेहानां व्याधिवेगसमुद्भ्रमिताना मुपहतमनसां वा कामक्रोधलोभहर्षभयमोहायासशोकचि न्तोद्वेगादिभि र्भूयोऽभिघाताभ्याहतानां वा मनस्युपहते बुद्धौ च प्रचलितायामभ्युदीर्णा दोषाः प्रकुपिता हृदयमुपसृत्य मनोवहानि स्रोतांस्यावृत्य जनयन्त्यु न्मादम्॥4॥

Nidāna

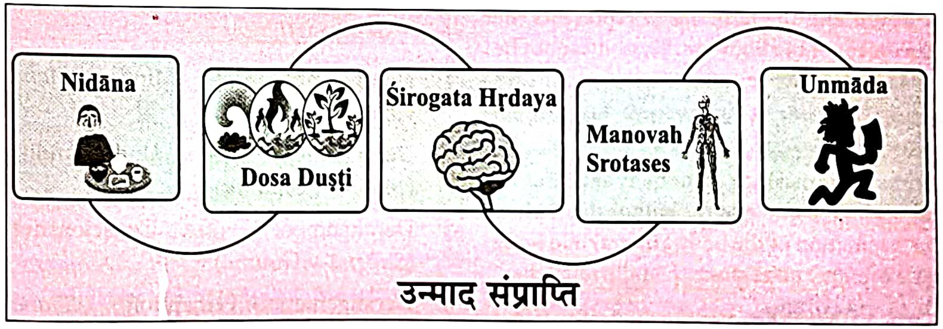
Among those 5 types, the four described initially are caused by the vitiation of bodily *Doṣās* and manifests *Unmāda* quickly under the following conditions:



- ☐ When someone is nervous (भीरूणाम्)
- ☐ When the mind is afflicted with *Rajas* and *Tamas* (उपक्लिष्टसत्त्वानाम्)
- ☐ When the *Doṣās* are aggravated (उत्सन्नदोषाणां)
- ☐ Those who eat food, which is impure, have been prepared incorrectly and with inappropriate foods and who refuse dietary rules (समल विकृतोपहितान्यनुचितान्याहारजातानि वैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानां).
- ☐ Those who practice the rules laid down in the treatises in other than normal ways (तन्त्रप्रयोगमपि विषममाचरतामन्याश्च)
- ☐ Those who adopt other practices that are unusual (शरीरचेष्टा विषमाः समाचरताम्) Whose body is extremely depleted (अत्युपक्षीणदेहानां)
- ☐ Those who have become highly disturbed by the strength or intensity of the disease (व्याधिवेगसमुद्भ्रमितानाम्)
- ☐ Those whose mind has been greatly afflicted by lust, anger, greed, joy, fear, grief, delusion, stress, worry and distress (कामक्रोधलोभहर्षभयमोहायासशोकचिन्तोद्वेगादिभिर्भूयोउपहतमनसां)
- ☐ Those injured by the assault (अभिघाताभ्याहतानां)

Saṃprāpti

- ☐ In those conditions as mentioned above, the mind of the individual gets afflicted and the intellectual power is deranged and thereby the *Doṣās* gets aggravated greatly and reach the heart (the seat of *Manas*) and obstruct *Manovaha Srotases* and which leads to *Unmāda*.



Cakrapāṇi:

उपक्लिष्टसत्त्वानामिति रजस्तमोभ्यामुपहतेचेतसाम्।- '*Upakliṣṭasattvānām*' means whose mind is afflicted by the dominance of *Rajas* and *Tamas*.

उत्सन्नदोषाणामिति प्रवृद्धोद्भ्रान्तदोषाणाम्।- '*Utsannadoṣāṇām*' means the increased and unstable *Doṣās*.

समलैः अशुचिभिः, विकृतैः वैरोधिकैः, उपहितानि मिश्रीकृतानीति समलविकृतोपहितानि; किंवा समलैः मलिनैः, विकृतैः कुष्ठिव्यङ्गादिभिः परिजनैः, उपहितानि उपढौकितानीति समलविकृतोपहितानि।- '*Samala-vikṛtopahitāni*' means the dirty and contaminated food served by the persons suffering from *Kuṣṭha*, *Vyañga* etc.

वैषम्ययुक्तेनोपयोगविधिनेति यः प्रकृतिकरणादिराहारोपयोगविधिर्वक्तव्यः, तेन वैषम्ययुक्तेन; वैषम्यं च प्रकृत्यादीनामशस्तत्वं प्रकृतिगुरुत्वादिभिः कृतं ज्ञेयम्।- '*Vaiṣamya*' means non following the rules prescribed for intake of food such as *Prakṛti*, *Karaṇa* etc. and also intake of heavy and light food substances which are contrary to the body constitution.

तन्त्रं शरीरं, तस्य परिपालनार्थं सद्वृत्तोक्तः प्रयोगः; शरीरचेष्टाशब्देन तु गमनादि गृह्यते, तेन न पौनरुक्त्यम्।- Here the author has used two terms in the same verse such as '*Tantra*' and '*Śārīra*', and both the words connotes the similar meaning the body. The word Tantra has specifically used to code of conduct prescribed for the maintenance of health and the term *Śārīra* represents the movement of the body etc. Thus, it cannot be treated as repetitive error.

तन्त्रशब्दः शरीरे वर्तते; यदुक्तं- "तन्त्रयन्त्रेषु भिन्नेषु तमोऽन्त्यं प्रविविक्षताम्" (इ.अ.12) इति।- The term '*Tantra*' connotes the meaning of the body and it can be known by the quote of the author that "when the disjunction of the body (*Tantra*) and body parts (*Yantra*) takes place the individual dies" (Ca. In. 12 / 44).

व्याधिवेगसमुद्भ्रमितानामिति व्याधिबलेनाप्रकृतिस्थितानाम्।- '*Vyādhi vega samudbhramitānām*' means deforms due to severity of disease

उपहतमनसामिति कामादिभिः सम्बध्यते।- '*Apahata manasām*' means whose mind is deranged by means of lust, anger etc.

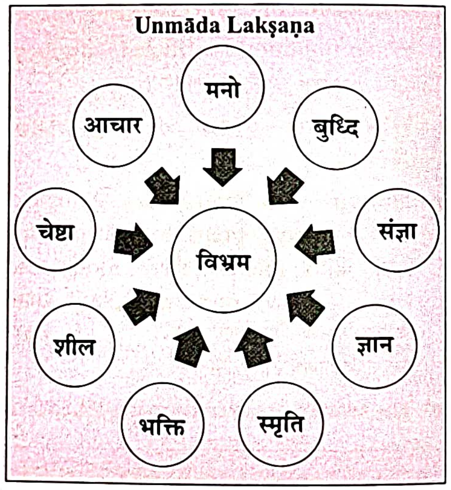
भूय इति पुनः पुनः।- '*Bhūya*' means repeatedly.

उपसृत्येति व्याप्य।।- '*Upasṛsya*' means by spreading

Unmāda Lakṣaṇa

उन्मादं पुनर्मनोबुद्धिसंज्ञाज्ञानस्मृतिभक्तिशाल- चेष्टाचारविभ्रमं विद्यात्॥5॥

Unmāda (insanity) can be known by the following features:



1. Derangement of Mind (*Mano-vibhrama*)
2. Derangement of Understanding (*Buddhi-vibhrama*)
3. Derangement of Consciousness (*Sañgnā-vibhrama*)
4. Derangement of Perception (*Gñana-vibhrama*)
5. Derangement of Memory (*Smṛti-vibhrama*)
6. Derangement of Devotion / Inclination (*Bhakti-vibhrama*)
7. Derangement of Behavior (*Śīla-vibhrama*)
8. Derangement of Acts (*Ceṣṭā-vibhrama*)
9. Derangement of Practices (*Ācāra-vibhrama*)

Cakrapāṇi:

उन्मादप्रत्यात्मलक्षणमाह- उन्मादं पुनरित्यादि।- Beginning the verse with the term '*Unmādam Punaḥ*', the author has presented the cardinal symptoms of *Unmāda*.

विभ्रममिति मनःप्रभृतिभिः प्रत्येकं सम्बध्यते।- Here the term '*Vibhrama*' is related to *Manas* and all the others individually.

अत्र मनोविभ्रमाच्चिन्त्यानर्थान्न चिन्तयते, अचिन्त्यांश्च चिन्तयते; उक्तं हि- "मनसश्च चिन्त्यमर्थः" (सू.अ.8) इति।- '*Mano-vibhrama*' means thinking about the inappropriate and non-thinking about the considerable. It is also quoted that "Thinking is one of the functions of mind" (Ca. Su. 8/16)

बुद्धिविभ्रमात्तु नित्यमनित्यमिति, प्रियं चाप्रियमिति पश्यति; वचनं हि- "विषमाभिनिवेशो यो नित्यानित्ये प्रियाप्रिये। ज्ञेयः स बुद्धिविभ्रंशः, समं बुद्धिर्हि पश्यति" (शा.अ.1) इति।- '*Buddhi-vibhrama*' means viewing the existent as non-existent as well as most lovely appear as disagreeable and the vice versa. *Buddhi* means perceiving the objects in the right sense. The similar opinion is expressed in the section *Śārīrasthāna* (Ca. Śā. 1 / 99).

संज्ञां ज्ञानं, तद्विभ्रमादग्न्यादिदाहं न बुध्यते; किंवा संज्ञा नामोल्लेखेन ज्ञानम्।- '*Sañgnā*' means knowledge. Example for *Sañgnā-vibhrama* is that unable to perceive the hotness of fire etc. or not having the knowledge of noun name.

स्मृतिविभ्रमात्तु न स्मरति, अयथावद्वा स्मरति।- '*Smṛti-vibhrama*' means unable to remember or remembers what is not.

भक्तिरिच्छा, तद्विभ्रमाच्च यत्रेच्छा पूर्वमासीत्तत्रानिच्छा भवति।- '*Bhakti*' means desire. '*Bhakti-Vibrahma*' means the one which was liked earlier is being disliked now.

शीलविभ्रमादक्रोधनः क्रोधनो भवति।- '*Śīla-vibhrama*' means the non-rage person changes into hot-tempered.

चेष्टाविभ्रमादनुचितचेष्टो भवति।- '*Ceṣṭā-vibhrama*' means the person starts trying inappropriately

आचारः शास्त्रशिक्षाकृतो व्यवहारः; तद्विभ्रमादशौचाद्याचरति।।- '*Ācāra*' means behaving like mentioned in scriptures. '*Acāra-vibhrama*' means contrary to scriptural behavior such as observes non cleanliness.

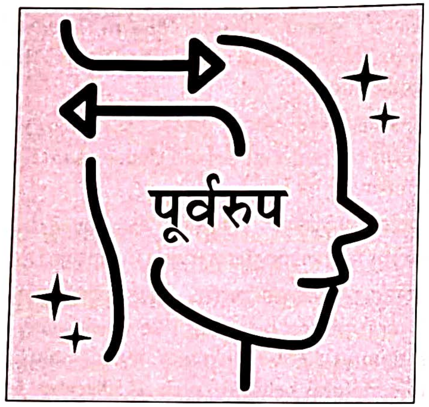
Pūrvarūpa of Unmāda

तस्येमानि पूर्वरूपाणि; तद्यथा- शिरसः शून्यता, चक्षुषोराकुलता, स्वनः कर्णयोः, उच्छ्वासस्याधिक्यम्, आस्यसंस्रवणम्, अनन्नाभिलाषारोचकाविपाकाः, हृद्ग्रहः, ध्यानायाससम्मोहोद्वेगाश्चास्थाने, सततंलो महर्षः, ज्वरश्चाभीक्ष्णम्, उन्मत्तचित्तत्वम्, उदर्दित्वम्, अर्दिताकृतिकरणं च व्याधेः, स्वप्ने चाभीक्ष्णं दर्शनं भ्रान्तचलितानवस्थितानां रूपाणामप्रशस्तानां च तिलपीडकचक्राधिरोहणं वातकुण्डलिकाभिश्चोन्मथनंनिमज्जनंचकलुषाणामम्भसामावतचक्षुषाश्चापेसर्पणमिति (दोषनिमित्तानामुन्मादानां पूर्वरूपाणि भवन्ति)॥6॥

The following are the premonitory symptoms (*Pūrvarūpa*) of *Unmāda* caused by the vitiation of *Doṣās*:

- ☐ Sensation of head being empty (शिरसः शून्यता)
- ☐ Perplexity in the eyes (चक्षुषोराकुलता)
- ☐ Hearing diverse sounds (स्वनः कर्णयोः)

- Prolonged expiration (उच्छ्वासस्याधिक्यम्)
- Dribbling from the mouth (आस्यसंस्रवणम्)
- Lack of desire for food; anorexia and indigestion (अनन्नाभिलाषारोचकाविपाकाः)



- Spasm in cardiac region (हृद्ग्रहः)
- Thinking too much about matters that are not worthy to think about; Striving for items that are not worthy to work hard; Feel wonder at things that should not surprise; Concerns about items that are of no interest; (ध्यानायाससम्मोहोद्वेगाश्चास्थाने)
- Frequent horripilation (सततं लोमहर्षः)
- Frequent attacks of fever (ज्वरश्चाभीक्ष्णम्)
- Anxious mind (उन्मत्तचित्तत्वम्)
- Pain in the upper part of the body (उदर्दित्वम्)
- Appearance of features present in facial paralysis (अर्दिताकृतिकरणं च व्याधेः)
- The following are seen often in dreams (स्वप्ने चाभीक्ष्णं दर्शनं):
  - Objects that are whirling round or running, or unsteady, those that are inauspicious (भ्रान्तचलितानवस्थितानां रूपाणामप्रशस्तानां च)
  - Mounting on oil-machines that are circling round (तिलपीडकचक्राधिरोहणं)
  - The sensation of being whirled round by whirlpools of strong winds (वातकुण्डलिकाभिश्चोन्मथन)
  - Feeling of that he is sinking in strong currents of dirty water (निमज्जनं च कलुषाणामम्भसामावत)
  - Dragging of eyes (चक्षुषोश्चापसर्पणमिति)

Cakrapāṇi:

अस्थाने इत्यविषये; तेन अध्यानविषये ध्यानम्, असम्मोहविषये च मोह इत्यादि ज्ञेयम्।- '*Asthāne*' means irrelevant i.e. concentrating on useless things, fascinating where one should not be fascinated

उन्मत्तचित्तत्वमिति उद्भ्रान्तचित्तत्वम्।- '*Unmattacittatvam*' means doing the actions against will.

उदर्दितत्वमिति ऊर्ध्वकाये पीडितत्वम्।- '*Udarditvam*' means pain in the upper part of the body.

अर्दिताकृतिकरणं च व्याधेरिति अर्दितस्य व्याधेराकृतिकरणं; तेनार्धवक्त्रभ्रमणादिकरणमित्यर्थः।- '*Arditākṛtikaraṇam*' means appearance clinical features similar to facial paralysis such as deviation of mouth on one side and twisting of half of the face etc.

किंवा व्याधेरिति प्रथमोक्तेन तस्येत्यनेन सम्बध्यते, तेन तस्य व्याधेर्बुद्ध्यादिभ्रमरूपस्योन्मादस्य यथोक्तानि पूर्वरूपाणीति योजना।- Or *Vyādhi* means *Unmāda* which has been related to the word '*Tasya*' which came in the above prose, it is related to this. By taking this kind of meaning, it should be known that there is an appearance of Mano *Bhrama*, *Buddhi Bhrama* etc. as the premonitory symptoms.

चक्षुषोश्चापसर्पणमिति चक्षुर्व्यपगम इत्यर्थः।।- '*Cakṣuṣoscāpasarpaṇam*' means dragging the eyes laterally.

Vātaja Unmāda Lakṣaṇa

ततोऽनन्तरमेवमुन्मादाभिनिर्वृत्तिरेव।

तत्रेदमुन्मादविशेषविज्ञानं भवति; तद्यथा- परिसरणमजस्रम्, अक्षिभ्रुवौष्ठांसहन्वग्रहस्तपादाङ्गविक्षेपणमकस्मात, सततमनियतानां च गिरामुत्सर्गः, फेनागमनमास्यात्, अभीक्ष्णं स्मितहसितनृत्यगीतवादित्रसंप्रयोगाश्चास्थाने, वीणावंशशङ्ख शम्यातालशब्दानुकरणमसाम्ना, यानमयानैः, अलङ्करणमनलङ्कारिकैर्द्रव्यैः, लोभश्चाभ्यवहार्येष्वलब्धेषु, लब्धेषुचावमानस्तीव्रमात्सर्यंच, कार्श्यं, पारुष्यम्, उत्पिण्डितारुणाक्षता, वातोपशयविपर्यासादनुपशयता च; इति वातोन्मादलिङ्गानि भवन्ति (1);

After the appearance of premonitory symptoms *Unmāda* develops. Now the specific features of different types of *Unmāda* are going to be described.

The following are the clinical features of *Vātaja Unmāda*:

Vātaja Unmāda Lakṣaṇa

- Wandering continuously (परिसरणमजस्रम्)
- Sudden moving of eyes, eye brows, lips, shoulders, jaw, forearms, legs and other parts of the body without any reason (अक्षिभ्रुवौष्ठांसहन्वग्रहस्तपादाङ्गविक्षेपणमकस्मात)
- Frequent utterance of irrelevant words (सततमनियतानां च गिरामुत्सर्गः)
- Flow of froth from the mouth (फेनागमनमास्यात्)
- Indulging in frequent smiles, laughter, dancing, singing, and playing of instruments on inappropriate occasions (अभीक्ष्णं स्मितहसितनृत्यगीतवादित्रसंप्रयोगाश्चास्थाने)
- Imitating the sounds of '*Vīṇa*,' flute, conch-shell, and '*Śamyā*,' and '*Tāla*', without melody (वीणावंशशङ्खशम्यातालशब्दानुकरणमसाम्ना)
- Trying to ride on vehicles that are not in vogue (यानमयानैः)
- Decorating with the materials which are not recommended for adorn (अलङ्करणमनलङ्कारिकैर्द्रव्यैः)
- Desire for such food and drinks as are non-available (लोभश्चाभ्यवहार्येष्वलब्धेषु)
- Disregarding for such food and drinks as are available (लब्धेषु चावमानस्तीव्रमात्सर्यं च)
- Emaciation of the body (कार्श्यं)
- Roughness of the body (पारुष्यम्)
- Swelling and redness of eyes (उत्पिण्डितारुणाक्षता)
- Aggravation of the disease condition due to intake of *Vāta* provoking substances (वातोपशयविपर्यासादनुपशयता).

Pittaja Unmāda Lakṣaṇa

अमर्षः, क्रोधः, संरम्भश्चास्थाने, शस्त्रलोष्टकशाकाष्ठमुष्टिभिरभिहननंस्वेषांपरेषांवा, अभिद्रवणं, प्रच्छायशीतोदकान्नाभिलाषः, संतापश्चातिवेलं, ताम्रहरितहारिद्रसंरब्धाक्षता, पित्तोपशयविपर्यासादनुपशयता च; इति पित्तोन्मादलिङ्गानि भवन्ति (2);

The following are the clinical features of *Pittaja Unmada*:

- ☐ Intolerance (अमर्षः)

Pittaja Unmāda Lakṣaṇa

- ☐ Anger (क्रोधः)
- ☐ Excitement towards inappropriate things and occasions (संरम्भश्चास्थाने)
- ☐ Running, or hitting on relatives or strangers with weapons, brick-stones, whips, sticks, or closed fists (शस्त्रलोष्ट्रकशाकाष्ठमुष्टिभिरभिहननं स्वेषां परेषां वा)
- ☐ Shady place, cold water and food cravings that give cooling effect (अभिद्रवणं, प्रच्छायशीतोदकान्नाभिलाषः)
- ☐ Excessive body heat (संतापश्चातिवेलं)
- ☐ Looks furious with copper or green or yellow eyes (ताम्रहरितहारिद्रसंरब्धाक्षता)
- ☐ Aggravation of the disease condition due to intake of *Pitta* provoking substances (पित्तोपशयविपर्यासादनुपशयता).

Kaphaja Unmāda Lakṣaṇa

स्थानमेकदेशे, तूष्णीम्भावः, अल्पशश्चङ्क्रमणं, लालाशिङ्घाणकस्रवणम्, अनन्नाभिलाषः, रहस्कामता, बीभत्सत्वं, शौचद्वेषः, स्वप्ननित्यता, श्वयथुरानने, शुक्लस्तिमितमलोपदिग्धाक्षत्वं, श्लेष्मोपशयविपर्यासादनुपशयता च; इति श्लेष्मोन्मादलिङ्गानि भवन्ति (3);

The following are the clinical features of *Kaphaja Unmada*:

Kaphaja Unmāda Lakṣaṇa

- ☐ Sitsinoneplaceforalongtime(स्थानमेकदेशे)
- ☐ Observance of silence (अल्पशश्चङ्क्रमणं)
- ☐ Walking little (लालाशिङ्घाणकस्रवणम्)
- ☐ Discharge of saliva and thick nasal secretions (अनन्नाभिलाषः)
- ☐ Aversion towards food (रहस्कामता)
- ☐ Desire for privacy (बीभत्सत्वं)
- ☐ Loathsomeness (शौचद्वेषः)
- ☐ Aversion towards cleanliness (स्वप्ननित्यता)
- ☐ Being in a state of constant sleep (स्वप्ननित्यता)
- ☐ Edema on the face (श्वयथुरानने)
- ☐ White, moist and dirty eyes (शुक्लस्तिमितमलोपदिग्धाक्षत्वं)
- ☐ Aggravation of the disease condition due to intake of *Kapha* provoking substances (श्लेष्मोपशयविपर्यासादनुपशयता)

Sannipātaja Unmāda Lakṣaṇa

त्रिदोषलिङ्गसन्निपाते तु सान्निपातिकं विद्यात्; तमसाध्यमाचक्षते कुशलाः॥7॥

- ☐ In *Sannipātaja Unmāda*, the clinical features described in all three *Doṣās* appear jointly and it is considered incurable by experts.

Cakrapāṇi:

ततोऽनन्तरमेवेतिवचनात् पूर्वरूपानन्तरं शीघ्रमेवोन्मादो भवतीति दर्शयति; अन्ये रोगा यथा पूर्वरूपे भूतेऽपि चिरेण भवन्ति, न तथोन्माद इत्यर्थः।- '*Tato anantaram eva*' refers to manifestation of *Unmāda* immediately after the appearance of premonitory symptoms (*Pūrvarūpa*); whereas the other diseases may took some time to develop the clinical features. But in case of *Unmāda* it is not so and the clinical features develops instantly, after the appearance of prodromal symptoms.

उन्मादविशेषविज्ञानमिति वाताद्युन्मादलिङ्गमित्यर्थः।- '*Unmāda viśeṣa vigñāna*' means the features of different types of *Unmāda* such as *Vātaja*, *Pittaja* etc.

परिसरणं भ्रमणम्।- '*Parisaraṇam*' means circulating.

शम्या दक्षिणहस्तेन वादनं, तालस्तु वामहस्तेन वादनं; यदुक्तं विशाखिना- "शम्या दक्षिणहस्तेन, वामहस्तेन तालकः। उभाभ्यां वादनं यत्तु सन्निपातः स उच्यते" इति।- '*Śamyā*' and '*Tāla*' are the musical instruments played with right and left hands respectively. It is also quoted by *Ācārya Viśākha* that '*Śamyā*' is an instrument played with right hand and '*Tāla*' is played with left hand, whereas the musical instrument played with both the hands is known as '*Sannipāta*'.

असाम्नेति उच्चैः।- The term '*Asāmnā*' means with the loud voice.

अयानैरिति हस्त्यादियानव्यतिरिक्तैः।- '*Ayānaiḥ*' means other than elephant, horse etc. traveling by the things which are not useful for travel.

लब्धेषु चावमान इति प्राप्तेष्वभ्यवहार्येष्वाहार्येष्वनुपयोगोऽवधीरणं च; न केवलमवमानः, किन्तु तीव्रं मात्सर्यं च; अभ्यवहार्यं लब्ध्वा न कस्यचिद्दातुमिच्छतीत्यर्थः।- '*Labdheṣu ca avamāna*' means the individual feels that the eatables are useless, or having extreme displeasure, or doesn't prefer to give it to anyone whatever he possess.

वाते उपशय उपशयहेतुः स्नेहादिर्वातोपशयः, तस्य विपर्यासो रूक्षादिः, तेनानुपशयिता असुखमित्यर्थः। चकाराद्वातानुगुणस्नेहाद्युपशयता च गृह्यते।- '*Vatopaśaya*' means the substances which pacifies *Vāta* such as *Sneha Dravya*. The opposite of such substances viz. *Rūkṣa* etc. are unwholesome to *Vāta* and unable to control the disease. By the mention of '*Ca kāra*' it should be understood that *Vātaja Unmāda* can be managed by the use of the substances like *Sneha Dravya* etc. which are wholesome in pacifying the aggravated *Vāta*.

अमर्ष इत्यादि पित्तोन्मादलिङ्गम्।'*Amarṣa*' etc. are the features of *Pittaja Unmāda*.

संरम्भ आरभटी।- '*Saṃrambha*' means excitement.

स्वेषामिति आत्मीयानाम्।- '*Sveṣām*' means intimate persons or relatives

कफोन्मादलिङ्गे रहो विजनम्।- '*Rahaskāmatā*' has been mentioned as one of the features of *Kaphaja Unmāda*. It means desire to be alone.

Unmāda Sāmānya Cikitsā Sūtra

साध्यानां तु त्रयाणां साधनानिस्नेहस्वेदवमनविरेचनास्थापनानुवासनोपशमननस्तः कर्मधूमधूपनाञ्जनावपीडप्रधमनाभ्यङ्गप्रदेहपरिषेकानुलेपनवधबन्धनाव रोधनवित्रासनविस्मापनविस्मारणापतर्पणसिराव्यधनानि, भोजन विधानं च यथास्वं युक्त्या, यच्चान्यदपि किंचिन्निदानविपरीतमौषधं कार्यं तदपि स्यादिति॥8॥

भवति चात्र- उन्मादान् दोषजान् साध्यान् साधयेद्भिष गुत्तमः।
अनेन विधियुक्तेन कर्मणा यत् प्रकीर्तितम्॥9॥

The following are the prescribed remedial measures for the management of three curable types of *Unmāda*:

सामान्य
चिकित्सा सूत्र

- ☐ Therapies: *Snehana* (oleation), *Svedana* (sudation), *Vamana* (emesis), *Virecana* (purgation), *Āsthāpanavasti* (decoctive enema, *Anuvāsanavasti* (oil enema), *Upaśamana* (pacification), *Nasyakarma* (errhine), *Dhūmapāna* (medicated smoking), *Dhūpana* (fumigation), *Añjana* (collyrium), *Avapīḍana* and *Pradhamana* types of *Nasya*, *Abhyañga* (body massage), *Pradeha* (application of pastes), *Pariṣeka* (sprinkling), *Anulepa* (unction), *Vadha* (striking), *Bandhana* (tying), *Avarodhana* (imprisonment), *Vitrāsana* (frightening), *Vismāpana* (inspiring wonder), *Vismāraṇa* (causing forgetfulness), *Apatarpaṇa* (depletion) and *Sirāvyadhana* (venesection).
- ☐ Diet: Prescribe the food which is suitable for the body constitution.
- ☐ Other measures: which are against the causative factors that produce *Unmāda*.

Cakrapāṇi:

अवरोधनं तमोग्रहावरोधनादि।- '*Avarodhanam*' means keeping the patient inside a dark room etc.

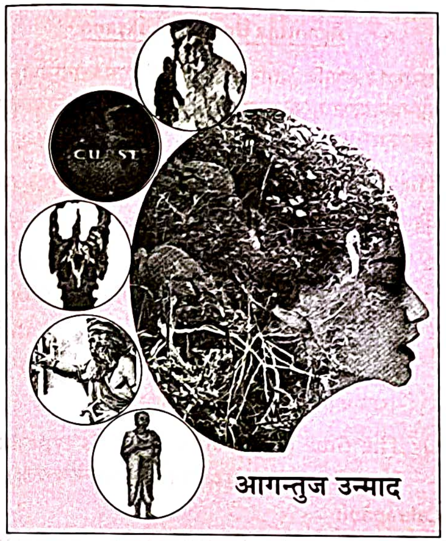
विधियुक्तेनेति उन्मादचिकित्सिते प्रपञ्चवक्ष्यमाण-विधियुक्तेनेत्यर्थः।।- The term '*Vidhiyuktena*' refers to that the patient of *Unmāda* should be treated by employing all the treatment modalities which are going to be described in the section *Cikitsāsthāna*.

ch.vi-3 — 252
ch.su-8 /13-87
ch.su-11
ch.sh-1 — 296/297, 98, 99

Āgantuja Unmāda

यस्तु दोषनिमित्तेभ्य उन्मादेभ्यः समुत्थानपूर्व रूपलिङ्गवेदनोपशयविशेषसमन्वितो भवत्युन्मादस्तमागन्तुकमाचक्षते। केचित् पुनः पूर्वकृतं कर्माप्रशस्तमिच्छन्ति तस्य निमित्तम्। तस्य च हेतुः प्रज्ञापराध एवेति भगवान् पुनर्वसुरात्रेयः। प्रज्ञापराधाद्ध्ययंदेवर्षिपितृगन्धर्वयक्षराक्षसपिशाचगुरुवृद्ध सिद्धाचार्यपूज्यानवमत्याहितान्याचरति, अन्यद्वा किंचिदेवंविधं कर्माप्रशस्तमारभते; तमात्मना हतमुपघ्नन्तो देवादयः कुर्वन्त्युन्मत्तम्॥10॥

- ☐ *Āgantuja Unmāda* is completely different in all aspects such as etiology, premonitory symptoms, clinical features, pain and *Upaśaya* etc. from that of the *Unmāda* caused by the vitiation of *Doṣās*.
- ☐ Some scholars opined that *Āgantuja Unmāda* causes by the sinful acts of past life.
- ☐ *Punarvasu Ātreya* stated that *Pragñāparādha* is the only cause for the manifestation of *Āgantuja Unmāda*.
- ☐ In fact, a person suffering from *Āgantuja Unmāda* commits evil and sinful acts by disregarding the deities, sages, ancestors of the family, *Gandharvās*, this *Yakṣās*, *Rākṣasās*, *Piśāca*, well versed, aged, *Siddhās*, worshipers and others worthy of worship.
- ☐ The afflicting deities and others make such a person to afflict with *Unmāda*.



Cakrapāṇi:

केचित् पुनरित्यादौ 'तस्य निमित्तं' इतिपदमावृत्य पूर्वेण परेण च योजनीयम्।- The statement '*Kecit punarityadau Tasya nimittam*' clearly suggests that the *Āgantuja Unmāda* manifests due to the sinful acts done in the past life as well as the activities carried out due to intellectual error of present life.

तत्र प्रज्ञापराध एव तस्य निमित्तमिति ब्रुवता अप्रशस्तप्राक्तनकर्मजन्यत्वं न प्रतिक्षिप्यते, यतः प्राक्तनमपि हि कर्म प्रज्ञापराधजमेव। किंवा, तस्य निमित्तं प्रज्ञापराध एवेत्यनेन तस्येत्यप्रशस्तकर्मणोऽपि प्रज्ञापराध एव कारणमिति दर्श्यते; तेन कर्मजस्य प्रज्ञापराधान्तर्निविष्टत्वमुच्यते।- If it is stated that *Āgantuja Unmāda* manifests only by means '*Pragñāparādha*', it doesn't mean the sinful acts done in the past life have no role in the disease, because the acts done in the past life also are based on *Pragñāparādha* only. It clearly suggests that *Pragñāparādha* of present or past life is responsible for the manifestation of *Āgantuja Unmāda*.

आत्मना हतमिति आत्मना कृतेनाशुभकर्मणा हतम्।- '*Ātmanā Hatam*' means destroyed by inauspicious deeds done by himself.

उपघ्नन्त इत्यावेशं कुर्वन्तः।।- '*Upaghnanta*' means entering into the body.

Pūrvarūpa of Āgantuja Unmāda

तत्र देवादिप्रकोपनिमित्तेनागन्तुकोन्मादेन पुरस्कृ तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- देवगोब्रा ह्मणतपस्विनां हिंसारुचित्वं, कोपनत्वं, नृशंसाभिप्रायता, अरतिः, ओजोवर्णच्छायाबलवपुषामुपतप्तिः, स्वप्ने च देवादिभिरभिभर्त्सनं प्रवर्तनं चेति; ततोऽनन्तरमुन्मादाभिनिर्वृत्तिः॥11॥

The following are the premonitory symptoms (*Pūrvarūpa*) of *Āgantuja Unmāda*:

- ☐ Desire to harm gods, cows, Brahmins and ascetics (देवगोब्राह्मणतपस्विनां हिंसारुचित्वं)
- ☐ Wrathful temperament (कोपनत्वं)
- ☐ Desire to do cruel things (नृशंसाभिप्रायता)
- ☐ Restlessness (अरतिः)
- ☐ Loss of '*Ojas*,' complexion, lustre, strength, and beauty (ओजोवर्णच्छायाबलवपुषामुपतप्तिः)
- ☐ Dreams that the gods and others given advices and warnings (स्वप्ने च देवादिभिरभिभर्त्सनं प्रवर्तनं)

Cakrapāṇi:

पुरस्कृतस्येति अभिशपनीयतया व्यवस्थापितस्य।- '*Puraskṛtasya*' means the curses of the gods etc. which causes the manifestation of *Āgantuja Unmāda*.

नृशंसाभिप्रायता परापकाररुचित्वम्।- '*Nṛśaṃsābhiprāyatā*' means one who is interested in harming others.

ओजस उपतप्त्या ओजःकार्यबलादिरहितः।- '*Ojasa Upataptyā*' means being deprived of the functional strength of Ojas.

प्रवर्तनं प्रेरणम्।।- '*Pravartanam*' means to inspire.

Āgantuja Unmāda

तत्रायमुन्मादकराणां भूतानामुन्मादयिष्यतामारम्भविशेषो भवति; तद्यथा- अवलोकयन्तोदेवाजनयन्त्युन्मादं, गुरुवृद्धसिद्धमहर्षयोऽभिशपन्तः, पितरोदर्शयन्तः, स्पृशन्तोगन्धर्वाः, समाविशन्तो यक्षाः, राक्षसास्त्वात्मगन्धमाघ्रापयन्तः, पिशाचाःपुनरारुह्य वाहयन्तः॥12॥

The following are the acts, with regard to persons who are about to be afflicted with *Unmāda*, of the several orders of superhuman beings who bring about Insanity:

☐ Gods can produce *Unmāda* by directing their gaze (अवलोकयन्तो देवा जनयन्त्युन्मादं).

☐ *Unmāda* can also develop by the curse of teachers, elders, accomplished person and great sages (गुरुवृद्धसिद्धमहर्षयोऽभिशपन्तः)

☐ By forefathers by exposing themselves (पितरो दर्शयन्तः)

☐ By the touch of *Gandharvās* (स्पृशन्तो गन्धर्वाः)

☐ The *Yakṣās* cause *Unmāda* by entering into the bodies of the persons (समाविशन्तो यक्षाः)

☐ The *Rākṣasās* made the persons insane by the inhalation of their body smell (पिशाचाः पुनरारुह्य वाहयन्तः)

☐ The *Piśācās*, causes *Unmāda* by riding on the necks or heads of the persons (पिशाचाः पुनरारुह्य वाहयन्तः)

Cakrapāṇi:

दर्शयन्त इत्यत्र 'आत्मानम्' इति शेषः।।- Here the term '*Ātmānam*' should be supplemented after the word '*Darśayanta*' to convey the real meaning. *Darśayanta* means shows off. That means forefathers curses and shows themselves to a patient of *Unmāda*.

Āgantuja Unmāda Lakṣaṇa

तस्येमानि रूपाणि भवन्ति; तद्यथा-अत्यात्मबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणज्ञानवचनविज्ञानानि, अनियतश्चोन्मादकालः॥13॥

The following are the clinical features of *Āgantuja Unmāda*:

☐ Supernatural power, energy, diligence, skill, apprehension, preservation, reproduction, speech, knowledge and ability for science (अत्यात्मबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणज्ञानवचनविज्ञानानि)

☐ The time of the attack of this type of *Unmāda* is uncertain (अनियतश्चोन्मादकालः)

Cakrapāṇi:

अत्यात्मशब्दो बलादिभिः प्रत्येकमभिसंबध्यते।- The term '*Atyātma*' is applicable to all the features like *Bala, Vīrya* etc. individually.

आत्मानमतिरिच्येति अत्यात्म; तेनात्माननुरूपबलादियोगो भवतीत्यर्थः।।- '*Atyātma*' means possessing more than that of his own strength. Thus, the patient suffering from *Āgantuja Unmāda* gets more power than that of his original in various aspects.

Āgantuja Unmāda Abhighāta Kāla

उन्मादयिष्यतामपि खलु देवर्षिपितृगन्धर्वयक्षराक्षस पिशाचानां गुरुवृद्धसिद्धानां वा एष्वन्तरेष्वभिगमनीयाः पुरुषा भवन्ति; तद्यथा- पापस्य कर्मणः समारम्भे, पूर्व कृतस्य वा कर्मणः परिणामकाले, एकस्य वा शून्यगृहवासे चतुष्पथाधिष्ठाने वा, सन्ध्या वेलायामप्रयतभावे वा पर्वसन्धिषु वा मिथुनीभावे, रजस्वलाभिगमने वा, विगुणे वाऽध्ययनबलिमङ्गलहोमप्रयोगे, नियमव्रतब्रह्मचर्यभङ्गे वा, महाहवे वा, देशकुलपुरविनाशेवा, महाग्रहोपगमनेवा, स्त्रियावाप्रजननकाले, विविधभूताशुभाशुचि स्पर्शने वा, वमनविरेचनरुधिरस्रावे, अशुचेरप्रयतस्य वा चैत्यदेवायतनाभिगमने वा, मांसमधुतिल गुडमद्योच्छिष्टे वा, दिग्वाससि वा, निशि नगरनिगमचतुष्पथोपवनश्मशानाघातनाभिगमने वा, द्विजगुरुसुरयतिपूज्याभिधर्षणेवा, धर्माख्यानव्यतिक्रमेवा, अन्यस्य वा कर्मणोऽप्रशस्तस्यारम्भे, इत्यभिघा तकालाव्याख्याता भवन्ति॥14॥

Individuals may fall victims to attacks of insanity caused by gods, saints, ancestors, *Gandharvās, Yakṣās, Rākṣasās, Piśācās*, teachers, elders as well as well-affected persons under the following circumstances.

☐ At the beginning of sinful acts (पापस्य कर्मणः समारम्भे)

☐ At the time of maturation of sinful acts done in their past life (पूर्वकृतस्य वा कर्मणः परिणामकाले)

☐ When residing alone in a ruined house or went to crossroads alone (एकस्य वा शून्यगृहवासे चतुष्पथाधिष्ठाने वा)

☐ Sexual intercourse during twilight-time, at the time of unclean or impure state, during the days of new moon and full moon and during menstrual period (सन्ध्यावेलायामप्रयतभावे वा पर्वसन्धिषु वा मिथुनीभावेरजस्वलाभिगमने वा)

☐ Following improper procedures during

a) Recitation of *Vedās*,

b) Dedication of offering to deities,

c) Auspicious acts

d) Rituals of *Homa* (विगुणे वाऽध्ययनबलिमङ्गलहोमप्रयोगे)

☐ Breaking the rules of religious observances, vow and celibacy (नियमव्रतब्रह्मचर्यभङ्गे वा)

☐ During the great battlefield (महाहवे वा)

☐ At the time when destruction of a province, a race or family, and towns and cities (देशकुलपुरविनाशे वा)

☐ During eclipse (महाग्रहोपगमने वा)

☐ At the time of delivery (स्त्रिया वा प्रजननकाले)

☐ When one touches different kinds of inauspicious creatures (विविधभूताशुभाशुचिस्पर्शने वा)

☐ During emesis, purgation and bloodletting (वमनविरेचनरुधिरस्रावे)

☐ Visiting temples and auspicious places when he is impure (अशुचेरप्रयतस्य वा चैत्यदेवायतनाभिगमने वा)

☐ While leaving residue of meat, honey, sesamum, jaggery and wine (मांसमधुतिलगुडमद्योच्छिष्टे वा)

☐ When anybody is in naked (दिग्वाससि वा)

☐ Visiting in the night to the towns, four crossroads, gardens, burial grounds and slaughter houses (निशि नगरनिगमचतुष्पथोपवनश्मशानाघातनाभिगमने वा)

☐ When one insults *Brāhmaṇās*, elders and deities, saints and others that are deserving of respect (द्विजगुरुसुरयतिपूज्याभिधर्षणे वा)

☐ Misinterpretation of religious scriptures (धर्माख्यानव्यतिक्रमे वा)

☐ Commencement of any other activities which are inauspicious (अन्यस्य वा कर्मणोऽप्रशस्तस्यारम्भे)

Cakrapāṇi:

पर्वसन्धिः अमावास्या पौर्णमासी च।- '*Parvasandhi*' means both the new moon and full moon days.

दिग्वाससीति नग्ने।- '*Dik vāsasi*' mean in the nude state.

निशीत्यादौ पुनश्चतुष्पथवचनं निशि पुनरन्येन सहापि चतुष्पथगमनप्रदर्शनार्थम्;- That means if anyone wandering during night hours either independently or in association with any other persons to the cross roads, graveyards causes the *Āgantuja Unmāda.*

एकस्येत्यादौ तु दिवाऽप्येकस्य चतुष्पथगमनं ब्रुवते।- It is further clarified that one should not visit such places even lonely.

धर्माख्यानव्यतिक्रम इति अविधिना धर्मप्रकाशने।।- '*Dharmākhyāna vyatikrama*' means doing the righteous activities without adopting the rules prescribed in the scriptures.

Objectives in cause of Unmāda

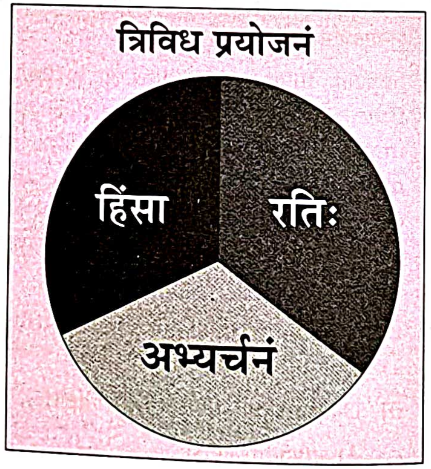
त्रिविधं तु खलून्मादकराणां भूतानामुन्मादने प्रयोजनं भवति; तद्यथा- हिंसा, रतिः, अभ्यर्चनं चेति।
तेषां तं प्रयोजनविशेषमुन्मत्ताचारविशेषलक्षणैर्विद्यात्। तत्र हिंसार्थिनोन्माद्यमानोऽग्निं प्रविशति, अप्सु निमज्जति, स्थलाच्छ्वभ्रे वा पतति, शस्त्रकशाकाष्ठलोष्टमुष्टिभिर्हन्त्यात्मानम्, अन्यच्च प्राणवधार्थमारभते किंचित्, तमसाध्यं विद्यात्; साध्यौ पुनर्द्वावितरौ॥1 5॥

- ☐ The objectives of insanity (*Unmāda*) causing agents are of threefold viz.
  1. *Hiṃsā* (violence)– Desire to kill or inflict injury
  2. *Rati* (pleasure) – Desire to delight
  3. *Abhyarcanam* (worship) – Desire to receive respect
- ☐ These objectives can be identified by special signs of the behavior of the insane person.
- ☐ If the intention of insane causing agent is violence (*Hiṃsā*), it can be identified by the following features of insane person.
  1. Enters the blazing fire (ऽग्निं प्रविशति)
  2. Drowns in water (अप्सु निमज्जति)
  3. Jumps into pits or holes (स्थलाच्छ्वभ्रे वा पतति)
  4. Strikes himself with weapons, whips, sticks, brick-stones or closed fists (शस्त्रकशाकाष्ठलो ष्टमुष्टिभिर्हन्त्यात्मानम्)
  5. Other such activities to kill himself (अन्यच्च प्राणवधार्थमारभते किंचित्)
- ☐ Thus, *Unmāda* caused by an agent with an intention of violence is incurable and the other two types are curable.

Cakrapāṇi:

रतिः क्रीडा।- '*Ratiḥ*' means play.

अभ्यर्चनं पूजा।- '*Abhyarcanam*' means worship.



उन्मत्ताचारविशेषलक्षणैर्विद्यादिति उन्मत्तस्याचारविशेषरूपैर्लक्षणैर्हिंसार्थाद्युन्मादितं विद्यात्।- The objectives of insanity (*Unmāda*) causing agents can be identified by special signs of the behavior of the insane person.

शृङ्गग्राहक न्याय

Śṛñgagrāhaka Nyāya

(Maxim of Seizing Ox by its Horns)

The word '*Śṛñga*' has two meanings in general, viz., *Śṛñga* and *Śikhara.* In Sanskrit

Rhetoric, '*Śṛñga*' word has been used as *Parvata Śṛñga*, *Paśu Śṛñga*, and *Viṣaya Śṛñga. Parvata Śṛñga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority);' *Paśu Śṛñga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viṣaya Śṛñga* stands for *Pradhānarūpa* and *Mukhyarūpa Viṣaya* (main or important subject). Hence, '*Śṛñgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

In the context of describing *Āgantuja Unmāda* this maxim has used by the commentator. With the purpose of violence, the symptoms commonly stated for the knowledgeable man with incurable can be understood by means of '*Śṛñgagrāhaka Nyāya*'. That means the other symptoms which were not mentioned here can also be known with the above description. (Ca. Ni. 7/15)

तत्र हिंसार्थिनोन्मादितो हिंसानुगुणमग्निप्रवेशाद्याचरति, रत्यर्थिना चोन्मादितः क्रीडार्थं प्रचरति, पूजार्थिना गृहीतो पूजां चेष्टते। इह च देवादिवचनेन देवाद्यनुचरा देवादिसधर्माणो ग्राह्याः, देवादयस्तु न मानुषानाविशन्ति।- When the causative agent enters in a person with an intention of violence behaves like enter into blazing fire etc. If the causative agent enters with an intention to delight it plays and enjoys. If the agent enters in an intention of worship the patient behaves as if worshipping. Here the term '*Devādi*' should be understood as that those are equivalent to gods (their servants and attendants), because gods never into human bodies.

उक्तं हि सुश्रुते- "न ते मनुष्यैः सह संविशन्ति नवा मनुष्यान् क्वचिदाविशन्ति। ये त्वाविशन्तीति वदन्ति मोहात्ते भूतविद्याविषयादपोह्याः" (सु.उ.तं.अ.61) इत्यादि।- As stated by *Ācārya Suśruta* "Deities neither live together with humans nor enter into their bodies. Those who say that the deities enter in human bodies are ignorant about the science of demonology" (Su. U. 61 / 21).

हिंसार्थिगृहीतस्यासाध्यत्वेन तद्विज्ञानार्थं सामान्योक्तान्यपि लक्षणानि शृङ्गग्राहिकया ब्रूते।।- With the purpose of violence, the symptoms commonly stated for the knowledgeable man with incurable can be understood by the rule of '*Śṛñgagrāhaka Nyāya*'.

Āgantuja Unmāda Cikitsā

तयोः साधनानिमन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमव्रतप्रायश्चित्तोपवास स्वस्त्ययनप्रणिपातगम नादीनि॥1 6॥

The following measures are useful for the management of *Āgantuja Unmāda*:

1. *Mantra* - Recitation of hymns
2. *Auṣadha*- Wearing herbs in the form of amulets
3. *Maṇi* - Wearing precious gems
4. *Mañgala*- Auspicious acts like feeding *Brāhmaṇās*, giving donations to the poor

5. *Bali*- Religious sacrifices
6. *Upahāra* - To offer grain and sweets and flowers etc. to the deities
7. *Homa* - By perform the *Homa* (act of making an oblation to the deities by casting ghee into the fire)
8. *Niyama*- Observance of certain rules (related to fasting, abstaining from special types of food, wearing beards etc.)
9. *Vrata*- One who has pledged to learn *Veda*
10. *Prāyaścitta*- Rituals and ceremonies related to atonement
11. *Upavāsa*- Observance of fasts in honor of special deities
12. *Svastyayana*- Performing certain rites to remove all evil effects by Worshiping the gods
13. *Praṇipāta*- Prostration to the gods, elders and *Brāhmaṇās*
14. *Gamana* etc.- Pilgrimage

आगन्तुज उन्माद चिकित्सा

एवमेते पञ्चोन्मादा व्याख्याता भवन्ति॥17॥

Thus, all the 5 types of *Unmāda* have been described.

Cakrapāṇi:

तयोरित्यादौ– '*Tayorityādau*' means those who are being invaded with an intention of violence, delight and worship etc.

गमनं देवतीर्थादिगमनम्।- '*Gamana*' means visiting to sacred waters and shrines.

Sādhyāsādhyata of Unmāda

ते तु खलु निजागन्तुविशेषेण साध्यासाध्यविशेषेण च प्रविभज्यमानाः पञ्च सन्तो द्वावेव भवतः।
तौ च परस्परमनुबध्नीतः कदाचिद्यथोक्तहेतुसंसर्गात्।
तयोः संसृष्टमेव पूर्वरूपं भवति, संसृष्टमेव च लिङ्गम्।
तत्रासाध्यसंयोगं साध्यासाध्यसंयोगंचासाध्यं विद्यात्, साध्यं तु साध्यसंयोगम्।
तस्य साधनं साधनसंयोगमेव विद्यादिति॥18॥

Even though *Unmāda* has been classified into 5 types, all of them can be incorporated into only 2 types as *Nija* (endogenous) and *Āgantuja* (exogenous) as well as *Sādhya* (curable) and *Asādhya* (incurable).

These two varieties (*Nija* and *Āgantuja*) of *Unmāda* sometimes get mixed up with each other as a result of a union of their causative factors.

Thus, the premonitory symptoms and clinical features are also appearing as mixed.

Therefore if an incurable case of *Nija Unmāda* mixed with an incurable case of *Āgantuja Unmāda*, or if a curable case of one variety mixed with an -incurable case of another variety, it should be regarded as incurable.

If a curable case of one variety is mixed with a curable case of another variety, it becomes curable.

Thus, it should be known that its treatment includes also a combination of therapeutic measures.

Cakrapāṇi:

ताविति तौ निजागन्तू। परस्परमनुबध्नीतः कदाचिदिति न सर्वदा। यथोक्तहेतुसंसर्गादिति निजागन्तुहेतुमेलकात् तत्रेति निजागन्तुहेतुसंसर्गे। असाध्यसंयोगमिति यदा त्रिदोषजोन्मादे हिंसार्थिना देवादिनाऽनुबन्धो भवति, तदाऽसाध्ययोः संयोगो भवति। साध्यासाध्यसंयोगस्तु एकदोषजे उन्मादे हिंसार्थ्युन्मादयोगात्तथा रत्यर्थोन्मादे त्रिदोषोन्मादानुबन्धाच्चेत्यादि ज्ञेयम् साध्यसंयोगस्य साध्यरूपतयैव साध्यतायां सिद्धायां पुनः साध्यमितिवचनं साध्यरूपविकारान्तरसम्बन्धे विकारभूयस्त्वेनासाध्यशङ्काप्रतिषेधार्थम्। साधनसंयोगमेवेति निजागन्तुसाधनमेलकमित्यर्थः।।

Thus, it is said

भवन्ति चात्र-
नैव देवा न गन्धर्वा न पिशाचा न राक्षसाः।
न चान्ये स्वयमक्लिष्टमुपक्लिश्नन्ति मानवम्॥19॥
ये त्वेनमनुवर्तन्ते क्लिश्यमानं स्वकर्मणा।
न स तद्धेतुकः क्लेशो न ह्यस्ति कृतकृत्यता॥20॥

Neither the deity, nor *Gandharva*, nor *Piśāca*, nor *Rākṣasās*, nor others provoke a person who is unaffected by his own actions.

Thus, the primary cause for insanity is his own misdeeds and the deities, *Gandharvās* etc. are the secondary.

In fact, the cause of insanity is only the misdeeds of a person and nothing is done by the gods and others unless he is not himself a victim.

Cakrapāṇi:

संप्रति देवाद्युन्मादहेतुपरिहारार्थं देवाद्युन्मादेऽपि प्रकृतमेव कर्म कारणं दर्शयति- नैवेत्यादि।- Beginning the verse with the terms '*Naiva Devā*', the author has presented the causative factors of insanity due to invasion of the gods and others. The author has opined that the misdeeds of the individual are the prime factor for both of the types of *Unmāda* and thus emphasized the role of *Pragñāparādha* in *Unmāda*.

अनुवर्तन्त इतिवचनाद्दुष्कृतकर्मप्रेरिता एव देवादयोऽशुभकर्माणमभिनिविशन्तीति दर्शयति; यदि ह्येवमेव देवादयः कर्मनिरपेक्षा उन्मत्तं कुर्युस्तदा सर्वानेव कुर्युरिति भावः।- The effects of good and bad deeds done in the past lives which are transferred and by the influence of the unwholesome activities done by the individual only causes *Unmāda* by the invasion of gods etc. If it is not happened like so every individual should be suffered with *Unmāda*.

न स तद्धेतुकः क्लेश इति नासौ देवादिकृत उन्माद इत्यर्थः। अथ कथं देवाद्यावेशजनितोऽप्ययं न देवादिकृत इत्याह- नह्यस्ति कृतकृत्यतेति; न यस्मादशुभकर्मणा कृते उन्मादे पुनर्देवादिकृत्यत्वमस्ति, न हि कृतं पुनः क्रियते, देवादयश्च कर्मपराधीना एवेति भावः। किंवा, 'नह्यस्य कृतकृत्यता' इति पाठः। तत्र कृतेनैव प्राक्तनकर्मणा उन्मादितो न कृत्यः करणीयः पुरुषो भवति; अन्यथा, सर्वेषामेवाविशेषेण देवाद्युन्मादः स्यात्; तस्माद्येनैवोन्मादफलजनकं कर्म कृतं, स एव देवादिभिः कर्मपराधीनैरभिगम्यते; अनेनाभिप्रायेणाह- नह्यस्य कृतकृत्यतेति।- अकृतपापकर्मणो न देवाद्यभिगमनीयताऽस्तीत्यर्थः। यस्माद्देवादयोऽत्र कर्मपराधीनास्तस्माद्देवादयो नोपालम्भ्याः।।- Since gods etc. cannot cause pain to the humans and hence it suggests *Unmāda* also is not produced by them.

Now the question arises if gods etc. are not producing *Unmāda*, why it is called *Devādikṛta*?

The doubt has been clarified by the author by quoting 'नह्यस्य कृतकृत्यता'. That means once the action is already done it cannot be done again.

Thus, when the disease *Unmāda* is developed by the unwholesome activities of an individual, the gods and others cannot do anything for the manifestation of the disease. The gods and the others doubtlessly help in production of *Unmāda*, but their role is secondary.

In a nutshell it can be said that the health and misery depends upon only the wholesome and unwholesome activities carried out by the individual and the role of gods and others are secondary. Thus, one should not blame anybody about the effect.

Pragñāparādha the cause for Unmāda & The measures for its Management

प्रज्ञापराधात् सम्भूते व्याधौ कर्मज आत्मनः।
नाभिशंसेद्बुधो देवान्न पितृन्नापि राक्षसान्॥21॥
आत्मानमेव मन्येत कर्तारं सुखदुःखयोः।
तस्माच्छ्रेयस्करं मार्गं प्रतिपद्येत नो त्रसेत्॥22॥
देवादीनामपचितिर्हितानां चोपसेवनम्।
ते च तेभ्यो विरोधश्च सर्वमायत्तमात्मनि॥23॥

☐ When a disease is arising out of the misdeeds of a person's intellectual error (*Pragñāparādha*), a wise man should not blame the gods, or elders, or demons as the cause of the disease.

☐ One should regard himself as the cause of his pleasure and pain. Therefore, everyone should follow righteous path which leads to what is good, without any fear.

प्रज्ञापराध

☐ Contributing to the satisfaction of the gods and others, practice of doing well to all, and to avoid everything that causes discrepancy with them - It all depends on one's own ability.

To Sum up

तत्र श्लोकः-
संख्या निमित्तं प्राग्रूपं लक्षणं साध्यता न च।
उन्मादानां निदानेऽस्मिन् क्रियासूत्रं च भाषितम्॥24॥

Here in the chapter entitled *Unmāda Nidāna*, - The varieties of the disease - Its causes (*Nidāna*) - The two kinds of symptoms viz. *Pūrvarūpa* and *Rūpa* - *Sādhyāsādhyata* - And also the aphorisms relating to treatment are also presented by the author in a lucid manner.

Cakrapāṇi:

न च देवादिभ्यो भेतव्यमित्याह- प्रज्ञापराधादित्यादि।- One should not be afraid of the causative agents of *Unmāda* such as gods and others, because everything is in the hands of the individual only whether to suffer with a disease or not to suffer depends on the results of actions done by him. Thus, *Pragñāparādha* is the ultimate cause.

नाभिशंसेदिति नोपालभेत।- '*Na abhisaṃset*' – Thus, the human beings should not blame the gods and other agents.

आत्मानमित्यादौ आत्मैव शुभाशुभकर्मकरणात् सुखदुःखयोर्यथासंख्यं कारणं भवतीति वाक्यार्थः।- A person is held responsible for happiness and misery respectively due to the auspicious and inauspicious activities done by him.

नो त्रसेदिति देवादिभ्यः, एवमेवामी शुभकर्माणमपि गृह्णन्तीति कृत्वा नो त्रसेत्।- One should not be fear about God. If the individual is doing auspicious activities and why should be afraid of god?

अपचितिः पूजा।- '*Apacitiḥ*' means reverence.

ते चेत्यादौ ते चेति देवापचितिहितोपसेवने। तेभ्यो विरोधश्चेति तेभ्यो देवादिभ्यो विरोधो यतो भवत्यशुभकर्मभ्यः, तत् सर्वमात्मन्यायत्तम् एतेन, आत्माधीनमेवेदमुन्मादकारणस्य परिवर्जनं परिसेवनं च दर्शयति।।- '*Teca*' means worshiping gods and inclination towards wholesome activities.

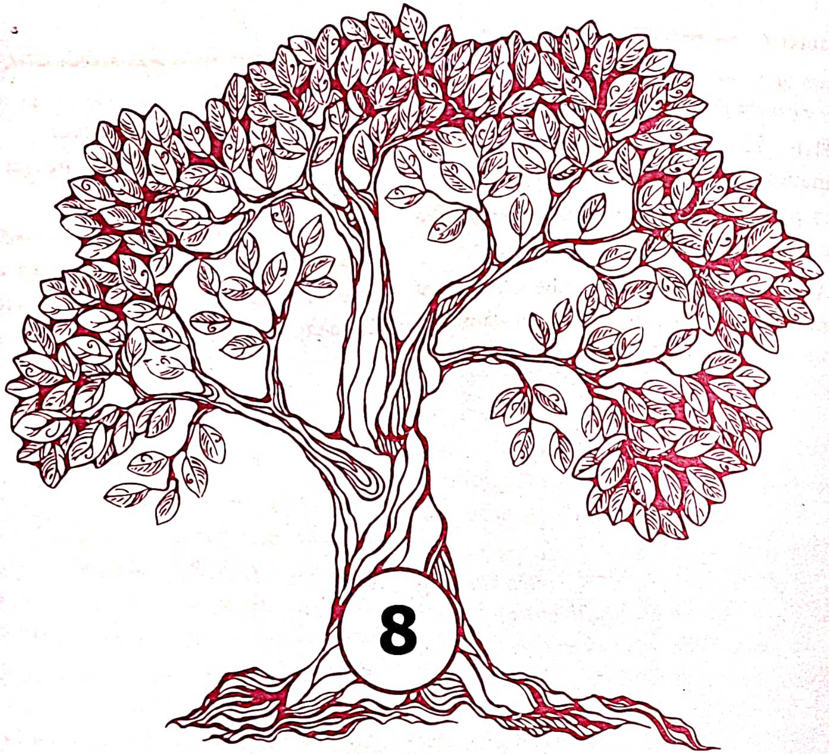
'*Tebhyo virodhasca*' means disregard the gods and doing unwholesome activities.

All these depend upon the attitude of an individual. Thus, avoidance of causative factors of *Unmāda* and following the wholesome activities for its management also depends upon the human beings only.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने उन्मादनिदानं नाम सप्तमोऽध्यायः॥

Thus, ends the seventh chapter of the *Nidānasthāna* titled *Unmāda Nidāna* which was composed by *Agniveśa* and redacted by *Caraka*.

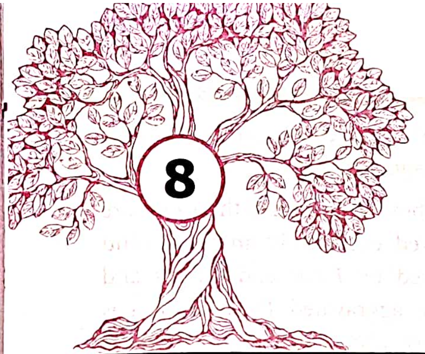
***



Apasmāra Nidāna

[Diagnosis of Epilepsy]

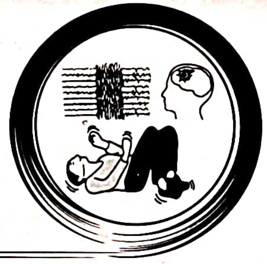
अपस्मारनिदानम्



Apasmāra Nidāna

[Diagnosis of Epilepsy]

अपस्मारनिदानम्



अथातोऽपस्मारनिदानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Unmāda Nidāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Apasmāra Nidāna Adhyāya* as taught by Lord *Ātreya*.

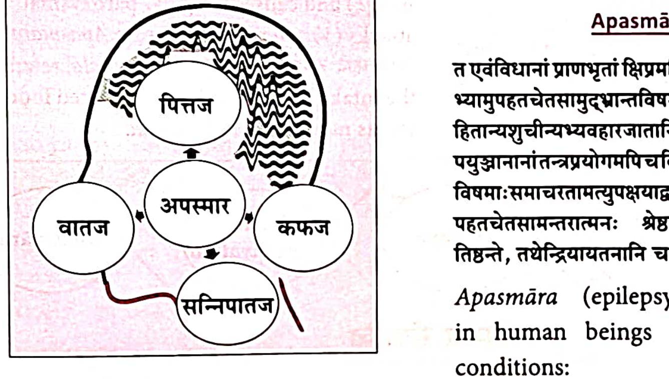
Cakrapāṇi:

उन्मादानन्तरं प्रागुत्पत्तावपस्मारोत्पादादपस्मारनिदानमुच्यते।।- Since *Apasmāra* was originated after *Unmāda* in the time of yore, the author is going to delineate *Apasmāra Nidāna*, after describing *Unmāda*.

Types of Apasmāra

इह खलु चत्वारोऽपस्मारा भवन्ति वातपित्तकफसन्निपात निमित्ताः॥3॥

4 Types of Apasmāra



Apasmāra is of four types

1. *Vātaja Apasmāra*
2. *Pittaja Apasmāra*
3. *Kaphaja Apasmāra*
4. *Sannipātaja Apasmāra*

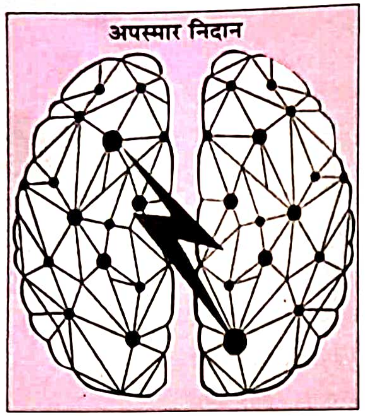
Cakrapāṇi:

चत्वार इति वचनमागन्तुसम्बन्धेऽप्यपस्माराणां चतुष्कप्रतिपादनार्थम्; अपस्मारो हि नोन्मादवत् स्वतन्त्रेणागन्तुना क्रियते।।- Even though the association of exogenous factors may happens in the latter state, the number of *Apasmāra* is of four only. Thus, the author has used the term '*Catvāra*' specifically to emphasize the total number of *Apasmāra* as four. It is also told that *Āgantuja Apasmāra* cannot develop independently similar to *Unmāda*.

Apasmāra Nidāna

त एवंविधानां प्राणभृतां क्षिप्रमभिनिर्वर्तन्ते; तद्यथा- रजस्तमोभ्यामुपहतचेतसामुद्भ्रान्तविषमबहुदोषाणां समलविकृतोपहितान्यशुचीन्यभ्यवहारजातानि वैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानांतन्त्रप्रयोगमपि चविषममाचरतामन्याश्चशरीरचेष्टा विषमाःसमाचरतामत्युपक्षयाद्वादोषाःप्रकुपितारजस्तमोभ्यामुपहतचेतसामन्तरात्मनः श्रेष्ठतममायतनं हृदयमुपसृत्योपरि तिष्ठन्ते, तथेन्द्रियायतनानि च।

Apasmāra (epilepsy) develops quickly in human beings under the following conditions:



- ☐ When the mind is covered by *Rajas* and *Tamas* (रजस्तमोभ्यामुपहतचेतसाम्)
- ☐ When the *Doṣās* gets deranged and excessively aggravated (उद्भ्रान्तविषमबहुदोषाणां)
- ☐ The person who takes the food which is impure, contaminated by unwholesome substances and served by dirty hands or prepared improperly (समलविकृतोपहितान्यशुचीन्यभ्यवहारजातानि)
- ☐ Those who neglects the dietetic rules prescribed in the classics (वैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानां)
- ☐ Those who are practicing to incorrect bodily activities (तन्त्रप्रयोगमपि च विषममाचरतामन्याश्च शरीरचेष्टा विषमाः समाचरताम्)
- ☐ When the person becomes extreme weak (अत्युपक्षयाद्वा)
- ☐ In the above conditions, the *Doṣās* are aggravated excessively and the mind is covered by *Rajas* and *Tamas* and thus the aggravated *Doṣās* infiltrates into heart, which is the main abode of *Manas* and also for *Indriyās*.

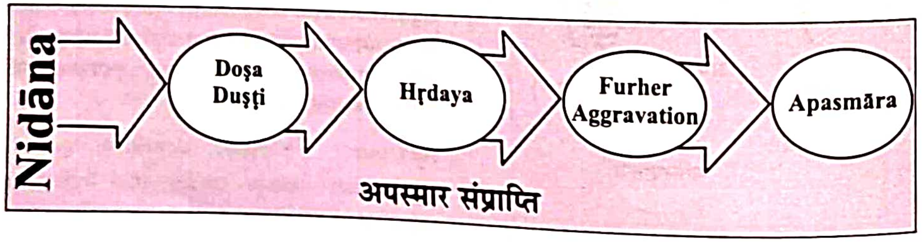
Apasmāra Saṃprāpti

तत्र चावस्थिताः सन्तो यदा हृदयमिन्द्रियायतनानि चेरिताः कामक्रोधभयलोभमोहहर्षशोकचिन्तोद्वेगादिभिः सहसाऽभिपूरयन्ति, तदा जन्तुरपस्मरति॥4॥

While the *Doṣās* are located in the heart in the dormitory state, they are further aggravated due to desire, anger, fear, greed, confusion, delight, grief and anxiety and then spread to the heart and sensory organs, and thereby results in *Apasmāra*.

Cakrapāṇi:

उद्भ्रान्तविषमबहुदोषाणामिति अत्रोद्भ्रान्तत्वेनोन्मार्गित्वं, विषमत्वेन कदाचिदपस्मारवेगकर्तृत्वं दर्श्यते।- '*Udbhrānta-viṣama-bahudoṣāṇāṃ*' – The *Doṣās* gets aggravated extensively due to the causative factors and circulates in a wrong path (*Unmārga*) and causes irregular paroxysmal attacks (*Viṣama*) in the disease *Apasmāra*. समलेत्यादि उन्मादव्याख्यानतुल्यम्।- '*Samala*' refers to the intake of dirty and contaminated foods etc. as mentioned in *Unmāda*.



अत्युपक्षयाद्वेति अत्युपक्षीणदेहत्वादित्यर्थः; उन्मादनिदानेऽपि समलविकृतेत्यादिग्रन्थे 'अत्युपक्षीणदेहानां' (नि.अ.7) इत्युक्तम्- '*Atyupakṣaya*' means extreme depletion of body. It is also mentioned the factors such as *Samalavikṛti, Atypakṣiṇadehānām* etc. in the chapter *Unmāda Nidāna.* (Ca. Ni. 7 / 4)

श्रेष्ठतमायतनमिति अनेनान्योऽपि शरीरदेशोऽन्तरात्मनः स्थानं, हृदयं तु श्रेष्ठतमं, तत्रैव चेतनाविशेषनिबन्धनादिति दर्शयति।- In spite of other sites also there, the term '*Śreṣṭatamāyatanam*' suggests that the best abode of the soul in the body is the heart. Thus, the *Cetanā* is associated with the heart.

उपसृत्येति व्याप्य।- '*Upasṛtya*' means permeability.

उपरि तिष्ठन्ते इति हृदयस्योपरि इन्द्रियायतनानि चोपसृत्य तिष्ठन्ते इति योजना। 'पर्यवतिष्ठन्ते' इति पाठो व्यक्त एव। तत्रावस्थिता इति हृदये इन्द्रियायतनेषु च लीनत्वेनावस्थिताः।- '*Uparitiṣṭante*' means the aggravated *Doṣās* are located in the heart and sense organs in their latent state.

ते च लीनाः सन्तः कामादिभिरीरिताः पुनर्हृदयमिन्द्रियायतनानि च विशेषेण पूरयन्ति यदा, तदा अपस्मरति अपस्मारवेगयुक्तो भवतीति वाक्यार्थः।।- Such latent *Doṣās* are further aggravated by the influence of passion, anger etc. spreads in the entire body especially the heart and senses and thereby manifests *Apasmāra*.

Apasmāra Pratyātma Lakṣaṇa

अपस्मारं पुनः स्मृतिबुद्धिसत्त्वसम्प्लवाद्बीभत्सचेष्टमावस्थिकं तमः प्रवेशमाचक्षते॥5॥

Apasmāra is defined as temporary loss of consciousness accompanied by certain nasty actions due to the derangement of mind, intellect and memory.

Cakrapāṇi:

अपस्मारप्रत्यात्मलक्षणमाह- अपस्मारं पुनरित्यादि।- Beginning the verse with the terms '*Apasmāram punaḥ*', the author has presented the cardinal features of *Apasmāra* (epilepsy).

सम्प्लवादिति विकृतिगमनात्।- '*Samplavāt*' means to become abnormal

बीभत्सा फेनवमनाङ्गभङ्गादिरूपा चेष्टा यस्मिन् तद्बीभत्सचेष्टम्।- '*Bibhatsaceṣṭā*' means the actions such as froth coming from the mouth, convulsions etc.

आवस्थिकं तमःप्रवेशमिति कादाचित्कं तमःप्रवेशं; तमःप्रवेशोऽज्ञानसाधर्म्यात्, अपस्मारवेगवान् हि तमःप्रवेशे इव न किंचिद्बुध्यते।।- '*Āvasthikaṃ tamaḥ praveśam*' means the patient of *Apasmāra* enters into unconscious state occasionally. During the attack the patient enters into darkness and doesn't know anything.

Pūrvarūpa of Apasmāra

तस्येमानि पूर्वरूपाणि भवन्ति; तद्यथा- भ्रूव्युदासःसततमक्ष्णोर्वैकृतमशब्दश्रवणं लालासिङ्घाणप्रस्रवणमनन्नाभिलषणमरोचकाविपाकौ हृदयग्रहः कुक्षेराटोपो दौर्बल्यमस्थिभेदोऽङ्गमर्दो मोहस्तमसो दर्शनं मूर्च्छा भ्रमश्चाभीक्ष्णं स्वप्ने च मदनर्तनव्यधनव्यथनवेपनपतनादीनीति॥6॥

The following are the premonitory symptoms of *Apasmāra* (epilepsy).

अपस्मार पूर्वरूप

- ☐ Contraction of eyebrows (भ्रूव्युदासः)
- ☐ Frequent abnormal movements of eyes (सततमक्ष्णोर्वैकृतम्)
- ☐ Hearing of non-existing sounds (अशब्दश्रवणं)
- ☐ Discharge of saliva and nasal mucus (लालासिङ्घाणप्रस्रवणम्)

- ☐ Lack of desire towards food (अनन्नाभिलषणम्)
- ☐ Anorexia (अरोचक)
- ☐ Indigestion (अविपाक)
- ☐ Spasm of the heart (हृदयग्रहः)
- ☐ Gurgling noise in the abdomen (कुक्षेराटोप)
- ☐ Weakness of the body (दौर्बल्य)
- ☐ Tearing pain in the bones (अस्थिभेद)
- ☐ Body pains (अङ्गमर्द)
- ☐ Mental confusion (मोह)
- ☐ Darkness before eyes (स्तमसो दर्शनं)
- ☐ Fainting (मूर्च्छा)
- ☐ Giddiness (भ्रम)
- ☐ Frequently getting dreams of narcosis (मद), dancing (नर्तन), piercing (व्यधन), aching (व्यथन), trembling (वेपन), falling (पतन) etc.

ततोऽनन्तरमपस्माराभिनिर्वृत्तिरेव॥7॥

Immediately after the appearance of prodromal symptoms, epilepsy (*Apasmāra*) develops.

Cakrapāṇi:

अशब्दश्रवणमिति अविद्यमानशब्दश्रवणशब्दम्।- '*Aśabdaśravaṇam*' means hearing the non-existing sounds.

आटोपः गुडगुडाशब्दविशेषो वातजन्यः श्रूयत इत्यर्थः।।- '*Āṭopa*' means gurgling sounds in the abdomen that are produced by *Vāta*.

Vātaja Apasmāra Lakṣaṇa

तत्रेदमपस्मारविशेषविज्ञानं भवति;

तद्यथा-अभीक्ष्णमपस्मरन्तं, क्षणेन संज्ञां प्रतिलभमानम्, उत्पिण्डिताक्षम्, असाम्ना विलपन्तम्, उद्वमन्तं फेनम्, अतीवाध्मातग्रीवम्, आविद्धशिरस्कं, विषमविनताङ्गुलिम्, अनवस्थितपाणिपादम्, अरुणपरुषश्यावनखनयनवदनत्वचम्, अनवस्थितचपलपरुषरूक्षरूपदर्शिनं, वातलानुपशयं, विपरीतोपशयं च वातेनापस्मरन्तं विद्यात् (1)॥8॥

Here after the specific features of *Apasmāra* will be explained.

The following are the features of *Vātaja Apasmāra*:

वातज अपस्मार

- ☐ Repeated attacks of fainting followed by gaining consciousness immediately (अभीक्ष्णमपस्मरन्तं, क्षणेन संज्ञां प्रतिलभमानम्)
- ☐ Swelling of the eyes (उत्पिण्डिताक्षम्)
- ☐ Talking incoherently (असाम्ना विलपन्तम्)
- ☐ Copious discharge of froth from the mouth (उद्वमन्तं फेनम्)
- ☐ Excessive swelling in the neck (अतीवाध्मातग्रीवम्)
- ☐ Head becomes twisted (आविद्धशिरस्कं)
- ☐ Irregular clenching of fingers (विषमविनताङ्गुलिम्)
- ☐ Instability of both upper and lower limbs (अनवस्थितपाणिपादम्)
- ☐ Reddish, rough and blackish nails, eyes, face and skin (अरुणपरुषश्यावनखनयनवदनत्वचम्)
- ☐ Sight of unstable, fickle, rough and dry objects (अनवस्थितचपलपरुषरूक्षरूपदर्शिनं)
- ☐ The disease is aggravated by indulging in substances and activities which increase *Vāta*. Similarly the disease subsides by the usage of exactly opposite of the above (वातलानुपशयं, विपरीतोपशयं च).

Pittaja Apasmāra Lakṣaṇa

अभीक्ष्णमपस्मरन्तं क्षणेन संज्ञां प्रतिलभमानम्, अवकूजन्तम्, आस्फालयन्तं भूमिं, हरितहारिद्रताम्रनखनयनवदनत्वचं, रुधिरोक्षितोग्रभैरवादीप्तरुषितरूपदर्शिनं, पित्तलानुपशयं, विपरीतोपशयं च पित्तेनापस्मरन्तं विद्यात् (2)॥8॥

The following are the features of *Pittaja Apasmāra*:

पित्तज अपस्मार

- ☐ Repeated attacks of fainting followed by gaining consciousness immediately (अभीक्ष्णमपस्मरन्तं क्षणेन संज्ञां प्रतिलभमानम्)
- ☐ Uttering vague noises (अवकूजन्तम्)
- ☐ Throwing on the ground (आस्फालयन्तं भूमिं)
- ☐ Greenish, yellowish and coppery nails, eyes, face and skin (हरितहारिद्रताम्रनखनयनवदनत्वचं)
- ☐ Sight of blood-stained, horrific, frightening, blazing and angry objects (रुधिरोक्षितोग्रभैरवादीप्तरुषितरूपदर्शिनं)
- ☐ The disease is aggravated by indulging in substances and activities which increase *Pitta*. Similarly the disease subsides by the usage of exactly opposite of the above (पित्तलानुपशयं, विपरीतोपशयं च)

Kaphaja Apasmāra Lakṣaṇa

चिरादपस्मरन्तं, चिराच्च संज्ञां प्रतिलभमानं, पतन्तम्, अनतिविकृतचेष्टं, लालामुद्वमन्तं, शुक्लनखनयनवदनत्वचं, शुक्लगुरुस्निग्धरूपदर्शिनं, श्लेष्मलानुपशयं, विपरीतोपशयं च श्लेष्मणाऽपस्मरन्तं विद्यात् (3)॥8॥

The following are the features of *Kaphaja Apasmāra*:

- ☐ Delay in regaining consciousness along with invasion of disease (चिरादपस्मरन्तं, चिराच्च संज्ञां प्रतिलभमानं)
- ☐ Fall to the ground (पतन्तम्)
- ☐ Exhibiting low degree of abnormal movements and activities (अनतिविकृतचेष्टं)
- ☐ Dribbling of saliva from the mouth (लालामुद्वमन्तं)
- ☐ Whitish colored eyes, face and skin (शुक्लनखनयनवदनत्वचं)
- ☐ Sight of whitish, heavy and unctuous objects (शुक्लगुरुस्निग्धरूपदर्शिनं)
- ☐ The disease is aggravated by indulging in substances and activities which increase *Kapha*. Similarly the disease subsides by the usage of exactly opposite of the above (श्लेष्मलानुपशयं, विपरीतोपशयं च)

कफज अपस्मार

Sannipātaja Apasmāra Lakṣaṇa

समवेतसर्वलिङ्गमपस्मारं सान्निपातिकं विद्यात्, तमसाध्यमाचक्षते (4)॥8॥

If epilepsy (*Apasmāra*) arises from all the three *Doṣās* in which the symptoms of the three aforesaid varieties appear jointly and it is incurable.

इति चत्वारोऽपस्मारा व्याख्याताः॥8॥

Thus, all the four types of *Apasmāra* have been described.

Cakrapāṇi:

तत्रेदमित्यादि। विशेषविज्ञानं वाताद्यपस्मारलिङ्गमित्यर्थः।- Beginning the verse with the terms '*Tatra idam*', the author has presented the specific features of *Vāta* and other types of *Apasmāra*.

क्षणेन संज्ञां प्रतिलभमानमिति वातापस्मारे शीघ्रं प्रबोधो भवतीति

दर्शयति।- '*Kṣaṇena sañgñāṃ pratilabhamānam*' means regaining the consciousness quickly.

आध्मातग्रीवमिति पूरितस्तब्धग्रीवम्।- '*Ādhmātagrīvam*' means rigidity of neck due to filled with *Vāta*.

आविद्धशिरस्कमिति वक्रशिरस्कम्।- '*Aviddhaśiraskam*' means crooked or twisted head.

अनवस्थितचपलरूपदर्शनं पतनकाले ज्ञेयं, पतितस्तु न बुध्यत एव। एवमन्यत्रापि रूपदर्शनं बोद्धव्यम्।- '*Anavasthita-capala-rūpa-darśanaṃ*' means during the attack of *Apasmāra*, initially the patient visualize various unstable and fickle objects and then leads unconscious. Thus, '*Rūpadarśanaṃ*' should be understood as explained above at other contexts also.

सुश्रुतेऽपि पतनकाल एव रूपदर्शनमुक्तं; यथा- "यो ब्रूयाद्विकृतं सत्त्वं कृष्णं मामनुधावति। ततो मे चित्तनाशः स्यात् सोऽपस्मारोऽनिलात्मकः" (सु.उ.अ.61) इत्यादि।- *Ācārya Suśruta* also mentioned about '*Rūpadarśanaṃ*' during the epileptic attack as under. "If the patient says that before falling down he might have visualize deformed black colored sentient, it should be understood as *Vātaja Apasmāra*".

पित्तापस्मारे यद्यपि विशेषलक्षणे क्षणेन संज्ञां प्रतिलभमानमित्युक्तं, तथाऽपि वातिकापेक्षया कालप्रकर्षोऽत्र ज्ञेयः; पित्तादपि हि वायुः शीघ्रकारी भवति।- In *Pittaja Apasmāra* also it is mentioned that the patient regains consciousness quickly. When compared to *Vātaja Apasmāra* the time taken to regain consciousness is somewhat longer in *Pittaja Apasmāra*, because *Vāta* is quicker than *Pitta*.

उग्रं हिंसकमिव,- '*Ugram*' means violent

भैरवं तु अहिंसकमपि भयजनकं श्मशानादि,- '*Bhairavaṃ*' may not violent but appears frightening sights like burial ground etc.

आदीप्तं ज्वलितम्।- '*Ādīptaṃ*' means fiery or burning

चिरादपस्मरन्तमिति भूयसा कालेनापस्मारवेगवन्तम्।- '*Cirādapasmarantam*' means the attack of epilepsy remains for a long time

Āgantuja Kāraṇa

तेषामागन्तुरनुबन्धो भवत्येव कदाचित्, तमुत्तरकालमुपदेक्ष्यामः।
तस्य विशेषविज्ञानं यथोक्तलिङ्गैर्लिङ्गाधिक्यमदोष लिङ्गानुरूपं च किंचित्॥9॥

Sometimes *Apasmāra* is also associated with exogenous factors (*Āgantuja Kāraṇa*) and it will be described in the section *Cikitsāsthāna*. Its features are different and in addition to the characteristics of *Apasmāra* manifested by the vitiation of *Doṣās*.

Cakrapāṇi:

भवत्येवेत्यत्र एवकारोऽत्यन्तायोगव्यवच्छेदे; यथा- नीलं सरोजं भवत्येव, न च न भवति।- '*Bhavatyeva*' is meant to be; here the word has been used to limit the scope of its meaning. For example '*Nīlam sarojam bhavtyeva*' means blue lotuses are definitely present but the other colored lotus flowers also exist.

कदाचिदिति पदं त्वत्यन्तायोगव्यवच्छेदार्थतामेव द्योतयति। एतेन, सर्वापस्मारे भूतसम्बन्धो भवति, न च स्वतन्त्रोऽपस्मारो भौतिको भवतीति दर्शयति।- The term '*Kadācit*' refutes the presence of every time. In general *Apasmāra* develops due to the derangement of *Doṣās*, but sometimes it is also associated with exogenous factors.

उत्तरकालमिति चिकित्सिते,- Here the term '*Uttarakāla*' refers to in the section *Cikitsāsthāna*.

यद्यपि चापस्मारचिकित्सितेऽपि प्रपञ्चो न वक्तव्यः, तथाऽपि तत्रोन्मादविध्यतिदेशादुन्मादोक्तविस्तार एवेति कृत्वा इहोक्तं- 'तमुत्तरकालमुपदेक्ष्यामः' इति; उक्तं हि- "यस्यानुबन्धं त्वागन्तुं दोषलिङ्गाधिकाकृतिम् पश्येत्तस्य भिषक्कुर्यादागन्तून्मादभेषजम्" (चि.अ.10) इति।- Even though the detailed description of *Apasmāra* is not available in the section *Cikitsāsthāna* based on the reference quoted vide Ca. Ci. 10 / 53 the treatment modalities prescribed for *Unmāda* are also applicable for *Apasmāra*.

यथोक्तलिङ्गैरिति पञ्चमीस्थाने तृतीया,- Here in place of *Pancamī Vibhakti*, *Tṛtīyā Vibhakti* has used.

तेन यथोक्तापस्मारलिङ्गेभ्यो लिङ्गाधिक्यं लिङ्गातिरिक्तत्वं; तच्चादोषलिङ्गानुरूपं दोषलिङ्गासदृशमित्यर्थः।- This implies that there is an excess of symptoms when there are more symptoms than the symptoms of said *Apasmāra*, it is not according to the symptom of the *Doṣās* i.e. it is not the same as the symptom of the *Doṣās*.

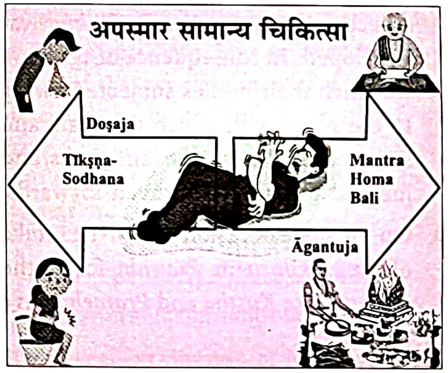
किंचिदिति न सर्वं, किन्तु स्तोकं दोषलिङ्गविलक्षणं लिङ्गमागन्त्वनुबन्धे भवति।- The term '*Kiñcit*' means some but not all. In the disease *Āgantuja Unmāda*, all the symptoms of *Doṣās* doesn't exist, only few of them appear.

एतेन च स्वातन्त्र्येणागन्त्वपस्मारसम्भवो न भवतीति दर्शयति; यदि हि स्वतन्त्र एवागन्तुः स्यात्तदा न स्तोकमागन्तुलिङ्गं स्यात्, किन्तु सर्वमेव।।- As mentioned earlier, *Apasmāra* is not caused by exogenous factors independently and as such these symptoms appear little but not all. If it appeared independently it should have been fully exhibited specific clinical features.

Sāmānya Cikitsāsūtra

हितान्यपस्मारिभ्यस्तीक्ष्णानि संशोधनान्युपशमनानि च यथास्वं, मन्त्रादीनि चागन्तुसंयोगे॥10॥

- ☐ In general *Apasmāra* should be treated with the administration of suitable purificatory measures like *Vamana*, *Virecana* and also pacification by means of strong medications.
- ☐ Incantation of *Vedic* hymns is also beneficial when the *Apasmāra* is associated with exogenous factors.



Cakrapāṇi:

हितानीत्यादिना चिकित्सासूत्रमाह।- Beginning the verse with the term '*Hitāni*' the author has presented the general principles of treatment of *Apasmāra*.

उपशमनानि च हितानीति योजना।।- '*Upaśamanāni*' refers to beneficial. Here the usage of strong medications in the form of both elimination as well as pacification is beneficial for the management of *Apasmāra*.

Mythological Origin of Diseases

तस्मिन् हि दक्षाध्वरध्वंसे देहिनां नानादिक्षु विद्रवतामभिद्रवणतरणधावनप्लवनलङ्घनाद्यैर्देहविक्षोभणैः पुरागुल्मोत्पत्तिरभूत्, हविष्प्राशात् प्रमेहकुष्ठानां, भयत्रासशोकैरुन्मादानां, विविधभूताशुचिसंस्पर्शादपस्माराणां,ज्वरस्तुखलुमहेश्वरललाटप्रभवः, तत्सन्तापाद्रक्तपित्तम्, अतिव्यवायात् पुनर्नक्षत्र राजस्य राजयक्ष्मेति॥11॥

The author has described the mythological origin of the eight diseases in the present verse.

- ☐ During the time of yore, after the destruction of *Dakṣa Yagña*, the embodied beings fled in various directions and the disease *Gulma* was developed. In consequence of agitation to which their bodies subjected owing to the speed with which they ran, and swam across rivers, lakes and tanks, and jumped upwards and dived forwards.
- ☐ On the same occasion due to the intake of *Yajña Ghṛta* in *Prasāda* form, the diseases like *Kuṣṭha* and *Prameha* have developed.
- ☐ Similarly the disease *Unmāda* has developed due to fear, anxiety and grief.
- ☐ Due to the contact with various types of toxic organisms and impure objects, the disease *Apasmāra* has originated.
- ☐ The origin of *Jvara* has already been described that it was developed from the forehead of Lord *Mahesvara*.
- ☐ The disease *Raktapitta* was developed from the excessive heat of fever.
- ☐ The disease *Rājayakṣma* was developed due to excessive indulgence in sexual intercourse by the Moon, the king of stars.

Thus, it is said

भवन्ति चात्र-

अपस्मारो हि वातेन पित्तेन च कफेन च।
चतुर्थः सन्निपातेन प्रत्याख्येयस्तथाविधः॥12॥
साध्यांस्तु भिषजः प्राज्ञाः साधयन्ति समाहिताः।
तीक्ष्णैः संशोधनैश्चैव यथास्वं शमनैरपि॥13॥
यदा दोषनिमित्तस्य भवत्यागन्तुरन्वयः।
तदा साधारणं कर्म प्रवदन्ति भिषग्विदः॥14॥

- ☐ In fact *Apasmāra* develops by the vitiation of *Vāta*, *Pitta* and *Kapha* and also by the combination of all the three *Doṣās*. Since the fourth one is incurable, it should not be taken up for treatment.
- ☐ Thus, wise physicians should take up the curable varieties of *Apasmāra* and administer suitable purificatory and palliative therapies with strong medications.
- ☐ When exogenous factors are associated, the wise should treat them by administering a general line of treatment useful for both types.

Cakrapāṇi:

संप्रत्युक्तानां गदानामुत्पत्तिमाह- तस्मिन्नित्यादि।- Beginning the verse with the term '*Tasmin*', the author has presented the specific order of origin of the diseases.

यद्यपि च ज्वर एव तत्र प्रथम उत्पन्नस्तथाऽप्यसौ पृथगेव रुद्रक्रोधरूप उत्पन्न इति कृत्वा पश्चादुच्यते, गुल्मादयस्तु यज्ञध्वंसानन्तरकालभूता एकसामग्रीजातत्वेन प्रथममुच्यन्ते; ज्वरस्य तु सर्वप्रथमोत्पत्तिर्ज्वरनिदान एवोक्तेति भावः।- Even though *Jvara* (fever) was manifested at first among all the diseases, it is mentioned separately at the end because it was originated due to the wrath of Lord *Śiva*. Since *Gulma* and the other diseases are manifested after the destruction of *Dakṣa Yagña* and by the intake of ghee as *Prasāda* those have been mentioned earlier.

The mythological origin of *Jvara* has been described in detail in the chapter '*Jvara Nidāna*'.

पुरा इति आद्युत्पत्तौ।- '*Purā*' means the initial origin.

ललाटप्रभव इति ललाटभवक्रोधाग्निप्रभव इत्यर्थः।- '*Lalāṭaprabhava*' means the fire of the fore head developed from the wrath of Lord *Śiva*.

अन्वयः अनुबन्धः।- '*Anvaya*' means relation.

साधारणमिति दोषप्रत्यनीकं वमनादि, देवादिप्रत्यनीकं च बलिमङ्गलादि।।- '*Sādhāraṇa*' means the general principles of treatment. *Vamana* etc. for the management of *Apasmāra* caused by vitiation of *Doṣās*; and sacrificial rituals and auspicious acts for the management of *Apasmāra* associated with external factors.

Bhiṣak Lakṣaṇa

सर्वरोगविशेषज्ञः सर्वौषधविशारदः।
भिषक् सर्वामयान् हन्ति न च मोहं निगच्छति ॥15॥

The physician who knows the specific characteristics of all diseases and is well versed with all medical remedies, treats all disorders and such a doctor never makes mistakes and is never confused.

Cakrapāṇi:

निदानस्थानोक्तसर्वरोगज्ञानफलमाह- सर्वेत्यादि।- Beginning the verse with the term '*Sarvarogaviśeṣagñaḥ*', the author has presented the benefit of the complete knowledge of diseases described in the section '*Nidānasthāna*'.

सर्वरोगविशेषज्ञः
सर्वौषधविशारदः
Bhiṣak
Lakṣaṇa

न च मोहं निगच्छतीति निदानस्थानाद्यनुक्तेऽपि प्रमेये सूक्ष्मेऽपि बहुदृष्टत्वेन न मोहं गच्छति, किन्तु तदप्यूह्यत इत्यर्थः।।- '*Na ca moham nigacchati*' means anyone who is well aware of the complete knowledge of diseases described in the section '*Nidānasthāna*' will have knowledge of unmentioned diseases also and thus he never makes mistakes in his profession.

Specificity of Nidānasthāna

इत्येतदखिलेनोक्तं निदानस्थानमुत्तमम्।16।

This excellent division of *Nidāna* has thus been described elaborately.

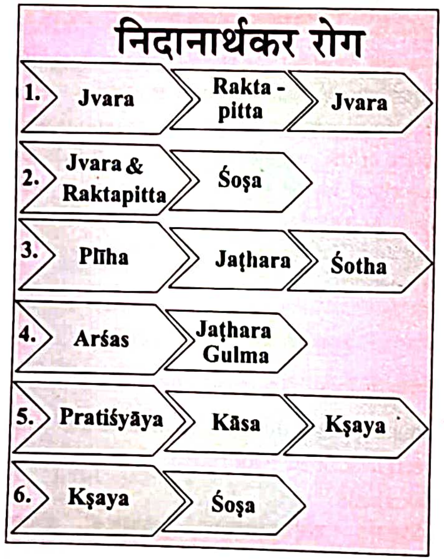
Cakrapāṇi:

अखिलेनेति यावन्निदानस्थानतया व्याध्यष्टकं प्रतिज्ञातं तावदखिलेनोक्तम् तेन चिकित्सास्थानवक्तव्यनिदानाभिधानान्न न्यूनत्वं; यच्च ज्वरादिनिदानमपि पुनर्वक्तव्यं तदस्यैव प्रपञ्च इति भावः।- '*Akhilena*' means the eight diseases are completely described in detail in the section *Nidānasthāna* and the information available here is not less than what is going to be described in the section *Cikitsāsthāna*. In fact the description of the *Jvara* and the other diseases cited in the treatment section is the elaboration of the matter discussed at this point.

Nidānārthakara Roga

1. Disease is the Causative factor for another Disease:

निदानार्थकरो रोगो रोगस्याप्युपलभ्यते॥।6॥
तद्यथा- ज्वरसन्तापाद्रक्तपित्तमुदीर्यते।
रक्तपित्ताज्ज्वरस्ताभ्यां शोषश्चाप्युपजायते॥।7॥
प्लीहाभिवृद्ध्या जङ्गरं जङ्गराच्छोथ एव च।
अर्शोभ्यो जङ्गरं दुःखं गुल्मश्चाप्युपजायते॥।8॥
प्रतिश्यायाद्भवेत् कासः कासात् संजायते क्षयः।
क्षयो रोगस्य हेतुत्वे शोषस्याप्युपलभ्यते॥।9॥



Sometimes it can be seen that a particular disease acts as the cause of another disease.

For example:

- ☐ *Raktapitta* (hemorrhagic disorder) manifests due to excessive heat of *Jvara* (fever) and *Jvara* also develops from *Raktapitta*. And both *Jvara* and *Raktapitta* develop *Śoṣa* (consumption).
- ☐ *Plīharoga* (splenic enlargement) may leads to *Jaṭhara* (ascites) and the ascites develop *Śotha* (edema of other parts of the body).
- ☐ From *Arśas* (piles) may develop painful abdominal disorder (*Jaṭhara*) as well as *Gulma* (abdominal tumor).
- ☐ *Pratiśyāya* (coryza) may leads to *Kāsa* (cough) and the *Kāsa* causes *Kṣaya* (wasting of body tissues)
- ☐ From *Kṣaya* (wasting of body tissues), it may lead to *Śoṣa* (consumption).

Cakrapāṇi:

संप्रति निदानप्रकरणाद्रोगाणामपि केषाञ्चिद्व्याधिं प्रति कारणत्वं यत् सम्भवति, तद्वक्तुमाह- निदानार्थेत्यादि।- Now the author is going to describe certain diseases are becoming the causative factors for the manifestation of other diseases by starting the verse with the term '*Nidānārthe*'.

निदानस्यार्थः प्रयोजनं व्याधिजननं, तत् करोतीति निदानार्थकरः; व्याधिजनक इत्यर्थः। निदानरूप इति वक्तव्ये यन्निदानार्थकर इति ब्रूते, तेन व्याधिना व्याध्यन्ते क्रियमाणेऽपि मूलभूतव्याधिजनक एव हेतुर्व्याधिजन्येऽपि व्याधौ मूलव्याधिजननावान्तरव्यापारो निदानमिति दर्शयति।- '*Nidānārthakara*' means the diseases are acting as etiological factors for the other diseases. '*Nidānarūpa*' insinuates the manifestation of primary disease and also itself causes for another disease.

तेन, रोगजन्येऽपि रोगे मूलभूतासात्म्येन्द्रियार्थादि कारणत्रयमेव कारणं भवतीति न चतुर्थकारणान्तरापत्तिरित्यतिप्रसङ्गो वाच्यः; ज्वरकारणान्येव हि उष्णादीन्यतिमात्राणि ज्वरमभिनिर्वर्त्य रक्तपित्तमपि कारणान्तरवर्धितशक्तीनि जनयन्तीत्याद्यनुसरणीयम् गुल्मश्चाप्युपजायते इति अर्शोभ्य एव। कासात् संजायते क्षय इति कासाद्धातुक्षयो जायते, स च धातुक्षयो रोगस्य शोषाभिधानस्य हेतुरुपलभ्यत इति योजना।।- In fact all the diseases are manifested by means of three factors only such as *Asātmendriyārtha Saṃyoga*, *Pragñāparādha* and *Pariṇāma*, and no other fourth factor is involved.

Thus, it should be understood that *Jvara* manifests by the excessive use of hot substances and such person suffer from *Raktapitta* due to usage of some other substances which provoke it.

The same logic is applicable for the manifestation *Gulma* from *Arśas*.

The statement "*Kāsa* leads to *Kṣaya*" should be understood as follows. Due to the concerned causative factors *Kāsa* develops initially and which leads to *Dhātukṣaya*. The state of *Dhātukṣaya* becomes the causative factor for the manifestation of *Śoṣa vyādhi*.

2. Both the Cause and the Disease

ते पूर्वं केवला रोगाः पश्चाद्धेत्वर्थकारिणः।
उभयार्थकरा दृष्टास्तथैवैकार्थकारिणः॥20॥

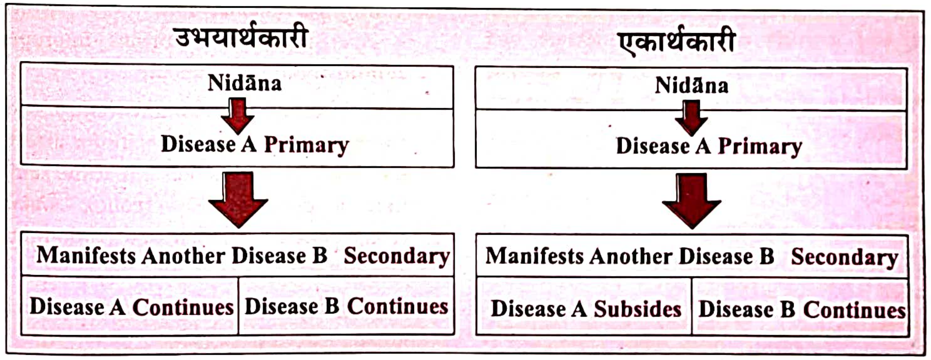
- ☐ In fact those maladies are primarily independent diseases. In course of time they may act as causative factors for the manifestation of other diseases.
- ☐ Sometimes they act as the disease itself as well as causative factor for another disease also. And sometimes it acts as only one type either a disease or an etiological factor only.

Cakrapāṇi:

ननु यत्र रोगस्य कारणं रोगो भवति, तत्र किं कारणभूतरोगोऽप्रधानमेवेत्याशङ्क्याह- ते पूर्वमित्यादि।- Now the question arises. If any one of the diseases becomes the cause for the manifestation of another disease what is the status of the primary disease? Whether it is going to become secondary?

Keeping the above doubts in view the author has clarified them by starting the verse with the terms '*Te pūrvam*'.

ते ज्वरादयो रक्तपित्ताद्युत्पादात् पूर्वं केवलाः सन्तो रोगा एव रुजाकर्तृत्वेन स्वयमेव प्रधाना इति; पश्चाद्धेत्वर्थकारिण इति पश्चाद्रक्तपित्ताद्युत्पादका भवन्तीत्यर्थः। अथैवमपि रक्तपित्तादिकं जनयित्वा ज्वरादयो हेतुवदरोगरूपा भवन्ति न वेत्याह- उभयेत्यादि। उभयार्थकरा इति हेत्वर्थं रक्तपित्तादिजननरूपं, रोगार्थं च पीडालक्षणं कुर्वन्ति; न व्याध्यन्तरजननमात्रं कृत्वा निवर्तन्त इत्यर्थः। प्रकारान्तरमाह- तथैवैकार्थकारिण इति। एकस्यैव हेतोरर्थं कुर्वन्तीति एकार्थकारिणः।।- When fever and other diseases before the manifestation of another disease such as *Raktapitta* etc., those diseases



are designated as *Roga* because of their nature of producing pain. And thus they are called primary diseases. Once *Jvara* manifests *Raktapitta*, *Jvara* becomes the causative factor for *Raktapitta*. Even then *Jvara* never loses its identity of *Roga* because of its pain producing attitude. Thus, *Jvara* is called *Ubhayārthakarā*; because of it is an independent disease and the cause for another disease also. In certain conditions it is called *Ekārthakāri* because after the manifestation of any disease, if the primary one subsides, there it being only the cause for another disease.

3. Cessation of Causative Disease

कश्चिद्धि रोगो रोगस्य हेतुर्भूत्वा प्रशाम्यति।
न प्रशाम्यति चाप्यन्यो हेत्वर्थं कुरुतेऽपि च॥21॥

Certain maladies may subside after the manifestation of another disease and some diseases cannot subside even after the manifestation of another disease.

Cakrapāṇi:

एतदेव पक्षद्वयं प्रातिलोम्येन विवृणोति- कश्चिद्धीत्यादि।- Both aspects are explained here by the author in reverse order by starting the verse with the term '*Kascit*'.

अत्र यो हेत्वर्थं व्याधिजननं कृत्वा प्रशाम्यति, स एकार्थकारी; यस्तु हेत्वर्थं व्याध्यन्तरजननं कृत्वा स्वयमप्यनुवर्तते, स उभयार्थकारी; यदा कासं समारभ्यापि स्वयमनुवर्तते, तदा प्रतिश्यायः स्वयं च रुजाकर्तृत्वेन रोगार्थकरः, कासजनकत्वेन हेत्वर्थकरश्च भवति; यदा तु कासं जनयित्वा स्वयं निवर्तते, तदा कासकाले निवृत्तत्वात् हेत्वर्थमात्रं करोतीत्युदाहार्यम्।।- If the primary disease subsides after the manifestation of another disease it is called '*Ekārthakārī*'. If the symptoms of primary disease continue even after the manifestation of another disease it is called '*Ubhayāthakārī*'.

For example: When *Pratiśyāya* (coryza) manifests *Kāsa* (cough) and still exhibits its own clinical features, it is known as *Hetvarthakārī* due to its ability in manifestation of *Kāsa*.

If the clinical features of *Pratiśyāya* (coryza) subside after the manifestation of *Kāsa* (cough), it is known as *Hetartha* only as *Pratiśyāya* subsides and it acts only to produce *Kāsa*.

Difficulty in the Management

एवं कृच्छ्रतमा नृणां दृश्यन्ते व्याधिसङ्कराः।
प्रयोगापरिशुद्धत्वात्तथा चान्योन्यसम्भवात्॥22॥

Such combination of diseases which are developed due to improper treatment as well as manifested by other diseases is difficult to cure.

Cakrapāṇi:

व्याधिसङ्करा व्याधिमेलकाः।- '*Vyādhisañkara*' means the inter-mingling of diseases.

कुतः पुनरेवं भवतीत्याह- प्रयोगेत्यादि।- प्रयोगापरिशुद्धत्वं यथा- आमातीसारे स्तम्भनं कृतं दोषं संस्तभ्य शूलानाहाध्मानादि जनयति। हेत्वन्तरमाह- अन्योन्यसम्भवादिति; परस्परकारणरूपत्वादित्यर्थः। प्रतिश्यायो हि स्वरूपेणैव कासस्य कारणं, स च राजयक्ष्मण इत्यादि।।- How the inter-mingling of diseases happen? This doubt has been clarified by the author by quoting the following reasons as

1. '*Prayogāparisuddhatvam*'. - *Prayoga* + *Aparisuddhatam* - means improper administration of medicine.

   For example: Administration of *Sthambhana dravya* in *Āmātisāra* arrests the flow of watery stools but at the same time it develops *Śūla* (colic), *Ānāha* (constipation), *Ādhmāna* (abdominal distention)

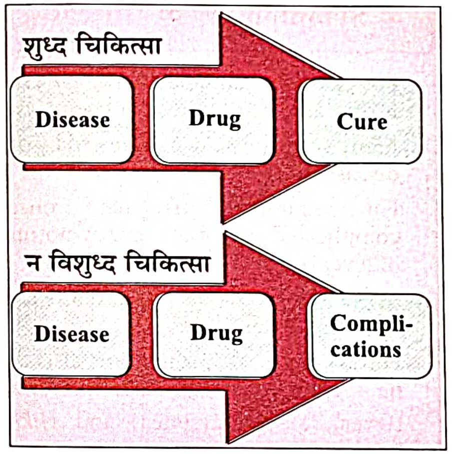
2. '*Anyonyasambhavāt*' – means due to each other.

For example: *Pratiśyāya* (coryza) manifests *Kāsa* (cough) and *Kāsa* (cough) develops *Rājayakṣma* (tuberculosis).

Ideal Treatment

प्रयोगः शमयेद्व्याधिं योऽन्यमन्यमुदीरयेत्।
नासौ विशुद्धः, शुद्धस्तु शमयेद्यो न कोपयेत्॥23॥

☐ When treating a disease, even if the disease subsides if it manifests another disease, it cannot be considered an ideal treatment.



☐ The therapy that which can cure the disease completely without producing any other complications is known as an ideal treatment.

Cakrapāṇi:

प्रयोगापरिशुद्धिं विवृणोति- प्रयोग इत्यादि।- Beginning the verse with the word '*Prayoga*', the author has explained inaccurate treatment.

न कोपयेदिति व्याध्यन्तरं न कुर्यादित्यर्थः।- '*Na kopayet iti*' means which doesn't produce any other disease.

अन्योन्यसम्भवश्च ज्वरसन्तापाद्रक्तपित्तमुदीर्यत इत्यादिनैवोक्त इति न पुनर्विव्रियते।।- '*Anyonyasambhava*' means manifestation of one disease from the other such as *Raktapitta* by means of warmness of fever etc. Since these are all explained earlier, they are not discussed again.

Relationship between the Causative factors and the Disease

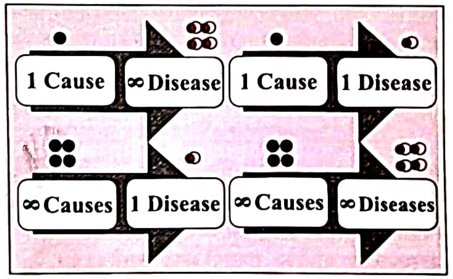
एको हेतुरनेकस्य तथैकस्यैक एव हि।
व्याधेरेकस्य चानेको बहूनां बहवोऽपि च॥24॥
ज्वरभ्रमप्रलापाद्या दृश्यन्ते रूक्षहेतुजाः।
रूक्षेणैकेन चाप्येको ज्वर एवोपजायते॥25॥
हेतुभिर्बहुभिश्चैको ज्वरो रूक्षादिभिर्भवेत्।
रूक्षादिभिर्ज्वराद्याश्च व्याधयः सम्भवन्ति हि॥26॥

☐ A single causative factor can also produce many a number of diseases.

For example: Only *Rūkṣa Guṇa* (dryness) is the cause for the manifestation of many diseases like *Jvara* (fever), *Bhrama* (giddiness) and *Pralāpa* (delirium)

☐ A single causative factor may produce one disease.

For example: *Rūkṣa Guṇa* (dryness) is the cause for the manifestation of fever (*Jvara*)



☐ More a number of causative factors may produce a single disease.

For example: Only fever is produced by many factors like *Rūkṣa Guṇa* (dryness) and other *Guṇās*.

- More number of causative factors also can produce a large number of diseases.

  For example: Fever and many other diseases also produced by many factors like *Rūkṣa Guṇa* (dryness) and other *Guṇās*.

Cakrapāṇi:

हेतुप्रकरणाद्धेतुधर्मान्तरम्पाह- एको हेतुरित्यादि।- Due to the subject of *Hetu*, the other nature of *Hetu* has been presented by the author by starting with the word '*Eko Hetu*'.

एतत्पक्षचतुष्टयोदाहरणान्याह- ज्वरेत्यादि।- Beginning the verse with the term '*Jvara*', the author has presented examples related to four aspects of the causative factors.

यद्यपि रूक्षं बहूनां कारणं, तथाऽपि देशकालादिवशात् कदाचिदेकस्यैव ज्वरस्य कारणं भवतीति ज्ञेयम्।- Even though *Rūkṣa Guṇa* can be manifested many diseases, it is only responsible for the production of *Jvara* under certain circumstances like *Deśa*, *Kāla* etc.

रूक्षादिभिरिति रूक्षोष्णलवणादिभिः।- The term *Rūkṣādi* refers to *Rūkṣa*, *Uṣṇa*, *Lavaṇa* etc.

ज्वराद्या इति ज्वररक्तपित्तगुल्माद्याः।।- '*Jvarādayā iti*' means *Jvara*, *Raktapitta*, *Gulma* etc.

Relationship between the Clinical Features and the Disease

लिङ्गं चैकमनेकस्य तथैवैकस्य लक्ष्यते।
बहून्येकस्य च व्याधेर्बहूनां स्युर्बहूनि च॥27॥
विषमारम्भमूलानां लिङ्गमेकं ज्वरो मतः।
ज्वरस्यैकस्य चाप्येकः सन्तापो लिङ्गमुच्यते॥28॥
विषमारम्भमूलैश्च ज्वर एको निरुच्यते।
लिङ्गैरेतैर्ज्वरश्वासहिक्काद्याः सन्ति चामयाः॥29॥

- Sometimes one symptom may be common to many diseases
- For example: *Jvara* (fever) is the common symptom in a number of diseases, which has an irregular onset.
- One symptom may belong to one disease only.

1	Symptom	∞	Diseases
1	Symptom	1	Disease
∞	Symptoms	1	Disease
∞	Symptoms	∞	Diseases

For example: *Santāpa* (hyper pyrexia) is the cardinal symptom of fever.

- Many symptoms are manifested by one disease only

  For example: Irregular onset, complicated origin etc. are symptoms of fever only.
- Many symptoms are also manifested by many diseases.

  For example: Such symptoms also can be seen in other diseases like *Jvara* (fever), *Śvāsa* (dyspnea) and *Hikkā* (hiccup)

Cakrapāṇi:

लिङ्गस्यापि हेतोरिव चातुर्विध्यमाह- लिङ्गमित्यादि।- Beginning the verse with the word '*Liñgaṃ*', the author has presented the four types of clinical features how they involve in manifesting a disease just as a *Hetu*.

तथैवैकस्य लक्ष्यत इति एकं लिङ्गमिति सम्बन्धः।'*Tathaiva ekasya lakṣyata iti*' means appearance of only one symptom of a disease.

विषमारम्भमूलानामिति विषमारम्भप्रथमानां; विषमारम्भविसर्गित्वमूष्मणो वैषम्यमित्याद्युक्तज्वरलिङ्गानामित्यर्थः।- '*Viṣamārambhamūlānām*' means the irregularity in the onset and cessation of fever. Thus, variation of body temperature at different intervals can be considered as the feature of *Jvara*.

ज्वरं ह्येकं (सन्तापात्मकं) दृष्ट्वा विषमारम्भविसर्गित्वादयोऽस्य भूता भविष्यन्ति वर्तन्त इति वा लिङ्ग्यते। ज्वर एको निरुच्यत इति ज्ञायत इत्यर्थः। लिङ्गैरेतैरित्यादि। एतैर्विषमारम्भविसर्गित्वाद्यैर्ज्वरादयः सन्ति 'युक्ता' इति शेषः।- Seeing symptom of fever as raised body temperature, asymmetrical onset and cessation, it is known the fever had occurred, and it is, such a symptom, yet fever is called the same disease. Thus, due to *Viṣama Ārambha* and *Visarga*, diseases like fever and others diseases occur.

विषमारम्भादयो हि वातज्वरे तथा वातश्वासे वातहिक्कायां वा यथासम्भवं दृश्यन्त एव।।- The irregularity of onset is seen in *Vāta-jvara*, in *Vātaja Śvāsa* and in *Vātaja Hikkā* as much as possible.

Relationship between the Therapy and the Disease

एका शान्तिरनेकस्य तथैवैकस्य लक्ष्यते।
व्याधेरेकस्य चानेका बहूनां बह्व्य एव च॥30॥
शान्तिरामाशयोत्थानां व्याधीनां लङ्घनक्रिया।
ज्वरस्यैकस्य चाप्येका शान्तिर्लङ्घनमुच्यते॥31॥
तथा लघ्वशनाद्याश्च ज्वरस्यैकस्य शान्तयः।
एताश्चैव ज्वरश्वासहिक्कादीनां प्रशान्तयः॥32॥

- A single therapy may be useful for the management of many diseases.

1	Therapy	∞	Diseases
1	Therapy	1	Disease
∞	Therapies	1	Disease
∞	Therapies	∞	Diseases

For example: All the diseases caused by the derangement of *Āmāśaya* can be cured by the single therapy such as observance of fasting (*Lañghana*).

- One therapy is meant for a single disease only.

  For example: *Lañghana* (fasting) is sufficient for the management of fever.
- Management of a single disease requires multiple treatments.

  For example: For the management of fever other therapies along with fasting are required.
- Many treatments are necessary for the management of many diseases.

  For example: For the management of fever (*Jvara*), dyspnea (*Śvāsa*) and hiccup
- (*Hikkā*) multiple therapies are required.

Cakrapāṇi:

एतच्चातुर्विध्यं चिकित्सायामपि ब्रूते- एकेत्यादि।।- Beginning the verse with the word '*Ekā*', the author has presented the four types of therapeutics also how they are related in the management of diseases.

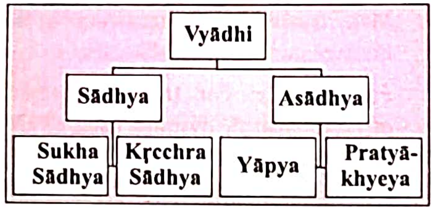
Features of Curable and Incurable Disease

सुखसाध्यः सुखोपायः कालेनाल्पेन साध्यते।
साध्यते कृच्छ्रसाध्यस्तु यत्नेन महता चिरात्॥33॥
याति नाशेषतां व्याधिरसाध्यो याप्यसञ्ज्ञितः।
परोऽसाध्यः क्रियाः सर्वाः प्रत्याख्येयोऽतिवर्तते॥34॥
नासाध्यः साध्यतां याति साध्यो याति त्वसाध्यताम्।
पादापचाराद्दैवाद्वा यान्ति भावान्तरं गदाः॥35॥

- An easily curable disease (*Sukhasādhya Vyādhi*) can be easily cured with minimal effort and within a short period of time.
- The diseases which are difficult

to manage (*Kṛccrasādhya Vyādhi*) requires putting all the efforts and also it will took much time to cure.

- Palliable diseases (*Yāpya Vyādhi*) which are incurable can never be eradicated.
- The other type of diseases which are incurable (*Asādhya Vyādhi*) should be rejected and never responds to any therapeutic measures.



- The diseases which are incurable never become curable, whereas the curable ones also may be turned into incurable.
- There is a possibility of change happens in the nature of a disease from easily curable state to a state of difficulty to manage and then palliable state and incurable state due to the defects of four limbs of treatment as well as misfortune.

Cakrapāṇi:

चिकित्साभिधानप्रसङ्गेन चिकित्साप्रवृत्तिविषयं साध्यभेदं तथा चिकित्सानिवृत्तिविषयं चासाध्यभेदमाह- सुखेत्यादि।- In the context of describing the details of treatment the author has presented the advantages of appropriate therapy and consequences of not taking the medicine such as its incurability by starting the verse with the word '*Sukha*'.

सुखोपाय इति सुखलभ्यवैद्याद्युपायः; किंवा, सुखोपायः सन् साध्यते अल्पेनैव यत्नेन साध्यत इत्यर्थः।- '*Sukhopāya*' connotes two meanings such as easy availability of four limbs of treatment as well as management of the disease with little effort.

याति नाशेषतामिति न सर्वथा निवर्तते।- '*Yāti nāśeṣam*' means that it cannot be cured completely.

परोऽसाध्य इति याप्यापेक्षया उत्कृष्टोऽसाध्यः।- '*Paro asādhya iti*' means *Asādhya vyādhi* is much more difficult in manage when compared to *Yāpyavyādhi*.

अस्यैव विवरणं- प्रत्याख्येय इति।- This is the description of incurable disease.

क्रियाः चिकित्साः।- '*Kriyāḥ*' means therapies.

भावान्तरमिति सुखसाध्यः कृच्छ्रसाध्यो भवति, कृच्छ्रश्च याप्यः, याप्यश्च प्रत्याख्येय इति।।- '*Bhāvāntaram*' means transformation of easily curable diseases into the state of difficult to manage; from the state of difficult to manage into palliable and from palliable state to the incurable state.

Vigilance of the status of a disease

वृद्धिस्थानक्षयावस्थां रोगाणामुपलक्षयेत्।
सुसूक्ष्मामपि च प्राज्ञो देहाग्निबलचेतसाम्॥36॥
व्याध्यवस्थाविशेषान् हि ज्ञात्वा ज्ञात्वा विचक्षणः।
तस्यां तस्यामवस्थायां चतुःश्रेयः प्रपद्यते॥37॥

- A well-versed physician should recognize the aggravation, the balanced state, and the diminution of the *Tridoṣās* and also the condition of the patient's body, his digestive power, his strength, and his mind, even though these conditions may be exceedingly subtle and difficult.
- In fact, a wise physician adopts a particular means of treatment, in a particular situation, by carefully observing that particular condition of the disease, so as to attain the fourfold objectives of life.

Cakrapāṇi:

व्याधेः सुखसाध्यत्वाभिधानप्रसङ्गेन वृद्ध्याद्यवस्थान्तरमाह- वृद्धीत्यादि।- The author has enumerated three stages of '*Doṣās*' such as aggravation, normalcy and diminution in the context of describing the prognosis of diseases by starting the verse with the word '*Vṛddhi*'.

न केवलं रोगाणां किन्तु देहाग्निबलचेतसामपिवृद्धिस्थान-क्षयावस्थामुपलक्षयेदिति योजना।- It should be known that the stages of aggravation, normalcy and diminution are not only applicable to *Doṣās* but also to the body strength, digestive power and the mind also.

एतद्व्याध्यवस्थाज्ञानप्रयोजनमाह- व्याध्यवस्थेत्यादि।- Beginning the verse with the word '*Vyādhyavasthā*', the author has presented the advantages of knowing different stages of the disease.

चतुःश्रेय इति चतुश्रेयःकारकं चिकित्सितं, प्रपद्यते बुध्यत इत्यर्थः।।- '*Catuḥśreyaḥ*' means by the knowledge of different stages of various factors the physician can attain the four objectives of life such as *Dharma, Artha, Kāma* and *Mokṣa*.

Principles of Treatment

प्रायस्तिर्यग्गता दोषाः क्लेशयन्त्यातुरांश्चिरम्।
तेषु न त्वरया कुर्याद्देहाग्निबलवित् क्रियाम्॥38॥
प्रयोगैः क्षपयेद्वा तान् सुखं वा कोष्ठमानयेत्।
ज्ञात्वा कोष्ठप्रपन्नांस्तान् यथासन्नं हरेद्बुधः॥39॥

- In general, the disease caused by aggravated *Doṣās* traveling in a transverse direction is difficult to manage, as it remains in the body longer.
- Thus, those *Doṣās* should not be treated hurriedly. The wise should assess the strength of the body and digestive power and administer suitable medicines gradually to bring back to the *Koṣṭa*.
- Afterwards the physician should eliminate them through the nearest route by means of purificatory measures such as *Vamana, Virecana* etc.

Cakrapāṇi:

व्याधिप्रकारानभिधाय चिकित्सोपयुक्तान् दोषप्रकारानाह- प्राय इत्यादि।- Beginning the verse with the word '*Prāyaḥ*', the author has presented status of *Doṣās* suitable for treatment after the description of the types of diseases.

तिर्यग्गताश्च दोषा उन्मार्गगतत्वेन न सम्यक् शीघ्रं वा भेषजेन योजयितुं पार्यन्ते, तेन चिरं क्लेशयन्तीति युक्तम्।- If the *Doṣās* are travelling in the transverse direction and when moving in the abnormal direction are not being treated immediately with the suitable medication, they remain prolonged period in the body and causes too much trouble.

देहाग्निबलविदित्यनेन तिर्यग्गतदोषे त्वरया भूरि भेषजप्रयोगेण क्रियमाणा चिकित्सा देहमग्निबलं च हन्तीति सूचयति।- '*Dehāgnibalavid*' means the use of strong medication at this stage leads to destruction of the body, digestive power and the strength.

प्रयोगैरिति अल्पमात्रदीर्घकालप्रयोगैः।- Thus, drugs should be administered in minimum doses for a long period.

सुखं वेति सुखं यथा भवति तथा आसन्नं हरेदित्यर्थः; यच्छोधनं वमनादि यत्रामाशयादिगते दोषे आसन्नं हरणयोग्यतया भवति, तेन हरेदित्यर्थः।।- According to the comfort of the patient administer small doses of medication and bring back the vitiated *Doṣās* to the *Koṣṭa*. Afterwards those *Doṣās* should be eliminated by means of *Vamana* when they are at the level of *Āmāśaya*. If the *Doṣās* are at the level of *Pakvāśaya*, they should be eliminated by means of *Virecana* or *Vasti* with the comfortable medicines.

Differentiation between the Symptoms and Diseases

ज्ञानार्थं यानि चोक्तानि व्याधिलिङ्गानि सङ्ग्रहे।
व्याधयस्ते तदात्वे तु लिङ्गानीष्टानि नामयाः॥40॥

The symptoms of many diseases, which are briefly described in this section for the correct diagnosis of illness, are many diseases themselves. But when the main diseases are to be considered, they should be taken only as symptoms and not as separate diseases.

Cakrapāṇi:

संप्रति निदाने लिङ्गत्वेनोक्तानां व्याधीनां पृथग्व्याधित्वमपि भवतीत्याह- ज्ञानार्थमित्यादि।- Beginning the verse with the term '*Gñānārthaṃ*', the author has presented that many a number of clinical features narrated in the section *Nidānasthāna* are also of independent diseases.

संग्रह इति व्याधिनिदानादिसंग्रहे।-*Saṅgraha* means the diagnosis of diseases in brief.

ये निदानस्थाने ज्ञानार्थं प्रधानभूतज्वरादिज्ञानार्थं व्याधयः सन्ति, तेऽविपाकारुच्यादयः स्वातन्त्र्येणोत्पद्यमाना व्याधय एव व्याधित्वेनैव व्यपदेष्टव्या इत्यर्थः। तदात्वे तु लिङ्गानीति यदा ज्वरादिपरतन्त्रा जायन्तेऽरुच्यादयः, तदा पारतन्त्र्याल्लिङ्गान्येव ते, नामयाः; आमयो हि स्वतन्त्रः स्वचिकित्साप्रशमनीयो भवतीत्यायुर्वेदस्थितिः, ज्वरलिङ्गरूपास्त्वरुच्यादयो ज्वर-चिकित्साप्रशमनीया एवेति भावः॥- The diseases like *Jvara* etc. described in the section *Nidānasthāna* are only for the purpose of knowledge of diseases in general.

Among them *Avipāka* (indigestion), *Aruci* (anorexia) etc. manifests independently and thus they are also called in the name of independent diseases.

But when these are manifested as clinical features of certain diseases like *Jvara* etc., they are called *Lakṣaṇa* of that particular disease only.

In *Āyurveda*, it is clearly told the diseases manifests independently and subsides by suitable medication.

When *Aruci* etc. appears as symptoms of *Jvara*, those symptoms will be automatically disappeared by treating the principal disease *Jvara*.

Importance of Causative Agents

विकारः प्रकृतिश्चैव द्वयं सर्वं समासतः।
तद्धेतुवशगं हेतोरभावान्नानुवर्तते॥41॥

☐ In short the subjects of medical science are two only viz. disease and health.

☐ Those both are under the influence of their respective causes and those cannot stand without their factors.

Cakrapāṇi:

संप्रति निदानाधिकृतस्य हेतोर्विभवमाह- विकार इत्यादि।- Now the author has presented the specific features of causative agents in the context of the diagnosis, by starting the verse with the term '*Vikāraḥ*'

विकारः वैषम्यम् प्रकृतिः साम्यम्।- '*Vikāra*' means abnormality of bodily tissues and '*Prakṛti*' means their equilibrium state.

सर्वमिति अनेन शारीरं तथाऽऽध्यात्मिकं चोपसङ्गृह्णाति।- The word '*Sarvam*' refers to physiological and pathological states of both body and the mind.

हेतुवशगमिति हेत्वधीनोत्पादम् एतेन, आरोग्यरूपप्रकृत्यर्थिना साम्यहेतुः सेवनीयः, तथा विकाररूपरोगपरिहारार्थिना च विकारहेतुर्वर्जनीयः।- '*Hetuvaśagam*' means that everything is depends on the causative factors only. Thus, the person who is interested to keep his health should consume the substances which keeps the bodily tissues in equilibrium state. And who is interested to get relief from disease should discard the substances that cause the disease.

न च वाच्यं- यद्- दध्यादिशोथजननहेतोरुपरमेऽपि तज्जनितशोथानुवृत्तिदर्शनान्मृषैतद्वचनं- 'हेतोरभावान्नानुवर्तते' इति, यत उपरतेऽपि दध्यादौ दध्यादिजनितो दोषसन्तानः शोथादिजनकस्तत्रानुवर्तत एव॥- '*Hetorabhāvānnānuvartate*' means in the absence of causative factors the symptoms should not be continued and should be subsided.

Thus, one should not think that the words of the great sages are wrong in the matter of continuing the edema even after the renunciation of curd, the factor for edema.

It is therefore to be understood that the continuation of edema, even after the abandonment of curd, is because of the earlier factors remains active.

To Sum up

तत्र श्लोकाः- हेतवः पूर्वरूपाणि रूपाण्युपशयस्तथा।
संप्राप्तिः पूर्वमुत्पत्तिः सूत्रमात्रं चिकित्सितात्॥42॥
ज्वरादीनां विकाराणामष्टानां साध्यता न च।
पृथगेकैकशश्चोक्ता हेतुलिङ्गोपशान्तयः॥43॥
हेतुपर्यायनामानि व्याधीनां लक्षणस्य च।
निदानस्थानमेतावत् संग्रहेणोपदिश्यते॥44॥

Hetu (the causes) - *Pūrvarūpa* (premonitory symptoms) - *Rūpa* (symptoms) - *Upaśaya* (diagnosis by experimental treatment) - *Saṃprāpti* (pathogenesis) - *Pūrvamutpatti* (mythological origin) - *Cikitsāsūtra* (line of treatment) - *Sādhyāsādhyatā* (prognosis) - *Jvarādi Vikāra* the eight diseases having fever for their first, as also the causes, symptoms, and methods of alleviation, explained separately - *Hetu* (causes) - *Paryāya* (synonyms) - *Nāma* (nomenclature) of diseases and symptoms - all these are explained by the author in the section *Nidānasthāna* in a lucid manner.

Cakrapāṇi:

संग्रहे 'सूत्रमात्रं चिकित्सितात्' इत्यन्तेनापस्माराध्यायार्थसंग्रह उक्त इति बोद्धव्यम्।- At the end of the chapter on *Apasmāra*, it is mentioned that the principles of treatment in *Nidānasthāna* are briefly explained.

'ज्वरादीनां' इत्यादिग्रन्थेन तु निदानस्थानोक्तार्थसंग्रहं करोति।- By the mention of the term '*Jvarādīnām*', the author has summarized the topics stated in the section *Nidānasthāna*.

छत्रिनोगच्छन्ति न्याय

Chatrinogacchanti Nyāya

(Maxim of 'the people with umbrellas are going')

A crowd is moving with most of them having umbrellas up and so all of them seem to have umbrellas. Thus, the men who don't have umbrella are also considered as having umbrella.

At the end of the chapter on *Apasmāra,* it is mentioned that the principles of treatment in *Nidānasthāna* are briefly explained. Even though in the chapter *Jvara Nidāna* its incurable nature is not mentioned, the author has included here under the group of incurable diseases by quoting the term '*Aṣṭānām*'. Thus, it should be understood according to the *Chatriṇogacchanti Nyāya* since majority of diseases mentioned here are incurable. (Ca.Ni. 8/43)

यद्यपि ज्वरस्य ज्वरनिदानेऽसाध्यता नोक्ता, तथाऽपि 'अष्टानां' इतिपदं 'छत्रिणो गच्छन्ति' इति न्यायेन बोद्धव्यम् किंवा, अष्टानां हेतुलिङ्गोपशान्तय इति योजनीयम्;- Even though in the chapter *Jvara Nidāna* its incurable nature is not mentioned, the author has included here under the group of incurable diseases by quoting the term '*Aṣṭānām*'. Thus, it should be understood according to the *Chatriṇogacchanti Nyāya*. [That means majority of walkers holding umbrella and it is said that the persons holding umbrella are going, even though some of them are not holding]. Here also majority of diseases are incurable.

Or else it should be considered as the etiology, clinical features and suitability of eight diseases.

असाध्यता यथायोग्यतयैव बोद्धव्या।- The incurable nature of *Jvara* should be understood on the basis of whether the presence of complete premonitory symptoms appears as clinical features or not.

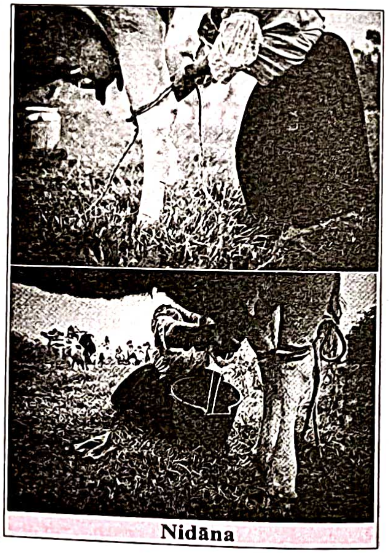
पृथक्त्वेन चैकैकशश्चेति पृथगेकैकशः। तेन, पृथक्त्वेन सर्वसाधारणहेत्वादयो निदानस्थानादावुक्ताः, तथैकैकशश्च ज्वरादीनां हेतुलिङ्गोपशान्तयः स्वे स्वे अध्याये उक्ताः।- '*Pṛthagekaikaśaḥ*' means each and every one separately. In the section *Nidānasthāna* the author has described the general etiological factors etc. of all the eight diseases separately. In the section *Cikitsāsthāna* the details of *Hetu, Liṅga* and *Upaśaya* of each and every disease such as *Jvara* are going to be described in their respective chapters separately.

अत्र च लिङ्गग्रहणेन पूर्वलिङ्गग्रहणम्, उपशान्तिग्रहणेन चोपशयग्रहणं,- Here the term '*Liṅga*' denotes both *Pūrvarūpa* and *Rūpa* also. The word '*Upaśānti*' means *Upaśaya*.

संप्राप्तेस्तु प्रतिरोगमभिधानादग्रहणं व्याख्येयम्।- *Saṃprāpti* (pathogenesis) should be understood since it is explained in each and every disease.

हेतुपर्यायनामानीति 'हेतुर्निमित्तं' (नि.अ.1) इत्यादिना, व्याधिपर्यायनामानीति तथा लक्षणपर्यायनामानीति चाद्याध्यायोक्तान्येव ज्ञेयानि;- '*Hetu paryāyanāmāni*' means the synonyms of etiological factors such as *Hetu, Nimitta, Āyatana* etc. In the same way the synonyms of *Vyādhi* (disease) and also *Lakṣaṇa* (clinical features) are also explained in the first chapter (Ca. Ni. 1 / 3, 5, 9).

संप्राप्तेस्तु 'संप्राप्तिर्जातिरागतिः' (नि.अ.1) इति नामकथनं लक्षणप्रयोजकमेव प्रायः, तेनेह न सङ्गृहीतम् किंवा हेतव इत्यादिस्थानसंग्रह एव,- The synonyms of *Saṃprāpti* are *Jāti* and *Āgati* (Ca. Ni. 1 / 11). It is often used to instigate the signs; therefore, it is not discussed here. Otherwise it should be understand as the epitome of *Hetu, Lakṣaṇa* and *Upaśaya* of the diseases described in *Nidānasthāna*.


Nidāna

अपस्माराध्यायार्थसंग्रहस्तु स्थानसंग्रहेणैवाव्यवहितेन कृतत्वान्न पुनः पृथक्कृतः।- The chapter *Apasmāra* has not summarized separately because of the absence of interference between the section and the chapter.

तत्र हेतव इत्यादि सर्वरोगहेत्वादिसंग्रहणम्।- Here the term '*Hetavaḥ*' refers to *Hetu, Lakṣaṇa* and *Upaśaya* etc. of all the diseases.

अस्मिन् पक्षे पृथक्त्वेनेति ज्वरादीनामित्यनेन सम्बध्यते, एकैकशश्चेति हेतुलिङ्गोपशयशान्तिभिः सम्बध्यते।- Here the word '*Pṛthaktvena*' is related to *Hetu, Lakṣaṇa* and *Upaśaya* of diseases like *Jvara* etc. That means *Hetu, Lakṣaṇa* and *Upaśaya* of *Jvara* and other diseases are summarized separately.

संग्रहेणेति वचनाच्चिकित्सितप्रपञ्चनीयं निदानं सूचयति।- The term '*Saṅgraheṇa*' refers to that it is briefly described in the section *Nidānasthāna* and the details will be discussed in *Cikitsāsthāna*.

केचिदत्र निदीयते निबध्यते हेत्वादिपञ्चकमनेनेति निदानमिति निदानशब्दव्युत्पत्तिं कुर्वन्ति,- Some scholars opined that *Nidāna* means that all the five factors i.e. *Hetu, Pūrvarūpa, Rūpa, Upaśaya* and *Saṃprāpti* are tied together for getting the knowledge of a disease.

निदानशब्देन च गवां दोहनकालनिबन्धनरज्जुरुच्यते इति ब्रुवते।- The word '*Nidāna*' also denotes a rope used for tying up a cow during milking.

ज्वरनिदाने च निदानशब्दो व्याकृत एव।।- In the chapter *Jvara Nidāna*, the author has already discussed the term '*Nidāna*' in detail.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते निदानस्थाने अपस्मारनिदानं नामाष्टमोऽध्यायः॥8॥

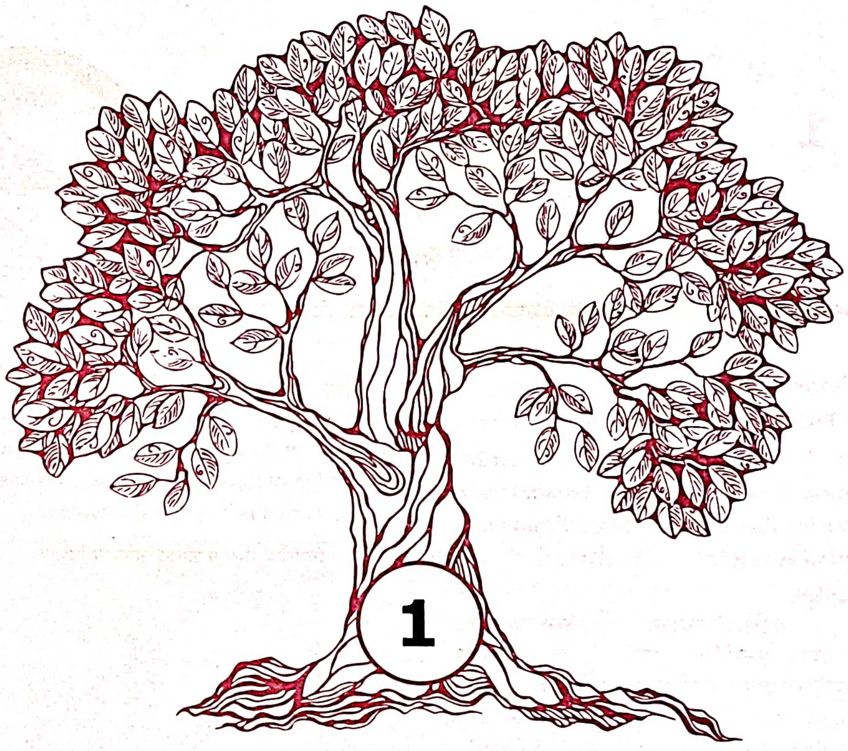
Thus, ends the eighth chapter of the *Nidānasthāna* titled *Apasmāra Nidāna* which was composed by *Agniveśa* and redacted by *Caraka*.

इति चरकसंहितायां द्वितीयं निदानस्थानं समाप्तम्।

Thus, ends *Nidānasthāna* the second section of *Caraka Saṃhitā*.

***

Vimānasthāna

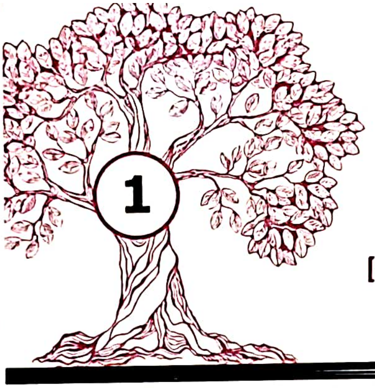


1

Rasavimānam

[Specific Attributes of Rasa]

रसविमानम्



1

Rasavimānam

[Specific Attributes of Rasa]

रसविमानम्

अथातो रसविमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After delineating *Nidānasthāna*, *Ācārya Agniveśa* has propounded *Vimānasthāna* by starting the chapter entitled *Rasavimāna Adhyāya* as taught by Lord *Ātreya*.

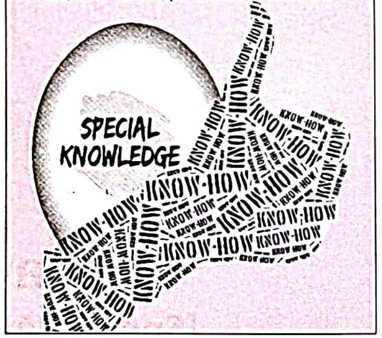
Cakrapāṇi:

निदाने ज्ञातहेत्वादिपञ्चकस्य चिकित्सोपयोगितया दोषभेषजादिविशेषज्ञानमपेक्षितं भवति, अतो वक्ष्यमाणदोषभेषजादिविशेषज्ञापकं विमानस्थानं ब्रूते।- After having the knowledge of the five factors such as *Hetu*, *Pūrvarūpa*, *Rūpa*, *Upaśaya* and *Saṃprāpti* which were described in detail in the section *Nidānasthāna*, it is very much essential to have the special knowledge of *Doṣa*, *Bheṣaja* etc. for the treatment of diseases. Thus, for getting the special knowledge of *Doṣa*, *Bheṣaja* etc. the section *Vimānasthāna* is described.

तत्रापि च दोषभेषजयोः प्राधान्यात्तद्विशेषज्ञापकं रसविमानं प्रथमं ब्रूते। इमं च स्थानसम्बन्धं स्वयमेव दर्शयिष्यति।- Since the knowledge of *Rasās* is the most important one among the *Doṣa*, *Bheṣaja* etc., *Rasavimāna* is described in the beginning. Here the author himself is going to describe the relation between the previous and present sections.

विशेषेण मीयते ज्ञायते दोषभेषजाद्यनेनेति विमानं, दोषभेषजादीनां प्रभावादिविशेष इत्यर्थः;'*Vimānam*' comes from the prefix '*vi*' and the root '*ma*' to measure or ascertain.

The Commentator has explained it as '*Viśeṣeṇa mīyate jñayate doṣabheṣajādyanena iti vimānam*,' means that by which specific knowledge of *Doṣa*, *Bheṣaja* etc. is measured or ascertained is known as *Vimānam*.



विशेषेण मीयते ज्ञायते अनेनेति विमानं

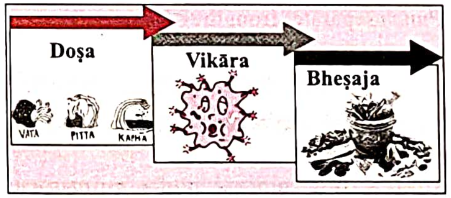
एवम्भूतं विमानमभिधेयतया यत्र तिष्ठति तद्विमानस्थानम्।- Wherever the specific knowledge of all these aspects is available that is known as *Vimānasthāna*.

रसविमानमधिकृत्य कृतोऽध्यायो रसविमानम्।- As this chapter is intended for providing the specific knowledge of *Rasās* (tastes), the name of the chapter is given as *Rasavimāna*.

Reason for expounding the section Vimānasthāna

इह खलु व्याधीनां निमित्तपूर्वरूपरूपोपशयसंख्या प्राधान्यविधिविकल्पबलकालविशेषाननुप्रविश्यानन्तरंदोषभेषजदेशकालबलशरीरसाराहारसात्म्यसत्त्वप्रकृ तिवयसांमानमवहितमनसा यथावज्ज्ञेयं भवति भिषजा, दोषादिमानज्ञानायत्तत्वात् क्रियायाः।
न ह्यमानज्ञो दोषादीनां भिषग् व्याधिनिग्रहसमर्थो भवति।
तस्माद्दोषादिमानज्ञानार्थं विमानस्थानमुपदेक्ष्यामोऽग्नि वेश!॥3॥

After having the knowledge of *Nimitta* (etiology), *Pūrvarūpa* (premonitory symptoms), *Rūpa* (clinical features), *Upaśaya* (suitability), types of *Saṃprāpti* (pathogenesis) such as *Sañkhyā* (number of diseases), *Prādhānya* (predominance of *Doṣās*), *Vidhi* (different types of classification of diseases), *Vikalpa* (strength of each fraction of *Doṣa*) and *Balakāla viśeṣa* (the time of aggravation of disease), the physician with concentrated mind must know carefully the correct appraisal of measurement and specific features of *Doṣa* (body humors), *Bheṣaja* (drugs), *Deśa* (habitat), *Kāla* (seasons), *Bala* (strength), *Śārīra* (physique), *Sāra* (excellence of *Dhātūs*), *Āhāra* (diet), *Sātmya* (homologation), *Sattva* (mental stamina), *Prakṛti* (body constitution) and *Vaya* (age) because the treatment of a disease depends on these factors.



A physician who is unaware of the above factors cannot treat a patient successfully.

Thus, O *Agniveśa*! It is going to expound the section on *Vimāna* for the sake of the specific knowledge with the analysis of the *Doṣa*, *Bheṣaja* etc.

Cakrapāṇi:

इह खल्वित्यादिना स्थानसम्बन्धमाह।- Here the author has explained the interrelation between the sections of this treatise.

इह संप्राप्तिभेदसंख्याप्राधान्यादिग्रहणेनैव संप्राप्तिमुपदिशन् संख्यादिभेदेन सर्वैव संप्राप्तिः कथिता भवतीति दर्शयति।- By the description of types of *Saṃprāpti* (pathogenesis) such as *Sañkhyā*, *Prādhānya* etc. it can be known that the entire *Saṃprāpti* is described.

निमित्तादीनां तु न तादृशो भेदोऽल्पग्रन्थवक्तव्योऽस्ति, येन भेदेन तेऽपीह कथ्येरन्, अतस्ते सामान्येनैवोक्ताः।- As it is not possible to describe the details of *Nimitta* (etiological factors) etc. in short, they are all described in general method in the section *Nidānasthāna*.

अनुप्रविश्येति बुद्ध्वा।- '*Anupraviśya*' means after having known.

दोषादयः सूत्रस्थान एव प्रपञ्चिताः।- The *Doṣās* etc. are already described in detail in the section *Sūtrasthāna*.

मानमिति प्रभावादिविशेषः।- '*Māna*' means the specific characteristic of the effect etc.

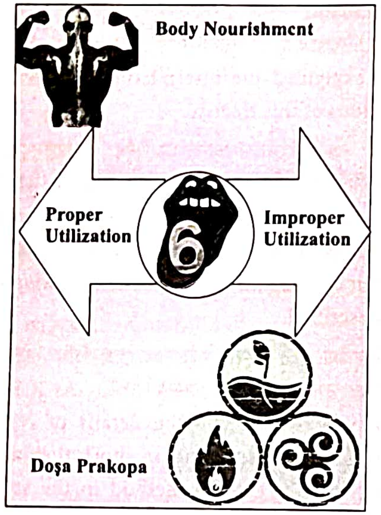
एतज्ज्ञाने हेतुमाह- दोषादीत्यादि।- The purpose of this knowledge is to measure *Doṣās* etc.

क्रियाया इति चिकित्सायाः।।- '*Kriyāyāḥ*' means for treatment.

The Number of Tastes and Their Functions

तत्रादौ रसद्रव्यदोषविकारप्रभावान् वक्ष्यामः।
रसास्तावत् षद्मधुराम्ललवणकदुतिक्तकषायाः।
ते सम्यगुपयुज्यमानाः शरीरं यापयन्ति, मिथ्योपयज्यमानास्तु खलु दोषप्रकोपायोपकल्पन्ते॥4॥

Initially it is being told about the specific features of *Rasa* (tastes), *Dravya* (substances), *Doṣa* and *Vikāra* (diseases).



The *Rasās* (tastes) are six in number viz. *Madhura* (sweet), *Amla* (sour), *Lavaṇa* (saline), *Kaṭu* (pungent), *Tikta* (bitter) and *Kaṣāya* (astringent).

Proper utilization of these tastes nourishes the body, whereas the improper utilization leads to aggravation of *Doṣās*.

Cakrapāṇi:

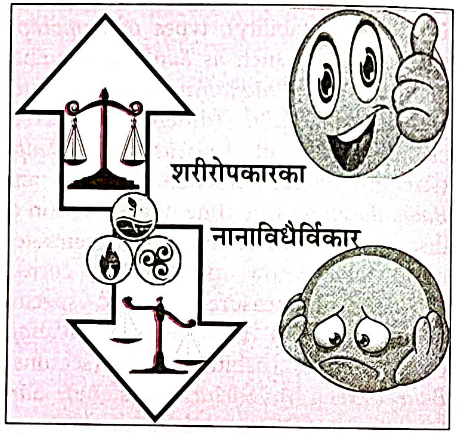
अध्यायार्थं वक्तुं प्रतिजानीते- तत्रादावित्यादि। यद्यपि च दोषभेषजेत्यादौ दोषापेक्षत्वाद्भेषजस्य दोष आदौ कृतः, तथाऽपीह रसद्रव्यरूपभेषजस्यापेक्षितरोगप्रशमकर्तृत्वेन तथा दोषस्यापि च रसद्रव्ययोरेव कारणत्वेन भेषजशब्दसूचिते रसद्रव्ये एवाग्रे कृते, पश्चात्तु दोषग्रहणगृहीतौ दोषविकारौ। प्रकृष्टो भावः प्रभावः शक्तिरित्यर्थः; स चेहाचिन्त्यश्चिन्त्यश्च ग्राह्यः। येन, 'तत्र खल्वनेकरसेषु' इत्यादिना द्रव्यविकारयोः प्रभावं रसद्वारा दोषद्वारा च चिन्त्यमपि वक्ष्यति। यापयन्तीति साम्येनावस्थापयन्ति। मिथ्याशब्द इहायोगातियोगमिथ्यायोगेषु वर्तते।।- Here the term '*Mithyā*' is applicable to all the three such as *Ayoga*, *Atiyoga* and *Mithyā-yoga*.

The Number of Doṣās and Their Functions

दोषाः पुनस्त्रयो वातपित्तश्लेष्माणः।
ते प्रकृतिभूताः शरीरोपकारका भवन्ति, विकृतिमापन्नास्तु खलु नानाविधैर्विकारैः शरीरमुपतापयन्ति॥5॥

The *Doṣās* are three in number such as *Vāta*, *Pitta* and *Kapha*.

Whenever these *Tridoṣās* are in a balanced state, they are beneficial for the body and due to their vitiation many types of diseases arise in the body.



Cakrapāṇi:

दोषा इति शारीरदोषाः। पुनःशब्दो मानसदोषं व्यावर्तयति।।- The term '*Doṣa*' insinuates *Śārīraka Doṣa* i.e. *Vāta*, *Pitta* and *Kapha*. Here the usage of word *Punaḥ* separates from the *Mānasika Doṣa*.

Relationship between the Rasās and Doṣās:

तत्र दोषमेकैकं त्रयस्त्रयो रसा जनयन्ति, त्रयस्त्रयश्चोपशमयन्ति।

तद्यथा- कटुतिक्तकषाया वातं जनयन्ति, मधुराम्ललवणास्त्वेनं शमयन्ति; कट्वम्ललवणाः पित्तं जनयन्ति, मधुरतिक्तकषायास्त्वेनच्छमयन्ति; मधुराम्ललवणाः श्लेष्माणंजनयन्ति, कटुतिक्तकषायास्त्वेनं शमयन्ति॥6॥

Each one of the *Doṣās* is either increases or decreases with a set of 3-3 *Rasās* (tastes) as mentioned under.

- ☐ Intake of the substances possessing *Kaṭu*, *Tikta* and *Kaṣāya Rasa* increases *Vāta* and the substances possessing *Madhura*, *Amla* and *Lavaṇa Rasa* decreases *Vāta*.
- ☐ Similarly by the intake of the substances possessing *Kaṭu*, *Amla* and *Lavaṇa* increases *Pitta* and the remaining tastes such as *Madhura*, *Tikta* and *Kaṣāya* pacifies *Pitta*.
- ☐ In the same way the tastes such as *Madhura*, *Amla* and *Lavaṇa* increases *Kapha* and the substances possessing *Kaṭu*, *Tikta* and *Kaṣāya Rasa* alleviates *Kapha*.

S. No.	Name of the Doṣa	Rasās which Aggravates Doṣās	Rasās which Alleviates Doṣās
1.	*Vāta*	*Kaṭu*, *Tikta*, *Kaṣāya*	*Madhura*, *Amla*, *Lavaṇa*
2.	*Pitta*	*Kaṭu*, *Amla*, *Lavaṇa*	*Madhura*, *Tikta*, *Kaṣāya*
3.	*Kapha*	*Madhura*, *Amla*, *Lavaṇa*	*Kaṭu*, *Tikta*, *Kaṣāya*

Cakrapāṇi:

रसानामसंसृष्टानां कर्माह- तत्रेत्यादि।- Beginning the verse with the term '*Tatra*', the author has presented the effects of the *Rasās*, when they are not in mixed form.

अनेन च रसकर्मोपदेशेन दोषाणामपि तत्तद्रसोत्पाद्यत्वं तथा तत्तद्रसोपशमनीयत्वमुक्तं भवति।- Thus, with the description of the action of *Rasās*, their influence on the aggravation and alleviation of *Doṣās* is also described.

कटुतिक्तकषाया वातं जनयन्तीति असति परिपन्थिनीति ज्ञेयं, तेनार्कागुरुगुडूच्यादीनां तिक्तानामपि वाताजनकत्वे न दोषः। तत्र ह्युष्णवीर्यता परिपन्थिनी विद्यते, तेन न ते वातं जनयन्तीत्याद्यनुसरणीयम् एनमिति पदेन यश्च कट्वादिजो वायुस्तमेव मधुरादयः सर्वात्मवैपरीत्याद्विशेषेण शमयन्तीति दर्शयति; जागरणादिजे हि वायौ जागरणादिविपरीताः स्वप्नादय एव विशेषेण पथ्याः। एवं पित्तश्लेष्मणोरपि एनदेनंशब्दयोस्तात्पर्यं दर्शयति।।- In general, it should be known that the tastes such as *Kaṭu* (pungent), *Tikta* (bitter) and *Kaṣāya* (astringent) should aggravate *Vāta* in the absence of inhibiting factors.

Even though the drugs such as *Arka*, *Aguru* and *Guḍūcī* etc. possesses *Tikta rasa*, they are not aggravating *Vāta*, because of *Uṣṇa Vīrya* which acts as inhibiting factor. Thus, these drugs pacify *Vāta*.

With the word '*Enam*' it clearly suggests that the *Vāta* aggravates with the *Rasās* like *Kaṭu* etc. is pacified by the use of exactly opposite tastes such as *Madhura*, *Amla* and *Lavaṇa*.

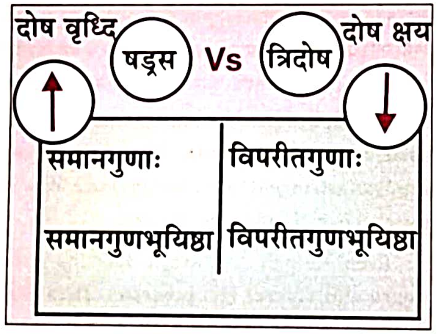
Similarly *Jāgaraṇa* (night vigil) etc. aggravate *Vāta* and in contrast to those actions, sleep (*Svapna*) etc. are wholesome and they alleviate the *Vāta*.

The same analogy is applicable in case of *Pitta* and *Kapha Doṣās* also.

Effect after contact of Rasās with Doṣās

रसदोषसन्निपाते तु ये रसा यैर्दोषैः समानगुणाः समानगुणभूयिष्ठा वा भवन्ति ते तानभिवर्धयन्ति, विपरीतगुणा विपरीतगुणभूयिष्ठा वा शमयन्त्यभ्यस्यमाना इति।
एतद्व्यवस्थाहेतोः षट्त्वमुपदिश्यते रसानां परस्परेणासंसृष्टानां, त्रित्वं च दोषाणाम्॥7॥

When the *Rasās* (tastes) and *Doṣās* interacts inside the body, it is observed that the tastes which are wholly or mostly homologous increase the *Doṣās*. In contrast, *Doṣās* will be reduced by the intake of substances that are wholly or mostly heterogeneous flavored.



It is from this point of view to indicate this mode of action that the six *Rasās* and three *Doṣās* are described individually without combining each other.

Cakrapāṇi:

अथ कया युत्त्या रसा दोषाञ्जनयन्ति शमयन्ति चेत्याह रसदोषेत्यादि।- Beginning the verse with the term '*Rasadoṣasannipāte*', the author has presented the rationality that how the *Rasās* are responsible for aggravation and alleviation the *Doṣās*.

सन्निपाते इति अन्तःशरीरमेलके।- '*Sannipāte*' means the combination within the body.

तुशब्दो विशेषे, तेन विपरीतगुणा एव विशेषेण विपरीतगुण-भूयिष्ठापेक्षया शमयन्तीति दर्शयति।- The term '*Tu*' has used here in the adjective. Thus, the substances that are wholly heterogeneous are decreases the *Doṣās* more when compared with the substances which are mostly heterogeneous.

रसानां तु यथा उपचाराद्गुणा भवन्ति तदभिहितं 'गुणागुणाश्रया नोक्ताः' (सू.अ.26) इत्यादिना सूत्रे।- How the *Rasās* obtained the *Guṇa* is clearly explained as under. "*Guṇa* cannot exist in another *Guṇās*. Hence the physician should consider the *Gunas* of *Rasa* as *Dravya guṇa* i.e. the attributes of a substance which has that particular taste" (Ca. Sū. 26 / 36).

अभ्यस्यमाना इति न सकृदुपयुज्यमानाः।- '*Abhyasyamānā*' means not only once or twice, but continuous use. Thus, the regular use of *Rasās* only results in either aggravation or alleviation of *Doṣās* takes place.

अथ कस्माद्रसदोषसंसर्गभूयस्त्वं परित्यज्य रसषट्त्वं दोषत्रित्वं चोच्यते? इत्याह- इत्येतदित्यादि। व्यवस्थेति रसदोषसंसर्गप्रपञ्चसंक्षेपः। परस्परेणासंसृष्टानामिति पदं दोषाणामित्यनेनापि योज्यम्।- Now the question arises that when the combination of *Rasās* and *Doṣās* are innumerable and then why they are mentioned as only six and three respectively? The doubt has been clarified that the number of *Rasās* and *Doṣās* are limited to six and three only for the sake of practical convenience and for brevity. Moreover this number is of uncombined state of *Rasās* and *Doṣās*.

Innumerability of Rasās and Doṣās

संसर्गविकल्पविस्तरो ह्येषामपरिसंख्येयो भवति, विकल्पभेदापरिसंख्येयत्वात्॥8॥

The diversity of combinations and permutations of *Rasa* and *Doṣa* is numerous because of their possible combinations and permutations are also innumerable.

Cakrapāṇi:

रसदोषसंसर्गप्रपञ्चानभिधाने हेतुमाह- संसर्गेत्यादि।- Beginning the verse with the term '*Saṃsarga*', the author has presented the reason for not explaining the diversity of combinations and permutations of *Rasa* and *Doṣa*.

यस्मात् संसर्गभेदविस्तरोऽपरिसंख्येयस्तस्मात् षट्त्वं त्रित्वं चोच्यते।- The reason is that the possible combinations and permutations of *Rasās* and *Doṣās* are also innumerable and thus the six types of *Rasās* and three types of *Doṣās* are described.

विकल्पभेदापरिसंख्येयत्वादिति संसर्गविकल्पस्य भेदो विजातीयप्रकारः, तस्यापरिसंख्येयत्वोत् एतेन, यथा रसानामवान्तरव्यक्तिभेदेऽपि मधुरत्वादिसामान्ययोगान्मधुरादिव्यपदेशेन षट्त्वमुच्यते; तथा मधुराम्लमधुरलवणादिसंसर्गाणामपि सत्यप्यवान्तरभेदे सामान्येनोपसङ्ग्रहं कृत्वा त्रिषष्टित्वसंख्यानियमो भविष्यतीति निरस्यते,- Variations in the amount of *Rasa* and *Doṣa* in combination also become numerous.

Only six tastes are accepted, despite the secondary taste appearing due to the predominant or common manifestation of sweetness etc. in the *Rasa*.

The combination of *Madhura* plus *Amla*, *Madhura* plus *Lavaṇa* etc. a total number of 63 are described.

यतो मधुराम्लादिसंसर्गेऽपि विजातीयो मधुरतरमधु-रतमादिभेदकृतो भेदोऽपरिसंख्येयो भवति।- If the minute variation of the tastes *Madhura-tara, Madhura-tama* etc. are also taken into consideration the combination of tastes become innumerable.

वचनं हि- 'रसास्तरतमाभ्यां तां संख्यामतिपतन्ति हि' (सू.अ.26) इति।।- It is also stated that "This number may become innumerable if the *Anurasa* and their relative degrees such as *Tara* and *Tama* are taken into consideration." (Ca. Sū. 26 / 23).

To Know the Effect of the Drug and Disease

तत्र खल्वनेकरसेषु द्रव्येष्वनेकदोषात्मकेषु च विकारेषु रसदोषप्रभावमेकैकश्येनाभिसमीक्ष्य ततो द्रव्यविकारयोः प्रभावतत्त्वं व्यवस्येत्॥9॥

It is stated that in the case of substances possessing with more than one taste, and the diseases manifested by the vitiation of more than one *Doṣa*, the potency of particular taste as well as the *Doṣa* should be carefully ascertained in the beginning; and then the inquiry should be taken up about the potency of the drugs and the diseases themselves.

Cakrapāṇi:

अथ कथं तर्हि संसृष्टानां रसानां दोषाणां च प्रभावो ज्ञेय इत्याह- तत्र खल्वित्यादि।- The question now arises as to how to analyze the effects of *Rasās* on the *Doṣās* in their combined form and the author has been clarifies this doubt by starting the verse with '*Tatra Khalu*'.

तत्र चानेकरसद्रव्यस्यानेकदोषविकारस्य च प्रत्येकरसदोषप्रभावमेलकेन प्रभावं कथयन् रससंसर्गदोषसंसर्गयोरपि तादृशमेव प्रभावं कथयति, यतो रसदोषसंसर्गप्रभावावत्र द्रव्यविकाराश्रयित्वाद्रसदोषयोर्द्रव्यविकारप्रभावत्वेनोच्येते। अनेन न्यायेन साक्षादनुक्तोऽपि एकरसद्रव्यैकदोषविकारयोरपि प्रभावोऽसंसृष्टरसदोषप्रभावकथनादुक्त एव ज्ञेयः। एकैकश्येनाभिसमीक्ष्येति प्रत्येकमुक्तरसादिप्रभावेणानेकरसं द्रव्यमनेकदोषं च विकारं समुदितप्रभावमभिसमीक्ष्य।।- The features of a substance having many tastes and a disease being manifested by many *Doṣās* depends on the totality of the combination of the attributes of individual *Rasa* of a substance and the attributes of individual *Doṣa* of a disease.

As the *Rasās* depending on substances and the *Doṣās* depend on disease, the effect of contact of *Rasa* and *Doṣās* is known as '*Dravya-vikāra-prabhāva*' or the effect of substance and disease.

Even though the description of substance possessing only one *Rasa* and disease manifested by only one *Doṣa* is not given, however due to the description of the attributes of individual *Rasa* and *Doṣa*, it must be inferred.

In other words it can be said that from the description of attributes of individual *Rasa*, the attributes of a substance possessing many

Rasās and by the description of the features of individual *Doṣa*, the clinical features of a disease caused by the vitiation of many *Doṣās* can be understood.

Vikṛti-Viṣama Samavāya

न त्वेवं खलु सर्वत्र।

न हि विकृतिविषमसमवेतानां नानात्मकानां परस्परेण चोपहतानामन्यैश्च विकल्पनैर्विकल्पितानामवयवप्रभावानुमानेनैव समुदायप्रभावतत्त्वमध्यवसातुं शक्यम्॥10॥

However, the above statement is not applicable everywhere.

It is not possible to decide the effect of the total drug or disease on the basis of the effect of individual *Rasās* or *Doṣās* because of the following factors:

- ☐ Variation in combination of *Rasa* and *Doṣa* (विकृतिविषमसमवेतानां)
- ☐ Involvement of *Doṣās* and *Rasās* differently - (नानात्मकानां)
- ☐ Mutual antagonism- (परस्परेण चोपहतानाम)
- ☐ Formulated by other options with distinguished formulae – (अन्यैश्चविकल्पनैर्विकल्पितानाम)

Cakrapāṇi:

अयं च रसदोषप्रभावद्वारा द्रव्यविकारप्रभावनिश्चयो न सर्वत्र द्रव्ये विकारे चेत्याह- न त्वेवं खलु सर्वत्रेति।-Beginning the verse with the '*Na tu evam khalu sarvatra*', the author has presented that it is not possible to decide the effect of the total drug or disease on the basis of the effect of individual *Rasās* or *Doṣās*.

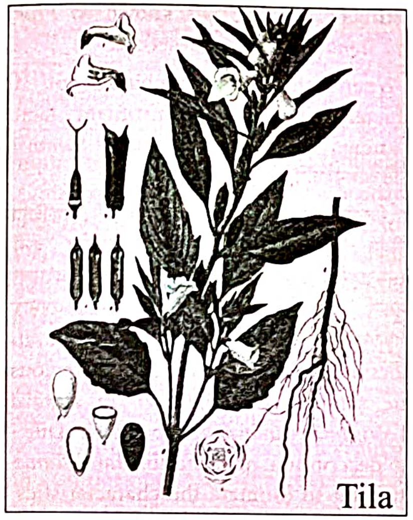
अत्रैव हेतुमाह- नहीत्यादिनाऽध्यवसातुं शक्यमित्यन्तेन।- The reasons for the above statement are explained by the author by mentioning the words '*Na hi*'.

Taṇḍulīyaka

विकृतिविषमसमवेतानामिति विकृतिसमवेतानां तथा विषमसमवेतानां चेति विकृतिविषमसमवेतानाम्।- '*Vikṛtiviṣamasamavetānām*' refers to both *Vikṛti Samavetānām* (unnatural combination) as well as *Viṣama Samavetānām* (unequal combination).

समवेतानामिति मिलितानां रसानां दोषाणां च।- '*Samavetānām*' means the combination of *Rasās* as well as *Doṣās*.

तत्र रसस्य विकृतिसमवायो यथा- मधुरे तण्डुलीयके; मधुरो हि प्रकृत्या स्नेहवृष्यत्वादिकरः, तण्डु- लीयके तु विकृतिसमवेतत्वेन तन्न करोति। विषमसमवेतास्तु तिले कषायकटुतिक्तमधुराः; यदि हीमे रसाः समया मात्रया समवेताः स्युस्ततस्तिलोऽपि पित्तश्लेष्महरस्त्रिदोषहरो वा स्यात्, पित्तकफकरस्त्वयं; तेनात्र रसानां क्वचित् कर्तृत्वमकर्तृत्वं च क्वचिदिति वैषम्यमुन्नीयते।-Example for *Vikṛti Samaveta* (unnatural combination): In general *Madhura rasa* (sweetness) possess *Snigdha Guṇa* (Sneha) and acts as *Vṛṣya* (aphrodisiac). Even though *Taṇḍulīyaka* (Amaranthus spinosus) is having *Madhura rasa*, it does not produce any unctuous and aphrodisiac effect due to the unnatural combination of *Rasa*.



Tila

Example for *Viṣama Samaveta* (unequal combination): *Tila* (*Sesamum indicum*) possesses *Kaṣāya* (astringent), *Kaṭu* (pungent), *Tikta* (bitter) and *Madhura rasa* (sweet). If these tastes are being combined in equal measures *Tila* would have been the alleviator of *Pitta, Kapha* or the alleviator of all the *Tridoṣās*. But it is not happening so and it aggravates *Pitta* and *Kapha*. This is all because of unequal combination of these tastes. That means there is some irregularity in the combination in as much as some of these *Rasās* are manifested while the others are not.

नानात्मकानामित्यादिहेतुत्रयं तु विकृतिसमवायविषमसमवाययोरेवोपलम्भकम्। तेन, नानात्मकत्वादिभिर्विकृतिसमवायविषमसमवायौ भवतः। नानात्मकानामिति नानारूपहेतुजनितानां; तेन हेतुभेदबलादेव रसदोषयोर्विकृतो विषमो वा मेलको भवतीत्यर्थः। किंवा, नानात्मकानामिति नानाप्रमाणानाम् एवं च नानाप्रमाणत्वं विषमसमवाये हेतुः।- *Nānātmakānām* refers to all the three factors are causing to perceive *Vikṛti samavāya* and *Viṣama samavāya*. Thus, the separate mention of *Nānātmakānām* indicates combinations that are both unnatural and unequal.

Nānātmakānām means which is caused by various types of causative factors. Thus, due to the strength of the causative factors the combination of *Rasa* and *Doṣa* may be unnatural and unequal. Or otherwise *Nānātmakānām* is accepted as the various quantity or amount, and then it will result in unequal combination of *Rasa* or *Doṣa*.

परस्परेण चोपहतानामिति अन्योन्यमुपघातितगुणानाम् परस्परगुणोपघातस्तु यद्यपि दोषाणां प्रायो नास्त्येव, तथाऽप्यदृष्टवशात् क्वचिद्भवतीति ज्ञेयं; रसानां तु प्रबलेनान्योपघातो भवत्येव।- '*Parasparena ca upahatānām*' means the combinations in which the ingredients, being opposite to each other, neutralizing each other. In terms of matter, it is easy to understand how hostile the tastes can be. In the case of diseases, however, it is difficult to understand, for there are only three *Doṣās* and these, instead of neutralizing each other, are always appear to exist side by side or simultaneously in an excited state.

अन्यैश्च विकल्पनैरिति अन्यैश्च भेदकैः, तत्र रसस्य भेदकाः स्वरसकल्कादयः; एकस्यैव हि द्रव्यस्य कल्पनाविशेषेण गुणान्तराणि भवन्ति। दोषस्य तु दूष्यान्तराण्येव गुणान्तरयोगाद्भेदकानि भवन्ति। यदुक्तं- 'स एव कुपितो दोषः समुत्थानविशेषतः। स्थानान्तरगतश्चैव विकारान् कुरुते बहून्' (सू.अ.18) इति।- '*Anyaisca vikalpanaiḥ*' means variations in the properties of same drug due to difference in the pharmaceutical processes such as *Svarasa* (fresh juice), *Kalka* (paste) etc. Similarly the same *Doṣās* may have different manifestations due to the *Dūṣyās* vitiated by them. It is also mentioned that "The same *Doṣās* gets aggravated by different causative factors and lodges at different places and produces many a number of diseases" (Ca. Sū. 18 / 45).

अस्मिन् व्याख्याने रसानां दोषाणां च य उत्कर्षापकर्षकृतो विषमसमवायः पृथगुच्यते, स न युज्यते;- The above

interpretation describes the proportional increase or decrease of *Rasa* and *Doṣās* as a factor for irregular combination in a drug or disease. But this does not seem appropriate.

यतो विषमसमवायेऽप्युत्कृष्टस्य रसस्य तथा दोषस्य चोत्कृष्टा गुणा अपकृष्टस्य चापकृष्टा गुणा भवन्तीति कृत्वाऽवयवप्रभावानुमानेनैव समुदायप्रभावानुमानं शक्यम् अथोच्येत- विषममेलके रसस्य दोषस्य च न त एव गुणा उत्कृष्टा अपकृष्टा वा भवन्ति किन्तु गुणान्तरमेव भवति, हन्त तर्हि विकृत एवायं समवायो विसदृशकार्यकारणत्वात्।- Because even in *Viṣama Samavāya* also the combination of *Utkṛṣṭa* (dominant) *Rasa* or *Doṣa* manifests their increased actions and the combination of *Apakṛṣṭa* (inferior) *Rasa* or *Doṣa* manifests their decreased actions. Thus, the total manifestation of a drug or disease can be inferred from the attributes of individual *Rasa* or *Doṣa*.

If it is argued that the unequal combination does not change the original superior or inferior characteristics, then it becomes afflicted or unnatural combination due to the altered action.

तदेवं दूषणदर्शनादन्यथा व्याख्यायते- यत्- द्विविधो मेलको भवति रसानां दोषाणां च प्रकृत्यनुगुणः, प्रकृत्यननुगुणश्च; तत्र यो मिलितानां प्राकृतगुणानुपमर्देन मेलको भवति, स प्रकृतिसमसमवायशब्देनोच्यते, यस्तु प्राकृतगुणोपमर्देन भवति, स विकृतिविषमसमवायोऽभिधीयते; विकृत्या हेतुभूतया विषमः प्रकृत्यननुगुणः समवायो विकृतिविषमसमवाय इत्यर्थः।- *For more clarification it is explained that there are two types of combination of Rasās and Doṣās as mentioned under.*

1. *Prakṛtyanuguṇa* - प्रकृत्यनुगुणः (*similar to the nature of constituent factors*)
2. *Prakṛtyananuguṇa* - प्रकृत्यननुगुण (*dissimilar to the nature of constituent factors*)

When the resulting expression consists of a combination of *Rasās* and *Doṣās* without inhibition of the characteristics of the constituent factors, it is known as *Prakṛti Sama Samavāya* (प्रकृतिसमसमवाय).

When there is inhibition of the characteristics of the constituent factors is known as *Vikṛti Viṣama Samavāya* (विकृतिविषमसमवाय)

अत्र विकृतिविषमसमवायं नानात्मकत्वादिहेतुत्वं यथाविकृतत्वेनोक्तमेव; ये तु विकृतिविषमसमवायौ पृथगेव कुर्वन्ति, विषमसमवायस्य वैचित्र्यादनेकत्वानभिधेयत्वात् विषमसमवायगुणानुमानं दुःशकमिति कृत्वा, तदपि द्रव्यविकारप्रभावेणैव व्यपदिशन्ति॥- The plurality of its causative factors has already been described previously. Some scholars explained *Vikṛta samavāya* and *Viṣama samavāya* separately. Due to long description in terms of *Tara, Tama* it is difficult to estimate the characteristics of constituent factors, thus explaining *Viṣama samavāya* as the specific effect of drugs and disease.

Need to estimate total impact

तथायुक्ते हि समुदये समुदायप्रभावतत्त्वमेवमेवोपलभ्य ततो द्रव्यविकारप्रभावतत्त्वं व्यवस्येत्॥11॥

In the case of such a combination, the effect of the drug or disease is determined on the basis of aggregate.

Cakrapāṇi:

अथ कथं तर्हि विकृतिविषमसमवायप्रभावज्ञानमित्याह- तथायुक्ते इत्यादि।- Now the question arises that how to obtain the knowledge of the effect of Vikṛti viṣama samavāya? The author clarifies the doubt, starting the verse with the word 'Tathāyukte'.

तथायुक्ते समुदये इति विकृतिविषमसमवाये।- 'Tathāyukte Samudaya' means Vikṛti Viṣama Samavāya.

समुदायप्रभावतत्त्वमिति मेलकप्रभावतत्त्वम्।- 'Samudaya Prabhāva Tattva' means the effect of Rasa and Doṣa in their combined form.

समस्ते हि मधुसर्पिषी सूर्यावर्ते च दोषसमुदये न तदनुरूपानन्तगुणकर्मणा मारकत्वं, न च वातादिदोषप्रभावमात्रं सूर्यानुवृत्त्या वर्धिष्णुत्वं सूर्यावर्तस्य, किं तु संयोगमाहात्म्यकृतमेवेत्यर्थः।- Consuming equal amounts of honey (*Madhu*) and ghee (*Ghṛta*) in general leads to many complications and even death. Similarly in the disease *Suryāvarta* (diurnal headache), the aggravated *Doṣās* intensifies due to the movement of the sun and the headache gradually increases up to mid noon and starts decreasing there onwards.

Administration of equal amounts of honey (*Madhu*) and ghee (*Ghṛta*) in the disease *Suryāvarta* (diurnal headache) does not exhibit the fatal effect of honey and ghee, and also does not show the effect of sun on headache. Due to this peculiar combination the effects of *Rasa* and *Doṣa* cannot be explained on the basis of components.

यच्च गतिद्वयं दोषरसमेलकस्य,- The combination of *Rasa* and *Doṣa* is of two types viz. *Prakṛti Sama Samavāya* and *Vikṛti Viṣama Samavāya*.

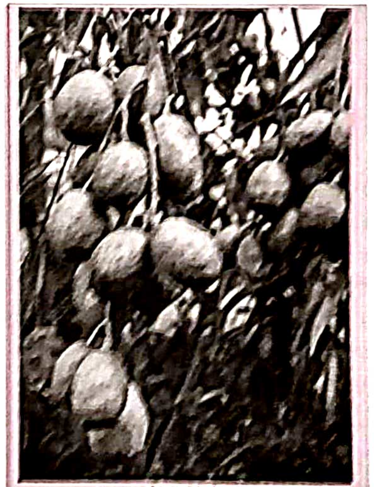
तेन प्रकृतिसमसमवायरूपं सन्निपातं ज्वरनिदाने दोषलिङ्गमेलकेनैवोक्तवान्। यदुक्तं- "पृथग्युक्तलक्षणसंसर्गाद्द्वन्द्विकमन्यतमं सान्निपातिकं वा ज्वरं विद्यात्" (नि.अ.1) इति।- *In the manifestation of Sannipāta jvara also, the three Doṣās combines in 2 ways such as Prakṛti Sama Samavāya and Vikṛti Viṣama Samavāya.*

Prakṛti Sama Samavāya: Here the combination may have the manifestations similar to those of individual Doṣās. It is also stated that "According to the clinical features mentioned for the vitiation of independent Doṣa, the symptoms of Dvandvaja or Sannipātaja Jvara can be understood by the simultaneous vitiation of two or three Doṣās respectively" (Ca. Ni. 1 / 29).

यत्तु विकृतिविषमसमवायारब्धदोषकृते ज्वरस्य चिकित्सिते- 'क्षणे दाहः क्षणे शीतं' (चि.अ.3) इत्यादिना लक्षणमुक्तम् न हि श्यावरक्तकोठोत्पत्त्यादि तत्रोक्तं वातादिज्वरे कथितम्।- *Vikṛti Viṣama Samavāya*: Here the combination may have manifestations dissimilar to those of individual *Doṣās*. The features of *Sannipāta jvara* are described as "Burning sensation at one moment and coldness in the next moment, manifestation of red patches" (Ca. Ci. 3 / 103). These symptoms are not related to individual *Doṣās*.

एवं रसेऽपि यथाम्राते मधुरत्वं प्रकृतिसमसमवेतं, तथाम्राते मधुरेणैतन्मात्रमेवोक्तं; तेन, मधुरसामान्यगुणागतं तस्य वातपित्तहरत्वमपि लभ्यत एव। यत्र वार्ताके कटुतिक्तत्वेन वातकरत्वं प्राप्तमपि च विकृतिविषमसमवायात्तत्र भवति, तथाचार्येण "वार्ताकं वातघ्नं" (सू.अ.27) इत्युक्तमेव। एवमित्यादि तदुदाहरणं शास्त्रप्रसृतमनुसरणीयम् यत्तु प्रकृतिसमसमवायकृतरसदोषगुणदाय प्राप्तमपि द्रव्यगुणं विकारलक्षणं च ब्रूते, तत् प्रकर्षार्थं स्पष्टार्थं चेति ज्ञेयम्।- Examples for *Rasa* are also given as follows.

Prakṛti Sama Samavāya: Amrātaka possesses *Madhura rasa* and according to *Rasa* it acts as *Vāta, Pittahara*. Thus, it comes under *Prakṛti Sama Samavāya*.



Amrātaka

Vikṛti Viṣama Samavāya: Since *Vārtāka* possess *Kaṭu* and *Tikta Rasa*, it should aggravate *Vāta*. Due to *Vikṛti Viṣama Samavāya*, it is reducing *Vāta* instead of aggravating. It is also told that "*Vārtāka* alleviates *Vāta*" (Ca. Sū. 27 / 162).

These types of examples are described by the author at the relevant places in the treatise.

Despite being clear in observation of the characteristics of *Rasa* and *Doṣa* in the case of *Prakṛti Sama Samavāya*, the author has described them with examples for emphasis and clarification.

तस्माद्रसप्रभावतश्च द्रव्यप्रभावतश्च दोषप्रभावतश्च विकारप्रभावतश्च तत्त्वमुपदेक्ष्यामः॥1 2॥

Therefore, the facts related to the specific attributes and their effects are explained on the basis of the effect of *Rasās*, influence of *Dravya*, effect of *Doṣa* and the effect of *Vikāra* (disease).

Cakrapāṇi:

उपसंहरति- तस्मादित्यादि। - The effects of *Dravya* and *Vikāra* are concluded by the author by starting the verse with the word '*Tasmāt*'.

तत्त्वमिति रसादिप्रभावतत्त्वम्।- The term '*Tattva*' refers to the effects of *Rasa*, *Dravya*, *Doṣa* and *Vikāra*.

यत्तु पूर्वं "तत्रादौ रसद्रव्यदोषविकारप्रभावानुपदेक्ष्यामः" इत्यनेन रसादिप्रभावव्याख्यानप्रतिज्ञानं कृतं, तत्तु रसप्रभावानुमानेनैव द्रव्यप्रभावकथनात्, तथा दोषप्रभावेण च विकारप्रभावकथनाच्चरितार्थं स्यात्।- It is mentioned that the effects of *Rasa*, *Dravya*, *Doṣa* and *Vikāra* are going to be described initially. Through this statement it can be understood that by knowing the effects of *Rasa* and *Doṣa* it can be inferred the effects of *Dravya* and *Vikāra* respectively.

इह तु विकृतिविषमसमवायात्मके द्रव्ये विकारे वा रसदोषप्रभावानुमानेन न द्रव्यविकारप्रभावानुमानमस्तीति कृत्वा पृथक् पृथग्रसादिप्रभावतत्त्वाभिधानप्रतिज्ञानमिति न पौनरुक्त्यम्।- Here it is not possible in case of *Vikṛti Viṣama Samavāya* to assess the effects of *Dravya* and *Vikāra* on the basis of *Rasa* and *Doṣa*. Thus, the effects of *Rasa* and *Doṣa* are explained individually. Hence it is not considered as repetitive error.

इह द्रव्याणां वीर्यप्रभाव-विपाकप्रभावौ च द्रव्यप्रभावे रसप्रभावे वाऽन्तर्भावनीयौ। तत्र यौ रसानुगुणौ वीर्यविपाकप्रभावौ, तौ रसे; यौ तु रसक्रमोक्तवीर्यविपाकविपरीतौ वीर्यविपाकौ, तौ द्रव्यप्रभावे बोद्धव्यौ।- The effect of *Vīrya* and *Vipāka* are included under the effect of *Rasa* or *Dravya*. If the effect of *Vīrya* and *Vipāka* are similar to *Rasa* are included under the effects of *Rasa* and is also considered as *Prakṛti Sama Samaveta*. If the effect of *Vīrya* and *Vipāka* are dissimilar to *Rasa* are included under the effects of *Dravya* and is also considered as *Vikṛti Viṣama Samaveta*.

उपदेक्ष्याम इति निखिलेन तन्त्रेण रसादिप्रभावतत्त्वं पृथगुपदेक्ष्याम इत्यर्थः;- '*Upadekṣyāma*' means the effects of *Rasa* etc. are described separately.

रसादिप्रभावः प्रपञ्चेन निखिले तन्त्र एव वक्तव्यः।।- Specific features of *Rasa* etc. will be described in the entire scripture at respective places.

Dravya Prabhāva

तत्रैष रसप्रभाव उपदिष्टो भवति। द्रव्यप्रभावं पुनरुपदेक्ष्यामः।

तैलसर्पिर्मधूनिवातपित्तश्लेष्मप्रशमनार्थानि द्रव्याणि भवन्ति॥1 3॥

The effects of *Rasās* have been described earlier. The effects of *Dravya* are again being explained in detail, as they have previously only been briefly described. The substances such as *Taila* (oil), *Ghṛta* (ghee) and *Madhu* (honey) alleviates *Vāta*, *Pitta* and *Kapha* respectively.

Cakrapāṇi:

संक्षेपाभिधानमेतदेवेति दर्शयन्नाह- तत्रैष इत्यादि।- Beginning the verse with the term '*Tatra*', the author has explained the effects of *Dravya* in brief.

एष इति 'रसाः षड्' इत्यादिना 'तत्त्वमुपदेक्ष्यामः' इत्यन्तेन ग्रन्थेनोक्त इत्यर्थः।- The term '*Eṣa*' refers to the *Rasās* are six in number. From the word, *Eṣa* it will teach the elements related to *Rasa*.

उपदिष्टो भवतीति संक्षेपेण कथितो भवति।- '*Upadiṣṭobhavati*' means it is going to be explained in brief.

अन्ये तु 'तत्रैष रसप्रभाव उद्दिष्टो भवति' इति पठन्ति। अस्मिन् पक्षे द्रव्यदोषविकारप्रभावोऽपि योऽत्र उद्दिष्टः सोऽपि रसद्वारा, तेन रसस्यैव प्रपञ्चाभिहितत्वात्तस्यैवाभिधानमुपसंहरति न द्रव्यादीनामिति ज्ञेयम्।- Other scholars read it as 'तत्रैष रसप्रभाव उद्दिष्टो भवति'. If this statement is accepted it indicates that the specific attributes of other factors such as *Dravya*, *Doṣa* and *Vikāra* are mentioned in brief and the attributes of *Rasa* are elaborated. Thus, due to the detailed description of *Rasa* only conclusion of that is presented and not the drugs etc.

द्रव्यप्रभावमित्यादौ पुनरिति सामान्येन द्रव्यप्रभावकथनात् पुनः शृङ्गग्राहिकया तैलादिद्रव्यप्रभावं कथयिष्याम इत्यर्थः। प्रशमनार्थानीति प्रशमनप्रयोजनानि।।- The effects of drugs etc. can be understood by means of *Śṛṅgagrāhika Nyāya*. *Taila*, *Ghṛta* and *Madhu* pacify *Vāta*, *Pitta* and *Kapha* respectively. *Praśamanārthāni* means that which are useful for the pacification.

शृङ्गग्राहकन्याय

Śṛṅgagrāhaka Nyāya

(Maxim of Seizing Ox by its Horns)

The word '*Śṛṅga*' has two meanings in general, viz., *Śṛṅga* and *Śikhara*. In Sanskrit

Rhetoric, '*Śṛṅga*' word has been used as *Parvata Śṛṅga*, *Paśu Śṛṅga*, and *Viṣaya Śṛṅga*. *Parvata Śṛṅga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority);' *Paśu Śṛṅga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viṣaya Śṛṅga* stands for *Pradhānarūpa* and *Mukhyarūpa Viṣaya* (main or important subject). Hence, '*Śṛṅgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

In the context of describing effects of *Dravya* this maxim has used by the commentator. Even with the brief description, the effects of drugs etc. can be understood by means of *Śṛṅgagrāhaka Nyāya*. For example: *Taila*, *Ghṛta* and *Madhu* pacify *Vāta*, *Pitta* and *Kapha* respectively. (Ca.Vi.

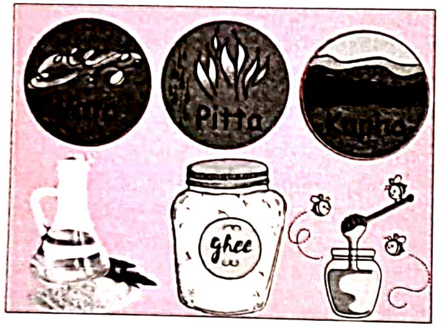
Specific Effect of Taila, Ghṛta & Madhu

तत्र तैलं स्नेहौष्ण्यगौरवोपपन्नत्वाद्वातं जयति सततमभ्यस्यमानं;वातो हि रौक्ष्यशैत्यलाघवोपपन्नो विरुद्धगुणो भवति, विरुद्धगुणसन्निपाते हि भूयसाऽल्पमवजीयते, तस्मात्तैलं वातं जयति सततमभ्यस्यमानम् सर्पिः खल्वेवमेव पित्तं जयति, माधुर्याच्छैत्यान्म- न्दत्वाच्च; पित्तं ह्यमधुरमुष्णं तीक्ष्णं च।

मधु च श्लेष्माणं जयति, रौक्ष्यात्तैक्ष्ण्यात् कषायत्वाच्च; श्लेष्मा हि स्निग्धो मन्दो मधुरश्च।

यच्चान्यदपि किंचिद्द्रव्यमेवं वातपित्तकफेभ्यो गुणतो विपरीतं स्यात्तच्चैताञ्जयत्यभ्यस्यमानम्॥1 4॥

- ☐ *Taila* consists of *Sneha* (unctuous), *Uṣṇa* (hot) and *Guru* (heavy) *Guṇa*, while *Vāta* possess the attributes like *Rūkṣa* (dry), *Śīta* (cold) and *Laghu* (light) which are exactly opposite to *Taila*. When things of opposite qualities approach each other, the strong will conquer the weak. Therefore due to the regular intake of *Taila* (oil) subside *Vāta* due their mutual opposite attributes.



- ☐ Similarly the regular intake of *Ghṛta* (ghee) alleviates *Pitta*. Ghee consists of *Madhura* (sweet), *Śīta* (cold) and *Manda* (dull), while *Pitta* possess the attributes like *Amadhura* (other than sweet i.e. pungent), *Uṣṇa* (hot) and *Tīkṣṇa* (sharp) which are exactly opposite to *Ghṛta*.
- ☐ *Madhu* (honey) possess *Rūkṣa* (dry), *Tīkṣṇa* (sharp) and *Kaṣāya* (astringent), while *Kapha* consists of *Snigdha* (unctuous), *Manda* (dull) and *Madhura* (sweet) which are exactly opposite to *Madhu*. Thus, by the regular intake of honey alleviates *Kapha*.
- ☐ In the same way other substances which are contrary to *Tridoṣās* are also eliminated by their regular practice.

Cakrapāṇi:

सततमभ्यस्यमानमिति अविच्छेदेनोपयुज्यमानम्।- '*Satatamabhyasyamānam*' means regular intake without any break.

विरुद्धगुण इति तैलगुणेभ्यो विपरीतगुणः।- '*Viruddha Guṇa*' means the attributes of *Taila* which are exactly opposite to that of *Vāta Guṇās*.

विरुद्धगुणसन्निपाते इति विरुद्धगुणयोर्मेलके। ननु विरुद्धगुणयोर्मध्ये भूयसाऽल्पं जीयते, तत् कथं तैलं वातं जयति? न ह्यस्य वातं प्रति भूयस्त्वं युक्तमित्याह- सततमभ्यस्यमानमिति। सततोपयोगेन हि तैलं वातादधिकं भवति, तेन वातं जयतीत्यर्थः।- '*Viruddha-guṇa-sannipāte*' means on combining of opposite qualities. When the two things of opposite qualities are combined the stronger one wins over the weaker one naturally. Now the question arises as to how *Taila* subside *Vāta*, because *Taila* can never be greater than *Vāta*. The above doubt is clarified by stating that with regular use of *Taila*, it becomes stronger and may be able to pacify the *Vāta*.

सर्पिः खल्वेवमेवेति सर्पिरपि सततमभ्यस्यमानमित्यर्थः।- '*Sarpiḥ Khalu evem eva*' means even in the case of ghee, it should also be understood that its regular use pacifies the *Pitta*.

अमधुरमिति रौक्ष्यलाघवावृष्यत्वादिना मधुरविपरीतं कटुरसमित्यर्थः।- '*Amadhuram*' means the opposite of sweet taste which possesses *Rūkṣa*, *Laghu* and *Avṛṣya* i.e. *Kaṭu Rasa*.

इह च प्रभावशब्देन सामान्येन द्रव्यशक्तिरुच्यते, नाचिन्त्यशक्तिः;- Here the word '*Prabhāva*' refers to the action of a substance in general but it should not be taken as the inconceivable effect of a drug.

तेन तैलादीनां स्नेहौष्ण्यादिगुणादपि वातादिशमनं द्रव्यप्रभावादेव भवति।- Thus, pacification of *Vāta* happens due the effect of the attributes of *Taila* like *Sneha*, *Uṣṇa* etc.

सर्पिषि च यद्यपि मधुरो रसः पित्तप्रशमे व्याप्रियते, तथाऽपि माधुर्यशैत्यमन्दत्वैः पित्तशमनं सर्पिःकार्यमेव, तेन द्रव्यप्रभाव एव वाच्यः।- Even though the *Madhura rasa* of *Ghṛta* may be able to pacify *Pitta*, the pacification of *Pitta* here is caused by *Madhura rasa*, *Śīta* and *Manda Guṇa* of *Ghṛta* and thus it can be understood to have the effect of *Ghṛta* on *Pitta*.

यदा तु रसद्वारा कार्यं द्रव्यस्य चिन्त्यते, तदा रसप्रभाव इति व्यपदेशो भवति। एवं कषायानुरसे मधुनि च समाधानं वाच्यम्।- If the drug acts on the basis of *Rasa*, it can be considered as the effect of *Rasa*. Thus, the effects of the secondary taste of honey i.e. *Kaṣāya rasa* can be understood as *Kaphahara*.

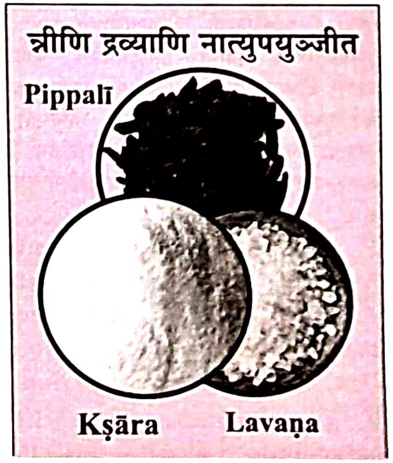
अन्ये तु ब्रुवते- यत्- तैलादीनां वातादिशमनत्वं प्रत्यचिन्त्य एव प्रभावोऽयमुच्यते; तत्र च तैलवातशमनत्वं प्रत्यचिन्त्य एव प्रभावोऽयमुच्यते; तत्र च तैलवातयोर्विरुद्धगुणयोर्मेलके तैलमेव वातं जयति, न तु वातस्तैलमिति तैलस्याचिन्त्यप्रभावः; एवं सर्पिर्मधुनोरपि पित्तश्लेष्महरणे प्रभावाज्ज्ञेये।- Some other scholars say that the effect of *Taila* on *Vāta* is the inconceivable effect of *Taila*. Because of the combination of two substances having exactly opposite attributes such as *Taila* and *Vāta*, here *Taila* pacifies *Vāta* but not *Vāta* pacifies *Taila*. Thus, it can be considered as the inconceivable effect of *Taila*. In the same way the effects of *Ghṛta* and *Madhu* on *Pitta* and *Kapha* also can be understood.

एतच्चान्ये नेच्छन्ति, यतस्तैलादीनां सततमभ्यस्यमानमिति पदेनाधिक्यमेव वातादिजयकारणमुक्तं; तथा यच्चान्यदपि किंचिद्द्रव्यमित्यादिग्रन्थेन द्रव्याचिन्त्यप्रभावं परित्यज्य सामान्येन गुणवैपरीत्यमेवाभ्यासाद्वातादिजयहेतुरुच्यते।।- However other scholars do not agree the above said opinion, and believe that only because of the regular intake of *Taila* etc. exhibits their effects on *Vāta* etc. All the other substances exhibit their effect through the opposite of their common properties not because of their inconceivable effect.

Prohibition of the excess use of three drugs

अथ खलु त्रीणि द्रव्याणि नात्युपयुञ्जीताधिकमन्येभ्यो द्रव्येभ्यः; तद्यथा- पिप्पली, क्षारः, लवणमिति॥1 5॥

The following three drugs should not be used in excess when compared to other substances. Those are:



1. *Pippalī* (long pepper)
2. *Kṣāra* (alkalis)
3. *Lavaṇa* (salts)

Cakrapāṇi:

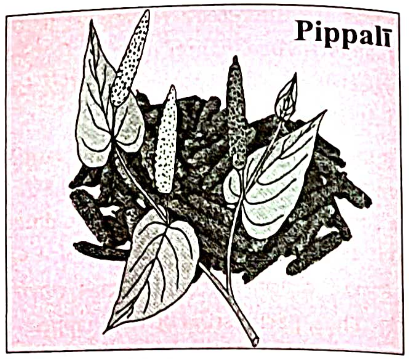
अभ्यस्यद्रव्यं प्रभावोदाहरणार्थमभिधायानभ्यस्यानाह- अथेत्यादि।- After the description of the drugs to be taken regularly along with their effects and the examples, now the author is going to explain the drugs which should not be taken on regular basis by starting the verse with the word '*Atha*'.

अधिकमन्येभ्य इति वचनादन्यदपि चित्रकभल्लातकाद्येवञ्जातीयं नात्युपयोक्तव्यं, पिप्पल्यादिद्रव्यं त्वन्येभ्योऽप्यधिकमत्युपयोगे वर्जनीयमिति दर्शयति।।- '*Adhikam Anyebhyaḥ*' means when compared to other substances these drugs should not be taken in excess. The other substances such as *Citraka, Bhallātaka* and other such groups of drugs also should not be taken excessively, but when compared to these types of substances the three drugs such as *Pippalī, Kṣāra* and *Lavaṇa* should not be taken continuously in excess.

Reasons for not using Pippalī in excess

पिप्पल्यो हि कटुकाः सत्यो मधुरविपाका गुर्व्योनात्यर्थं स्निग्धोष्णाः प्रक्लेदिन्यो भेषजाभिमताश्चताः सद्यः; शुभाशुभकारिण्यो भवन्ति; आपातभद्राः, प्रयोगसमसाद्गुण्यात्; दोषसञ्चयानुबन्धाः;- सततमुपयुज्यमाना हि गुरुप्रक्लेदित्वाच्छ्लेष्माणमुत्क्लेशयन्ति, औष्ण्यात् पित्तं, न च वातप्रशमनायोपकल्पन्तेऽल्पस्नेहोष्णभावात्; योगवाहिन्यस्तु खलु भवन्ति; तस्मात् पिप्पलीर्नात्युपयुञ्जीत॥16॥

- ☐ *Pippalī* possess *Kaṭu Rasa* (pungent), *Madhura Vipāka* (sweet at the end of digestion), *Guru Guṇa* (heavy), neither too *Snigdha* (unctuous) nor too *Uṣṇa* (hot), *Prakledinya* (moisten) *Guṇa*.
- ☐ It gives immediate beneficial or harmful effects similar to medicine.
- ☐ When *Pippalī* is used in small doses for short periods it gives immediate beneficialresultsotherwiseitisharmful.



- ☐ Regular use of *Pippalī* in larger doses leads to aggravates *Kapha* due to its *Guru* and *Kleda Guṇa*; and aggravates *Pitta* due to *Uṣṇa Guṇa*. *Pippalī* is unable to pacify *Vāta* due to its neither too unctuous nor too hot properties. Therefore due to continuous usage of *Pippalī* aggravates all the *Tridoṣās*.
- ☐ *Pippalī* possess *Yogavāhi* property (intensify the action of drugs to which it is added).
- ☐ Thus, *Pippalī* should not be used in excess.

Cakrapāṇi:

'कटुकाः सत्यो मधुरविपाकाः' इत्यादि पिप्पली गुणकथनमनभ्यासप्रयोगे दोषवैपरीत्येन दोषप्रशमनोपदर्शनार्थं; तथा, अत्यभ्यासे 'गुरुप्रक्लेदित्वाच्छ्लेष्माणमुत्क्लेशयन्ति' इत्यादिग्रन्थवक्तव्यदोषकरणयोग्यतोपदर्शनार्थं च।- Even though *Pippalī* possess *Kaṭu Rasa*, it is having *Madhura Vipāka*. By these words the author has described the properties of *Pippalī* and also explained the advantages and therapeutic uses when taken in limited quantity and for a short period. If *Pippalī* is taken excessively it aggravates *Kapha* due to *Guru* and *Kleda Guṇa*. Thus, the author has described in detail about *Pippalī* to explain its specific characteristics.

भेषजाभिमताश्च सद्य इति च्छेदः।- Here it should be understood that the term up to '*Bheṣajābhimatāsca*' is related to the previous sentence and the term '*Sadyaḥ*' is related to the next word i.e. *Śubhāśubhakāriṇyo Bhavanti*.

सद्य इति अनभ्यासे।- '*Sadyaḥ*' means when not used continuously.

शुभाशुभकारिण्यो भवन्तीति सद्यः शुभकारिण्यः, अत्यभ्यासप्रयोगे त्वशुभकारिण्यः।- '*Śubhāśubhakāriṇyo Bhavanti*' means that when *Pippalī* is used for a short period and limited dosage it gives beneficial results to the body, or if it is used in excessive quantity for a longer period it gives adverse effects.

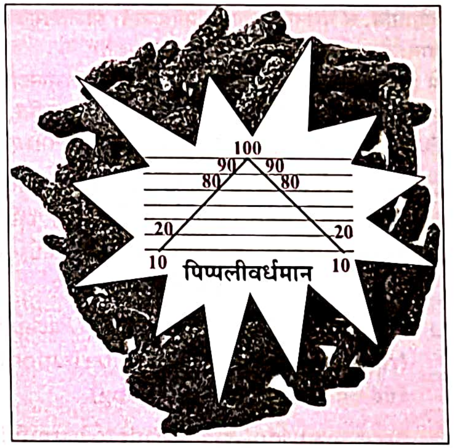
एतदेव शुभाशुभकारित्वं दर्शयति- आपातभद्रा इत्यादिना।- The auspicious and harmful results of *Pippalī* has been demonstrated by the author with the word '*Āpātabhadrā*'.

प्रयोगसमसाद्गुण्यादिति समस्य प्रयोगस्य सद्गुणत्वात्, समेऽल्प काले अल्पमात्रे च पिप्पल्यादिप्रयोगे सद्गुणा भवन्तीत्यर्थः।- '*Prayoga-samasād-guṇyād*' means if the *Pippali* is used for a short term and,in a low dosage gives auspicious results.

दोषसञ्चयानुबन्धोऽत्युपयोगो यासां ता दोषसञ्चयानुबन्धाः। एतदेव दोषसञ्चयानुबन्धत्वं विवृणोति- सततमित्यादि।- Excessive usage of *Pippalī* leads to accumulation of *Doṣa* and thus *Pippalī* is called '*Doṣasañcayānubandhāḥ*'. Thisstateisexplained by mentioning the words '*Satatam*' etc.

पिप्पलीधर्मकथनप्रस्तावाद्गुणान्तरमाह- योगवाहिन्यस्त्वित्यादि।- While describing the properties of *Pippalī*, it is mentioned that it has the property of '*Yogavāhi*'.

योगवाहित्वेन कटुकानामपि पिप्पलीनां वृष्यप्रयोगेषु योगः, तथा ज्वरगुल्मकुष्ठहरादिप्रयोगेषु ज्वरादीन् हन्ति पिप्पली। अयं च पिप्पल्यतियोगनिषेधोऽपवादं परित्यज्य ज्ञेयः।- Even though *Pippalī* has *Kaṭu Rasa*, when added to a drug which intensifies the latter's actions it can be used as *Vṛṣya* (aphrodisiac) and also for the management of *Jvara, Gulma, Kuṣṭha* etc. These are the exceptions to the rule that *Pippalī* should not be used continuously for a long periods of time.



तेन, पिप्पलीरसायनप्रयोगस्तथा गुल्मादिषु च पिप्पलीवर्धमानकप्रयोगो न विरोधमावहति। उक्ते हि विषये यथोक्तविधानेन निर्दोषा एव पिप्पल्य इति ऋषिवचनादुन्नीयते।- Thus, the use of *Pippalī* as *Rasāyana* or use of *Vardhamāna-pippalī-prayoga* in *Gulma* etc. do not involve any contradiction. From the statements of the seers, it can be inferred that prolonged use of *Pippalī* in these conditions doesn't cause any adverse effects.

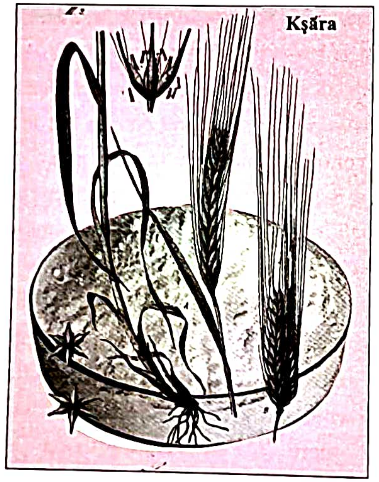
अन्ये तु, अन्नसंस्करणे पिप्पल्यादीनामतिप्रयोगो निषिध्यते, न तु स्वातन्त्रयेणेति ब्रुवते।- Some other scholars opined that excessive use of *Pippalī* is contraindicated only when it is processed in food substances, and there is no contradiction when administered independently.

सततमुपयुज्यमाना इति अतिमात्रत्वेन तथा सततप्रयोगेण चेति ज्ञेयम्।- Thus, excessive and prolonged usage of *Pippalī* is not advisable because it causes harmful effects.

Reasons for not using Kṣāra in excess

क्षारः पुनरौष्ण्यतैक्ष्णयलाघवोपपन्नः क्लेदयत्यादौ पश्चाद्वि-शोषयति, स पचनदहनभेदनार्थमुपयुज्यते; सोऽतिप्रयुज्य-मानः केशाक्षिहृदयपुंस्त्वोपघातकरः सम्पद्यते।
ये ह्येनं ग्रामनगरनिगमजनपदाः सततमुपयुञ्जते तआन्ध्य षाण्ढ्यखालित्यपालित्यभाजो हृदयापक र्तिनश्च भवन्ति, तद्यथा- प्राच्याश्चीनाश्च; तस्मात् क्षारं नात्युपयुञ्जीत॥17॥

- *Kṣāra* (alkali) possess the properties like *Uṣṇa* (hot), *Tīkṣṇa* (sharp) and *Laghu* (light). Initially it causes moisture and later it becomes dry.
- *Kṣāra* (alkali) is used for *Pacana* (ripening), *Dahana* (cauterization) and *Bhedana* (act of breaking).
- Excessive use of *Kṣāra* leads to harmful effects on hair, eyes, heart and virility.



- The people of whether rural, urban or itinerant by the regular use of alkali causes blindness (*Andhatva*), impotency (*Ṣāṇḍyatā*), baldness (*Khālitya*), greyness of hair (*Pālitya*) and constricting pain in the heart (*Hṛdayāpakartinasca*). For example: The people of Eastern countries and the Chinese.
- Therefore *Kṣāra* (alkali) should not be used in excess.

Cakrapāṇi:

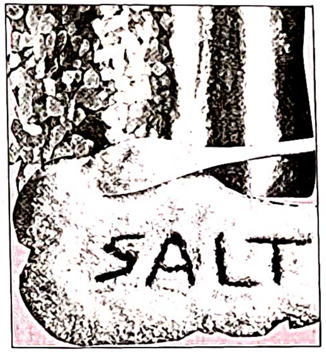
हृदयापकर्तिन इति हृदयपरिकर्तनरूपवेदनायुक्ताः।।- '*Hṛdayāpakartina*' means severe cutting type of pain in the cardiac region.

Reasons for not using Lavaṇa in excess

लवणं पुनरौष्ण्यतैक्ष्ण्योपपन्नम्, अनतिगुरु, अनतिस्निग्धम्, उपक्लेदि, विस्त्रंसनसमर्थम्, अन्नद्रव्यरुचिकरम्, आपातभद्रं प्रयोगसमसाद्गुण्यात्, दोषसञ्चयानुबन्धं, तद्रोचनपाचनोप-क्लदनविस्त्रंसनार्थमुपयुज्यते।
तदत्यर्थमुपयुज्यमानं ग्लानिशैथिल्यदौर्बल्याभि निर्वृत्तिकरं शरीरस्य भवति।
ये ह्येनद्ग्रामनगरनिगमजनपदाःसततमुपयुञ्जते, ते भूयिष्ठं ग्लास्नवः शिथिलमांसशोणिता अपरिक्लेशसहाश्च भवन्ति। तद्यथा- बाह्लीकसौराष्ट्रिकसैन्धवसौवीरकाः; ते हि पयसाऽपि सह लवणमश्नन्ति। येऽपीह भूमेरत्यूषरा देशा-स्तेष्वोषधिवीरुद्वनस्पतिवानस्पत्या न जायन्तेऽल्पतेजसो वा भवन्ति, लवणोपहतत्वोत् तस्माल्लवणं नात्युपयुञ्जीत।
ये ह्यतिलवणसात्म्याः पुरुषास्तेषामपि खालित्यपा लि-त्यानि वलयश्चाकाले भवन्ति॥18॥

- *Lavaṇa* (salts) possess the properties like *Uṣṇa* (hot) and *Tīkṣṇa* (sharp). It is neither heavy (*Guru*) nor unctuous (*Snigdha*).
- It causes moistening (*Upakledi*) and acts as laxative (*Sraṃsana*).
- It makes the food delicious (*Annadravya Rucikaram*)
- Proper use of *Lavaṇa* (salts) gives immediate beneficial results and is also harmful if used improperly and thus leads to accumulation of *Doṣās*.

- It is used for taste, digestion, moistening and laxative (*Rocana*, *Pācana*, *Upakledana* and *Visraṃsana*)
- Excessive use of *Lavaṇa* leads to tiredness (*Glāni*), lassitude (*Śaithilya*) and weakness (*Daurbalya*).
- The people of whether rural, urban or itinerant by the regular and excessive use of salts causes exhaustion, and loose the compactness of muscles and blood and unable to bear even slight exertion. This is evident with the people who are the inhabitants of *Bāhlīka* (Afghanistan), *Saurāṣṭra* (Gujarat), *Saindhava* (Pakistan) and *Sauvīraka* (nearby Indus).
- They used to take salt with milk.
- In areas of the earth where the soil is highly saline, neither herbs nor the creepers, nor large trees grow, or, if they grow, they never become potent.



- Those who are habituated in taking excessive salt suffer from premature baldness, greying of hair and wrinkles in the skin.
- Thus, *Lavaṇa* (salts) should not be used in excess.

Cakrapāṇi:

ग्लानिः मांसापचयो हर्षक्षयो वा।- '*Glāni*' means depletion of muscular tissue or loss of pleasure.

न केवलं लवणातियोगशरीरोपघातकरः; किन्तु भूमेरप्युपघातकर इत्याह- येऽपीहेत्यादि।- Excessive use of salt has harmful effects on the human body and excessive salinity in the soil also causes side effects on the land. Keeping this fact in view the author has presented the side effects of the salinity in the soil by starting the verse with the term '*Ye apīha*'.

ऊषरा इति लवणप्रधानाः।- '*Ūṣarā*' means the land with excessive salinity.

लवणं नात्युपयुञ्जीतेति नातिमात्रं लवणं सततमुपयुञ्जीत, अन्नद्रव्यसंस्कारकं तु स्तोकमात्रमभ्यासेनाप्युपयोजनीयमेव।- '*Lavaṇaṃ Na Ati Upayuñjīta*' means salt should not be used in large quantity continuously. But salt can be used daily in minimum doses to enhance taste in food substances.

बाह्लीकादिव्यतिरिक्तेऽपि देशे येऽतिलवणमश्नन्ति तेषामपि दोषानाह- ये हीत्यादि।- Even those who are not residents of *Bāhlīka* are adversely affected by excessive use of salt and such information is embedded in the verse which begins with the words '*Ye hi*'.

एतेन चान्यत्रापि देशेऽतिमात्रलवणसात्म्यानां लवणात्युपयोगकृत एव शैथिल्यादिदोष उन्नीयते, न देशस्वभावकृतः।।- It is clear from the above statement that people who are the residents of a country other than *Bāhlīka*, *Saurāṣṭra* etc. also afflicts from the disorders like *Śaithilya*, *Khālitya*, *Pālitya* etc. due to excessive use of salt for a longer period though they are habituated. Therefore it should not be considered it as the effect of the land, the excessive and prolonged use of salt is the cause for all these adverse effects.

Gradual withdrawal of habituated substances

तस्मात्तेषां तत्सात्म्यतः क्रमेणापगमनं श्रेयः।
सात्म्यमपि हि क्रमेणोपनिवर्त्यमानमदोषमल्पदोषं वा भवति॥19॥

Therefore, those who are accustomed to taking the above mentioned substances should withdraw gradually. Even if the body is accustomed to taking such substances, the gradual withdrawal of such substances does not have any harmful effect on the body, or even if they produce any effects are negligible.

Cakrapāṇi:

तेषामिति अतिक्षारलवणसात्म्यानाम्।- '*Teṣām*' means who are accustomed to take excessive quantity of *Kṣāra* and *Lavaṇa*.

तत्सात्म्यत इति अतिमात्रक्षारादतिमात्रलवणाच्च सात्म्यात्।- '*Tatsātmyam*' means that which becomes habituated due to regular intake of excessive quantity of *Kṣāra* and *Lavaṇa*.

क्रमेणेति नवेगान्धार- णीयोक्तसात्म्यपरित्यागक्रमेण।- The term '*Krameṇa*' should be understood as the gradual withdrawal of unwholesome substances as mentioned in the chapter '*Navegāndhāraṇiya Adhyāya*'.

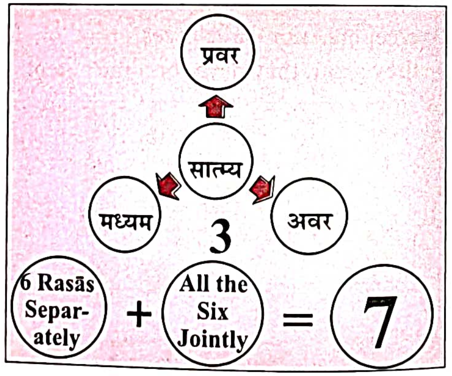
इह च सात्म्यशब्देनौकसात्म्यमभिप्रेतम्।- Here the term '*Sātmya*' should be considered as *Okasātmya*.

अल्पदोषमदोषं वेति पक्षद्वयेऽत्यर्थसात्म्यमल्पदोषं भवति, अन्यत्त्वदोषमिति व्यवस्था।।- '*Alpadoṣamadoṣaṃ vā*' means if any substance which becomes more habituated it is going to cause minimum adverse effects when it is gradually withdrawn; and if it is not much habituated it does not show any adverse effects even after it is being withdrawn gradually.

Definition and Types of Sātmya

सात्म्यं नाम तद् यदात्मन्युपशेते; सात्म्यार्थो ह्युपशयार्थः। तत्त्रिविधं प्रवरावरमध्यविभागेन; सप्तविधं तु रसैकैकत्वेन सर्वरसोपयोगाच्च। तत्र सर्वरसं प्रवरम्, अवरमेकरसं, मध्यं तु प्रवरावरमध्यस्थम्। तत्रावरमध्याभ्यां सात्म्याभ्यां क्रमेणैव प्रवरमुपपादयेत् सात्म्यम्। सर्वरसमपि च सात्म्यमुपपन्नः प्रकृत्याद्युपयोक्त्रष्टमानि सर्वाण्याहारविधिविशेषायतनान्यभिसमीक्ष्य हितमेवानुरुध्येत॥20॥

- ☐ The substance which is favorable to a person is known as *Sātmya*. *Sātmya* and *Upaśaya* connote the same meaning.
- ☐ It is of 3 types viz.
  1. *Pravara Sātmya* (superior type of compatibility)
  2. *Avara Sātmya* (inferior type of compatibility)
  3. *Madhyama Sātmya* (medium type of compatibility)



- ☐ It is also of 7 types based on the use of each of six *Rasās* separately and jointly.
- ☐ The use of all the six tastes is known as *Pravara Sātmya* (superior type of compatibility); the use of only one type of taste is known as *Avara Sātmya* (inferior type of compatibility), whereas in between the superior and inferior type i.e. the use of 2 to 3 tastes is known as *Madhyama Sātmya* (medium type of compatibility).
- ☐ Those of inferior and moderate type of compatibility should also gradually change and inculcate the habit of taking all six types of the tastes of food.
- ☐ Even after acquiring homologation to all the tastes, one should resort to what is wholesome; having considered well the special factors concerning diet and dietetics described in *Aṣṭavidha Āhāra Vidhi Viśeṣāyatana* which begins with *Prakṛti*.

Cakrapāṇi:

सात्म्यं नामेति ओकसात्म्यं नामेत्यर्थः। (ओकादिति अभ्यासात्।)– '*Sātmyaṃ*' means *Okasātmyaṃ* i.e. which becomes wholesome due to habitual intake.

उपशयार्थ इति उपशयशब्दाभिधेय इत्यर्थः।- '*Upaśayārtha*' means the one which is called by the name of *Upaśaya*.

तदिति ओकसात्म्यम् त्रिविधमिति प्रवरावरमध्यभेदेन। सप्तविधन्तु एकैकरसेन षट्, संसृष्टरसोपयोगाच्चैकम्, एवं सप्तविधम्।- '*Taditi*' means *Okasātmya*. It is of 3 types viz. *Pravara*, *Avara* and *Madhyama*. It is also 7 types in another way i.e. with one – one *Rasa* it is 6 types and by the combination of all the 6 tastes it becomes 7th type.

संसृष्टशब्देन द्विरसादयः षड्रसपर्यन्ता गृह्यन्ते।- The term '*Saṃsṛṣṭa*' means the combination of two to six *Rasās*.

प्रवरावरमध्यस्थमिति द्विरसादिपञ्चरसपर्यन्तम्।- '*Pravarāvaramadhyastham*' means in between the combination of 2 to 5 tastes.

अवरमध्यमाभ्यां लक्षितः पुरुषः। प्रवरमिति सर्वरसम् सात्म्यमुपपादयेत् अभ्यसेदित्यर्थः।- The person with *Avara* and *Madhyama Sātmya* should practice all the tastes gradually.

क्रमेणेति यथोक्ताभ्यासक्रमेण।- '*Krameṇa*' means as per the order of practice has prescribed.

उपपादितसर्वरससात्म्येनापि चाहारः प्रशस्तप्रकृत्यादिसम्पन्न एव कर्तव्य इत्याह- सर्वरसमित्यादि।'*Sarvarasamapi ca sātmyamupapannaṃ*' means that even though the food is endowed with all six tastes, it would be considered more excellent if duly considered with all the eight factors that determine the usefulness of the food.

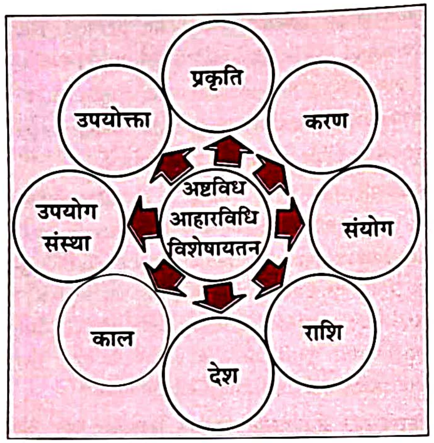
अभिसमीक्ष्येति हिताहितत्वेन विचाय। 'हितमेवेति पदेन यदेव प्रकृत्यादिना हितं तदेवानुरुध्येत सेवेतेत्यर्थः।।–'*Abhisamīkṣya*' means to by considering wholesomeness and unwholesomeness of the substances to be taken. '*Hitameva Anurudhyeta*' means after duly considering the wholesomeness and unwholesomeness one has to consume only the wholesome substances by keeping the eight factors such as *Prakṛti* etc. in mind.

Aṣṭavidha Āhāra Vidhi Viśeṣāyatana (The eight factors determining the utility of food)

तत्र खल्विमान्यष्टावाहारविधिविशेषायतनानि भवन्ति; तद्यथा- प्रकृतिकरणसंयोगराशिदेश कालोपयोगसंस्थोपयोक्त्रष्टमानि (भवन्ति) ॥21॥

The following are the eight factors determining the utility of food (*Aṣṭavidha Āhāra Vidhi Viśeṣāyatana*):

1. *Prakṛti* (Nature of the Substances)
2. *Karaṇa* (Processing of the Substances)
3. *Saṃyoga* (Combination of the Substances)



4. *Rāśi* (Measure)
5. *Deśa* (Place of origin)
6. *Kāla* (Season and age)
7. *Upayogasaṃsthā* (Dietetic Rules)
8. *Upayoktā* (The person who takes food)

Cakrapāṇi:

आहारस्य विधिः प्रकारो विधानं वा इत्याहारविधिः, तस्य विशेषो हितत्वमहितत्वं च, तस्यायतनानि हेतूनीत्याहारविधिविशेषायतनानि। आहारप्रकारस्य हितत्वमहितत्वं च प्रकृत्यादिहेतुकमित्यर्थः। उपयोक्ता अष्टमो येषां तान्युपयोक्त्रष्टमानि।।- *Āhāravidhi* means the method of consuming food. *Tasya Viśeṣa* means the advantages and disadvantages of consuming food. *Tasya Hetūni* refers to the cause for advantage and disadvantage of consuming food. Thus, *Āhāravidhi Viśeṣāyatana* means the reasons for advantages or disadvantages of eight types of consuming food such as *Prakṛti* etc. *Upayoktā* means the consumer is the last and the eighth factor.

Prakṛti (Nature of the Substances)

तत्र प्रकृतिरुच्यते स्वभावो यः, स पुनराहारौषधद्रव्याणां स्वाभाविको गुर्वादिगुणयोगः; तद्यथा माषमुद्गयोः, शूकरैणयोश्च (1) ।22।

The inherent nature of substances like heaviness etc. either in the drug or diet is known as *Prakṛti*.

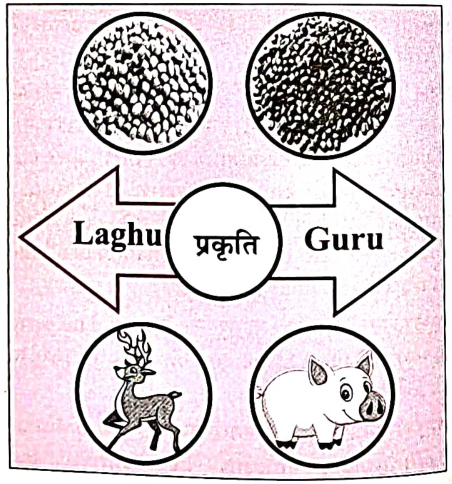
For example

- ☐ *Māṣa* (blackgram) is heavy as well as *Mudga* (green gram) is light naturally.
- ☐ *Śūkara Māṃsa* (pork) is heavy and *Eṇa Māṃsa* (meat of deer) is light by nature.

Cakrapāṇi:

उक्तानि प्रकृत्यादीना विभजते- तत्रेत्यादिना।- Beginning the verse with the word '*Tatra*', the author has explained the characteristics of *Prakṛti*, among eight factors mentioned above.

स्वाभाविक इति संस्काराद्यकृतः।- '*Svābhāvika*' means the properties of substances that have been acquired naturally without any form of processing.



माषमुद्गयोरिति प्रकृत्या माषे गुरुत्वं, मुद्गे च लघुत्वं; शूकरे गुरुत्वं, एणे च लघुत्वम्।- The properties of blackgram is heavy and green gram is light by nature. Similarly the meat of boar is heavy and the meat of deer is light naturally.

Karaṇa (Processing of the Substances)

करणं पुनः स्वाभाविकानां द्रव्याणामभिसंस्कारः।
संस्कारो हि गुणान्तराधानमुच्यते।
ते गुणास्तोयाग्निसन्निकर्षशौचमन्थनदेशकालवासनभावनादिभिः कालप्रकर्षभाजनादिभिश्चाधीयन्ते (2)।22।

Karaṇa is the process that which modifies the properties of natural substances. That means by processing the substances can be altered their original properties and obtain other attributes.

The following factors are responsible for the transformation of the properties of natural substances:

करण
मन्थन
भावना
तोयग्निसन्निकर्ष
भाजना
वासना

- ☐ *Toyāgni-sannikarṣa* - तोयाग्निसन्निकर्ष (by contact with water and fire)
- ☐ *Sauca* - शौच (cleaning or washing)
- ☐ *Manthana* - मन्थन (churning)
- ☐ *Deśa* - देश (place)
- ☐ *Kāla* - काल (time)
- ☐ *Vāsana* - वासन (infuse)
- ☐ *Bhāvanā* - भावना (steeping)
- ☐ *Kālaprakarṣa* - कालप्रकर्ष (preservation)
- ☐ *Bhājana* - भाजना (use of different kinds of vessels) etc.

Cakrapāṇi:

द्रव्याणामिति वक्तव्ये स्वाभाविकानामिति यत् करोति, तेनोत्पत्ति काले जनकभूतैः स्वगुणारोपणं, संस्कारस्तूत्पन्नस्यैव तोयादिना गुणान्तराधानमिति दर्शयति।- The attributes that are acquired in the substances naturally at the time of creation are called *Svābhāvika Guṇa*. *Saṃskāra* means alteration of naturally acquired properties of the substances by means of various agents like contact with water and fire etc.

तच्च प्राकृतगुणोपमर्देनैव क्रियते, यथा- तोयाग्निसन्निकर्षशौचैस्तण्डुलस्थं गौरवमुपहत्य लाघवमत्रे क्रियते।- Here the process of modification is done by suppressing the natural properties. For example: In fact the rice is heavy in the uncooked form. When the rice is properly washed and cooked on fire by adding water it becomes light due to this type of processing.

यदुक्तं- "सुधौतः प्रस्नुतः स्विन्नः सन्तप्तश्चौदनो लघुः" (सू. अ.27)।- It is told that "If *Odana* is prepared after properly washed (*Sudhauta*), well drained (*Prasṛtaḥ*), well boiled (*Svinna*) and taken when it is hot (*Tapta*) is easily digested (*Laghu*)" (Ca. Sū. 27 / 257)

तथा रक्तशाल्यादेर्लघोरप्यग्निसंयोगादिना लाघवं वर्धते।- Even though *Raktaśāli* is light by nature it becomes further lighter by the contact of fire.

मन्थनाद्गुणाधानं यथा 'शोथकृद्दधि शोथघ्नं सस्नेहमपि मन्थनात्' इति।- Example for *Manthana Saṃskāra*: Curd in general causes oedema; but when it is churned it alleviates oedema even though it contains unctuous substance.

देशेन यथा "भस्मराशेरधः स्थापयेत्" (चि.अ.1पा.1) इत्यादौ।-

Example for *Deśa Saṃskāra* (storage): During the preparation of *Brāhma Rasāyana* it is mentioned the vessel containing drugs should be buried in the ashes for a period of 15 days for obtaining optimum properties (Ca. Ci. 1 : 1 / 58).

वासनेन गुणाधानं यथा- अपामुत्पलादिवासनेन सुगन्धानुकरणम- Example for *Vāsanā Saṃskāra*: If the fragrant substances like the flowers of *Utpala* (lotus) are added in water, the water becomes aromatic.

भावनया च स्वरसादिकृतया स्थितस्यैवामलकादेर्गुणस्योत्कर्षो भवति।- Example for *Bhāvanā Saṃskāra* (impregnation): If *Āmalakī* powder is impregnated with the fresh juice of *Āmalakī*, its properties are enhanced.

कालप्रकर्षद्यथा- "पक्षाज्जातरसं पिबेत्" (चि.अ.15) इत्यादि।- Example for *Kāla Saṃskāra* (preservation): During the preparation of *Durālabhāsava* it is mentioned that the drugs should be kept in a ghee smeared jar for 15 days for proper fermentation (Ca. Ci. 15 / 154).

भाजनेन यथा- "त्रैफलेनायसीं पात्रीं कल्केनालेपयेत्" (चि. अ.1,पा.3) इत्यादौ।- Example for *Bhājanā Saṃskāra* (container): During the preparation of *Āmalakī Rasāyana* it is mentioned that it should be prepared in new iron vessel by applying with the paste of *Āmalakī* (Ca. Ci. 1:3 / 43).

आदिग्रहणात् पेषणाभिमन्त्रणादि गृह्यते।- '*Ādigrahaṇāt*' means in addition to the above, grinding and chanting etc. should also be taken.

ननु, संस्काराधेयेन गुणेन कथं स्वाभाविकगुणनाशः क्रियते, यतः 'स्वभावो निष्प्रतिक्रियः' इत्युक्तं; यदि हि संस्कारेण स्वाभाविकगुरुत्वं प्रतिक्रियते, तदा 'स्वभावो निष्प्रतिक्रियः' इति कथं? ब्रूमः- 'स्वभावो निष्प्रतिक्रियः' इति स्वभावो भावानामुत्पत्तौ नान्यथा क्रियते। तेन, जातिप्रतिबद्धं माषादीनां गुरुत्वं न तज्जातौ स्फोटयितुं पार्यते, संस्कारेण तु तदन्यथाकरणमनुमतमेव दृष्टत्वात्। कश्चित्तु गुणो द्रव्याणां संस्कारादिनाऽपि नान्यथा क्रियते, यथा- वह्नेरौष्ण्यं, वायोश्चलत्वं, तैलस्य स्नेह इत्यादि। एते हि यावद्द्रव्यभाविन एव गुणाः। गौरवादयस्तु पुराणधान्यादिष्वप्यपगमदर्शनान्न यावद्द्रव्यभाविनः। उक्तं हि- 'गुणो द्रव्यविनाशाद्वा विनाशमुपगच्छति। गुणान्तरोपधानाद्वा' इति। यत्र तु संस्कारेण व्रीहेर्लाजलक्षणं द्रव्यान्तरमेव जन्यते, तत्र गुणान्तरोत्पादः सुष्ठ्वेव ।।22(2)।।- Now the question arises that how do the properties acquired by processing destroy the natural inherent properties?

In fact the natural inherent properties of the substances cannot be destroyed and how does it happens?

The doubt has been clarified that the heaviness is the natural inherent property of the entire class of *Māṣa* and which cannot be changed. It is happening in case of non-inherent attributes only.

On the other hand certain attributes cannot be changed by means of processing. For example: The *Uṣṇa Guṇa* of *Agni*, *Cala Guṇa* of *Vāyu* and *Snigdha Guṇa* of *Taila* etc. These attributes will remain exist till the destruction of that substance.

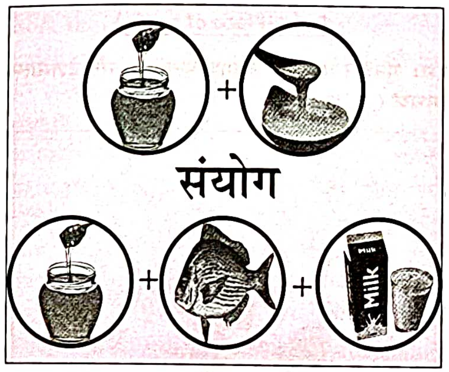
The *Guru Guṇa* of *Śāli-dhānya* doesn't belong to the above category. It doesn't exist till the end of the substance. The *Guru Guṇa* of *Śāli-dhānya* will be altered into *Laghu Guṇa* after preserving for more time or when it is processed by cooking.

It is therefore clear that the properties of the substance change when the substance does not exist or when the properties of others are shared during processing. Rice undergoes material change when fried and hence changes in properties also.

Saṃyoga (Combination of the Substances)

संयोगः पुनर्द्वयोर्बहूनां वा द्रव्याणां संहतीभावः,
स विशेषमारभते, यं पुनर्नैकैकशो द्रव्याण्यारभन्ते;
तद्यथा- मधुसर्पिषोः, मधुमत्स्यपयसां च संयोगः (3)।22।

Saṃyoga is a state of union of two or more substances. Special properties appear as a result of this combination and these characteristics are not present in any substance prior to their combination.



For example

- ☐ Combination of honey (*Madhu*) and ghee (*Sarpi*)
- ☐ Combination of honey (*Madhu*), fish (*Matsya*) and milk (*Paya*).

Cakrapāṇi:

संयोगमाह- संयोगस्त्वित्यादि।- Beginning the verse with the word '*Saṃyoga*', the author has presented the features of combination of substances.

स विशेषमारभत इति संयुज्यमानद्रव्यैकदेशेऽदृष्टं कार्यमारभत इत्यर्थः। यं नैकैकश इति यं विशेषं प्रत्येकमसंयुज्यमानानि द्रव्याणि नारभन्त इत्यर्थः।- '*Sa Viśeṣamārabhata*' means that the manifestation of peculiar properties by the combination of substances and which doesn't have independently. That means this type of peculiar characteristics will be developed only by the combination of certain substances. And no individual substance possesses such characteristics and is developed due to their combination.

मधुसर्पिषी हि प्रत्येकममारके मिलिते तु मारके भवतः, क्षीरमत्स्यादिसंयोगश्च कुष्ठादिकरो भवति।- For example: Both the honey and ghee wholesome when taken individually. But when these two are combined in equal quantity it becomes fatal.

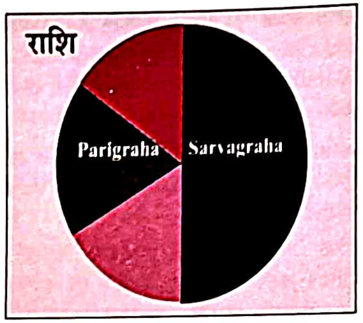
Similarly fish taken in with milk causes *Kuṣṭha* and it doesn't happen when they are taken individually.

संयोगस्त्विह प्रधान्येनैवोपलभ्यमानद्रव्यमेलको विवक्षितः, तेन भावनादिष्वपि यद्यपि संयोगोऽस्ति, तथाऽपि तत्र भावनाद्रव्याणां प्राधान्येनानुपलब्धेर्न संयोगेन ग्रहणम्।22(3)।।- Here *Saṃyoga* means the combination of two or more dominant substances. Although during the process of *Bhāvanā* (impregnation), more than two substances combine, the dominance of the substances is not seen and thus it cannot be considered as *Saṃyoga*.

Rāśi (Measure)

राशिस्तु सर्वग्रहपरिग्रहौ मात्रामात्रफलविनिश्चयार्थः।
तत्र सर्वस्याहारस्य प्रमाणग्रहणमेकपिण्डेन सर्वग्रहः,
परिग्रहः पुनः प्रमाणग्रहणमेकैकश्येनाहारद्रव्याणाम्
सर्वस्यहिग्रहःसर्वग्रहः,सर्वतश्चग्रहःपरिग्रहउच्यते(4)।22।

- ☐ *Rāśi* means the measure of food and it is of two types viz. *Sarvagraha* (total quantity) and *Parigraha* (quantity of each ingredient).
- ☐ This *Rāśi* is useful to determine the results of their administration in proper and improper dosage.
- ☐ The measure of total meal as a whole is known as *Sarvagraha* and the measure of each article of the meal is known as *Parigraha*.
- ☐ Intake of the entirety is *Sarvagraha* and intake of each item is *Parigraha*.



Cakrapāṇi:

राशिः प्रमाणम्।- *Rāśi* means the measure of food.

मात्रामात्रफलविनिश्चयार्थं इति मात्रावदाहारस्यौषधस्य च यत् फलं शुभम्, अमात्रस्य हीनस्यातिरिक्तस्य वा यत् फलमशुभम् यदुक्तं- 'तस्य ज्ञानार्थमुचितप्रमाणमनुचितप्रमाणं च राशिसञ्ज्ञं भवति'।- '*Mātrāmātra-phala-viniscayārtha*' means the beneficial effects of appropriate quantity of diet and drug as well as the harmful effects of their inappropriate and excessive quantity. It is also told that the knowledge of appropriate and inappropriate quantity is called *Rāśi*.

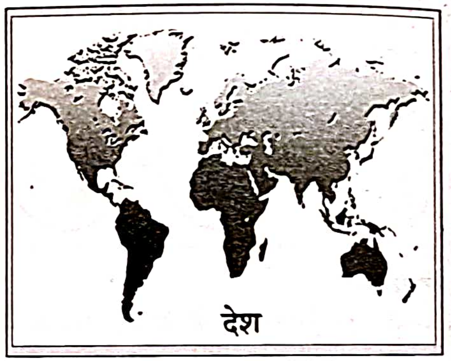
सर्वग्रहं विवृणोति- तत्रेत्यादि। सर्वस्येति मिश्रीकृतस्यान्नमांससूपादेरेकपिण्डेन मानम्।- Beginning the verse with the term '*Tatra*', the author has described in detail about *Sarvagraha*. *Sarvasya* means the total quantity of food by the mixture of all the substances consumed such as rice, mutton soup and dal etc.

परिग्रहं विवृणोति- परिग्रहः पुनरित्यादि। एकैकश्येनेति अन्नस्य कुडवः, सूपस्य पलं, मांसस्य द्विपलमित्याद्यवयवमानपूर्वकं समुदायमानम्।- Beginning the verse with the word '*Parigrahaḥ*', the author has described in detail about *Parigraha*. That means the measure of each ingredient such as *Anna* (rice) is 1 *Kuḍava*, *Sūpa* (dal) is 1 *Pala* and *Māṃsa* is 2 *Pala* etc.

सर्वग्रहे प्रत्यवयवमानियमो नास्ति; तेन येन केनचिदाहारेण प्रत्येकमनियतमानेन सम्पूर्णाहारमात्रानियमनं सर्वग्रहः। एतदेव शब्दव्युत्पत्त्या दर्शयति- सर्वस्य हीत्यादि। सर्वत इति प्रत्येकावयवत इत्यर्थः।।- In *Sarvagraha*, there is no such rule intake of specific quantity of each one of its ingredients, but the total quantity is measured. This can be known by the etymology of the word.

Deśa (Place of origin)

देशः पुनः स्थानं; स द्रव्याणामुत्पत्तिप्रचारौ देशसात्म्यं चाचष्टे (5)।22।



Deśa is related to the place of residence. It determines the characteristics due to their production or the movement of substances in a particular locality or their adaptation in that area.

Cakrapāṇi:

देशं विभजते- देश इत्यादि।- Beginning the verse with the word '*Deśaḥ*', the author has presented the divisions of *Deśa*.

स्थानग्रहणेनाहारद्रव्यस्य तथा भोक्तुश्च स्थानं दर्शयति।- The term '*Sthāna*' refers to both the place of the growth of food substances as well as the habitat of the person who consumes food.

आचष्ट इति द्रव्यस्योत्पत्तिप्रचारादिकृतगुणज्ञानहेतुर्भवति।- '*Ācaṣṭa*' means the knowledge of the substances according to their place of growth and the origin and movement of animals and birds.

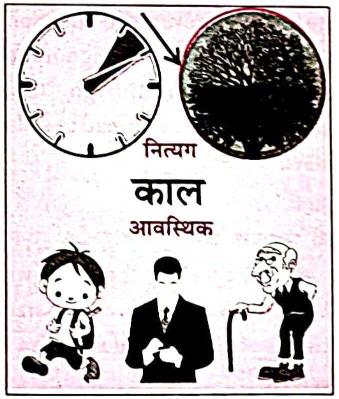
तत्रोत्पत्त्या- हिमवति जातं गुणवद्भवति, मरौ जातं लघु भवति, इत्यादि। प्रचारेण लघुभक्ष्याणां प्राणिनां तथा धन्वचारिणां बहुक्रियाणां च लाघवं, विपर्यये च गौरवं गृह्यते।- The herbs grown in the Himalayan region are more potential and the herbs grown in the desert are less potent. The animals which eat light food, those which moves in the desert land and more active are light in their property and the opposite of them are heavy.

देशसात्म्येन च देशविपरीतगुणं सात्म्यं गृह्यते; यथा- आनूपे उष्णरूक्षादि, धन्वनि च शीतस्निग्धादि,- Suitability to the place refers to the things possessing opposite attributes to the place is known as *Deśa Sātmya*. For example: *Uṣṇa* and *Rūkṣa Guṇās* are suitable for *Ānūpa Deśa* and *Śīta* and *Snigdha Guṇās* are suitable for *Jāṅgala Deśa*.

ओकसात्म्यं तु उपयोक्तृग्रहणेन गृहीतम्।।- Habitual intake of substances may become *Sātmya* but it doesn't come under the purview of *Deśa*, and thus it is described under *Upayoktra*.

Kāla (Season and age)

कालो हि नित्यगश्चावस्थिकश्च; तत्रावस्थिको विकारमपेक्षते, नित्यगस्तु ऋतुसात्म्यापेक्षः (6)।22।



- ☐ *Kāla* is of 2 types viz. *Nityaga* (ever moving) and *Āvasthika* (conditional and depends upon the changes in the age of the individual).
- ☐ *Āvasthika* is related to disease and *Nityaga* is concerns itself with suitability of seasons

Cakrapāṇi:

नित्यग इति अहोरात्रादिरूपः। आवस्थिक इति रोगित्वबाल्याद्यवस्थाविशेषेत इत्यर्थः।- '*Nityaga*' means the time known as day and night etc. *Āvasthika* means the status of the disease i.e. acute or chronic and also the age such as childhood, middle age etc.

विकारमपेक्षत इति बाल्यादिकृतं तु श्लेष्मविकारं ज्वरादिकं चाहारनियमार्थमपेक्षत इत्यर्थः। ऋतुसात्म्यं हि ऋतुमपेक्षत इति ऋतुसात्म्यापेक्षः।।- '*Vikāramapekṣata*' means that diseases like fever due to *Kapha* in childhood require specific type of food according to the age of the patient along with the disease.

'*Ṛtu Sātmyāpekṣaḥ*' means the food which is suitable according to the season.

Upayogasaṃsthā (Dietetic Rules)

उपयोगसंस्थातूपयोगनियमः;सजीर्णलक्षणापेक्षः(7)।22।

Upayogasaṃsthā is implied the rules in taking food. These rules mainly depend upon the features of digestion.

उपयोगसंस्था
Dietetic Rules

Cakrapāṇi:

एवमाहारोपयोगः कर्तव्य एवं न कर्तव्य इत्युपयोगनियमः, स जीर्णलक्षणापेक्ष इति प्राधान्येनोक्तः।- These are dietary rules like when and how to eat and how not to eat etc. and are mainly depends on the digestion of food.

तेनेह 'अजल्पन्नहसन्नातिद्रुतं नातिविलम्बितम्' इत्याद्युपयोगनियममप्यपेक्षत एव; अजीर्णभोजने तु महांस्त्रिदोषकोपलक्षणो दोषो भवतीत्ययमेवोदाहृतः।।- Apart from proper digestion of food, some other factors should also be kept in mind such as not talking and laughing while eating, eating food too quickly or eating very slowly etc.

Eating food during indigestion leads to vitiation of all the three *Doṣās* and thereby manifestation of serious disorders.

Upayoktā (The person who takes food)

उपयोक्ता पुनर्यस्तमाहारमुपयुङ्क्ते, यदायत्तमोकसात्म्यम् इत्यष्टावाहारविधिविशेषायतनानि व्याख्यातानि भवन्ति॥22॥

Upayoktā means the person who consumes food. He is the chief and is responsible for the perfection of habitual intake of foods.

In this way eight specific methods of the rules of dietetics are described.

Cakrapāṇi:

यदायत्तमोकसात्म्यमिति भोक्तृपुरुषापेक्षं ह्यभ्याससात्म्यं भवति; कस्यचिद्धि किंचिदेवाभ्यासात् पथ्यमपथ्यं वा सात्म्यं भवति।।- *Okasātmya* depends on the person who takes the food. Regular practice of certain food substances in some persons become wholesome or may become unwholesome in some others and it may become habituated.

Importance of these Eight Factors

एषां विशेषाः शुभाशुभफलाः परस्परोपकारका भवन्ति; तान् बुभुत्सेत, बुद्ध्वा च हितेप्सुरेव स्यात्; नच मोहात् प्रमादाद्वा प्रियमहितमसुखोदर्कमुपसेव्यमाहारजातमन्यद्वा किंचित्॥23॥

- ☐ These eight factors are responsible for good and bad effects and they also contribute to each other's excellence.
- ☐ Thus, everyone should try to know them and having known them he should make use of the wholesome only.
- ☐ One should never use unwholesome substances due to ignorance or negligence even though they are pleasant because they lead to unhealthy consequences.

Cakrapāṇi:

एषामित्यादौ शुभफला विशेषा अशुभफलाश्च परस्परोपकारका भवन्तीति ज्ञेयम्।- Beginning the verse with the term '*Eṣām*', the author has clearly stated the beneficial as well as harmful effects of the eight factors.

तत्र प्रकृत्या लाघवादिः शुभफलः, गुर्वादिश्चाशुभफलः।- Substances that are naturally light give beneficial results and heavy substances are harmful.

करणाद्याधेयोऽपि विशेषः शास्त्रोक्तः शुभः, निषिद्धस्त्वशुभः।- Transformation of attributes of substances following textual descriptions are beneficial or otherwise harmful.

देशासात्म्यं निन्दितदेशभवत्वादि च द्रव्यस्याशुभफलम्।- The herbs which grow in the forbidden places gives harmful effects.

एवं कालासात्म्यमशुभफलं चाजीर्णभोजनादि,- The food taken during indigestion is harmful and this is the example for *Kāla Asātmya*.

तथा ओकासात्म्यं चाशुभमशुभफलमिति ज्ञेयं; विपरीतं तु शुभफलम्।- Thus, the unwholesome substances even though are habituated gives rise harmful effects and those which are wholesome yields beneficial results.

मोहादिति अज्ञानात्, प्रमादादिति ज्ञात्वाऽपि रागादित्यर्थः।- '*Mohāt*' means due to ignorance. '*Pramādāt*' means even though known that they are harmful, but intake of them due to passion.

प्रियमिति तदात्वमात्रप्रियम्।- '*Priyam*' means that which causes pleasantness immediately but in course of time it is not so.

अहितमित्यस्य विवरणम्- असुखोदर्कमिति।- असुखं दुःखरूपम्, उदर्क उत्तरकालीनं फलं, यस्य स तथा।- This is the explanation related to unwholesome substances and which gives unhappiness. '*Asukha*' means sad form. *Udarka* means the afterward result or the end result.

अन्यद्वेति भेषजविहारादि।।- '*Anyadvā*' means drugs as well as lifestyle etc.

Rules for Taking Food

तत्रेदमाहारविधिविधानमरोगाणामातुराणां चापि केषांचित् काले प्रकृत्यैव हिततमं भुञ्जानानां भवति उष्णं, स्निग्धं, मात्रावत्, जीर्णे वीर्याविरुद्धम्, इष्टे देशे, इष्टसर्वोपकरणं, नातिद्रुतं, नातिविलम्बितम्, अज-ल्पन्, अहसन्, तन्मना भुञ्जीत, आत्मानमभिसमीक्ष्य सम्यक्॥24॥

Following are the dietary rules and procedures for healthy individuals as well as some patients and which are going to be the most wholesome naturally.

1. One should take hot food only (*Uṣṇa Āhāra*)
2. The food should be unctuous (*Snigdha Āhāra*)
3. One should eat the food in proper quantity only (*Mātrāhāra*)
4. One should take the food after the digestion of previous meal only (*Jīrṇe Aśnīyāt*)
5. The ingredients of food should not be having contradictory potencies (*Vīrya Aviruddha*)
6. Food should be taken in a place which is agreeable (*Iṣṭe Deśe*) and the food should be furnished with all delightful ingredients (*Iṣṭa Sarvopakaraṇam*).
7. Food should not be taken too hurriedly (*Nātidṛtam*)
8. Food should not be taken too slowly (*Nātivilambitam*)
9. One should eat food carefully and without talking and laughing (*Ajalpan, Ahasan, Tanmanā Bhuñjīta*)
10. Finally, one should take food after due consideration to oneself (*Ātmānam Abhisamīṣya*)

Cakrapāṇi:

तत्रेत्यादौ इदमिति वक्ष्यमाणम्।- Beginning the verse with the word '*Tatra*', the author is going to explain the rules for taking food.

आहारविधिर्विधीयते येनोष्णस्निग्धादिना वक्ष्यमाणेन तदाहारविधिविधानम्।- '*Āhāravidhi*' means dietary rules such as consumption of only hot food, unctuous food etc. which are being described in this way.

आतुराणां च केषांचिदिति पदेन रक्तपित्तिनां शीतमेव, कफरोगिणां रूक्षमेव हितमित्यादिविपर्ययं दर्शयति।- By the word '*Āturāṇāṃ Ca Keṣāñcit*', it should be understood that only cold substances are wholesome to the patients suffering from *Raktapitta* and the dry or rough substances are useful for the patients suffering from *Kapha* disorders. Thus, it is clear that the substances and the regimen which are opposite to the nature of the disease are wholesome.

केषांचिद्धुञ्जानानामिदमाहारविधिविधानं हिततमं भवतीति योजना।- Someone who eats food by following this rule it becomes highly beneficial for him.

प्रकृत्यैवेति स्वभावेनैव हिततमं हिततममित्युक्तं; तेन यत् प्रकृत्या हितं तत् कदाचिदेव कंचिदेव पुरुषमासाद्याहितं भवति, तच्च कादाचित्कत्वादनादृतं; तेन प्रायिकत्वादेनं हिततमं वक्ष्याम इति भावः।- Foods that are wholesome by nature are generally beneficial for everyone. Although those substances may be unwholesome to some people, such exceptions are rare and therefore should not be considered.

उष्णमित्यादौ सम्यगिति छेदः।।- The word '*Samyak*' is related to all the factors such as *Uṣṇam, Snigdham, Mātrāvat* etc.

Benefits of Consuming Hot Food

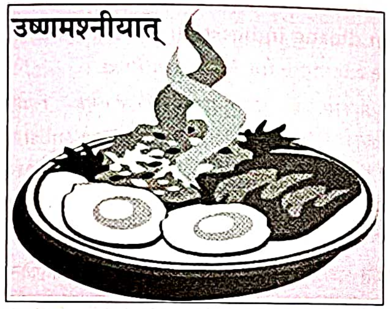
तस्य साद्गुण्यमुपदेक्ष्यामः- उष्णमश्नीयात्; उष्णं हि भुज्यमानं स्वदते, भुक्तं चाग्निमौदर्यमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुलोमयति, श्लेष्माणं च परिह्रासयति; तस्मादुष्णमश्नीयात् (1)।25।

Here is going to be explained about the benefits of adopting dietary rules and procedures.

Consuming hot food has the following benefits:

☐ When food is taken warm, it is tasty (उष्णं हि भुज्यमानं स्वदते)

☐ Hot food stimulates the digestive fire and helps in quick digestion (भुक्तं चाग्निमौदर्यमुदीरयति, क्षिप्रं जरां गच्छति)



☐ It causes the downward movement of *Vāta* (वातमनुलोमयति)

☐ It breaks down the consistency of *Kapha* (श्लेष्माणं च परिह्रासयति)

☐ Thus, one should take hot food only (तस्मादुष्णमश्नीयात्).

Benefits of Consuming Unctuous Food

स्निग्धमश्नीयात्; स्निग्धं हि भुज्यमानं स्वदते, भुक्तं चानुदीर्णमग्निमुदीरयति, क्षिप्रं जरां गच्छति, वातमनुलोमयति, शरीरमुपचिनोति, दृढीकरोतीन्द्रियाणि, बलाभिवृद्धिमुपजनयति, वर्णप्रसादं चाभिनिर्वर्तयति; तस्मात् स्निग्धमश्नीयात् (2)।25।

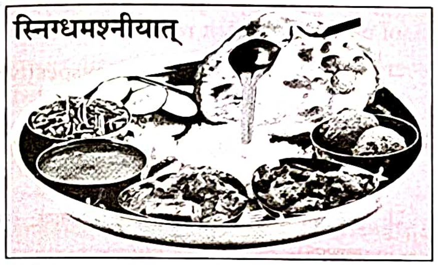
Consuming unctuous food has the following benefits:

☐ When food is taken unctuous, it is tasty (स्निग्धं हि भुज्यमानं स्वदते)

☐ Unctuous food stimulates the digestive fire and helps in quick digestion (भुक्तं चानुदीर्णमग्निमुदीरयति, क्षिप्रं जरां गच्छति)

☐ It causes the downward movement of *Vāta* (वातमनुलोमयति)

☐ Increases body growth (शरीरमुपचिनोति)



☐ Strengthens the sense organs (दृढीकरोतीन्द्रियाणि)

☐ Promotes body strength (बलाभिवृद्धिमुपजनयति)

☐ Brings out the glow of color (बलाभिवृद्धिमुपजनयति)

☐ Thus, one should take unctuous food (वर्णप्रसादं चाभिनिर्वर्तयति;).

Cakrapāṇi:

तस्येति उष्णादिगुणयुक्तस्यान्नस्य।- Here the word '*Tasya*' refers to the food which possesses all the properties such as *Uṣṇa, Snigdha* etc.

साद्गुण्यमिति प्रशस्तगुणयोगिताम्।- '*Sādguṇyam*' means that which is possessing good qualities.

परिह्रासयतीति भिन्नसङ्घातं करोति।।- '*Parīhrāsayati*' means to break up the solidified *Kapha*.

Benefits of Consuming Appropriate Quantity of Food

मात्रावदश्नीयात्; मात्रावद्धि भुक्तं वातपित्तकफानपीडयदायुरेव विवर्धयति केवलं, सुखं गुदमनुपर्येति, न चोष्माणमुपहन्ति, अव्यथं च परिपाकमेति; तस्मान्मात्रावदश्नीयात् (3) ।25।

The following are the benefits of consuming appropriate quantity of food:

☐ Intake of appropriate quantity of food keeps the *Tridoṣās* in balanced state increases the lifespan (मात्रावद्धि भुक्तं वातपित्तकफानपीडयदायुरेव विवर्धयति केवलं).

☐ The food easily reaches the rectum after digestion (सुखं गुदमनुपर्येति)

☐ Food taken in the proper quantity does not impair the digestive power (न चोष्माणमुपहन्ति)

☐ It is digested without any difficulty (अव्यथं च परिपाकमेति)

☐ Thus, everyone should take the appropriate quantity of food (तस्मान्मात्रावदश्नीयात्)

Cakrapāṇi:

मात्रावदिति प्रशंसायां मतुप्; तेन प्रशस्तमात्रमित्यर्थः।- '*Mātrāvat*' has used the suffix '*Matup*' in the sense of praise in this word. This implies the intention to be praise worthy or an appropriate quantity.

अपीडयदिति अनतिमात्रत्वेन स्वस्थानस्थितं सद्वातादीन् स्थानापीडनादप्रकोपयत्।- '*Apīḍayat*' means which does not cause any pain or inconvenience. The food taken in an appropriate quantity keeps the *Vāta* and other *Doṣās* at their respective places and makes them function normally without causing any discomfort in the body.

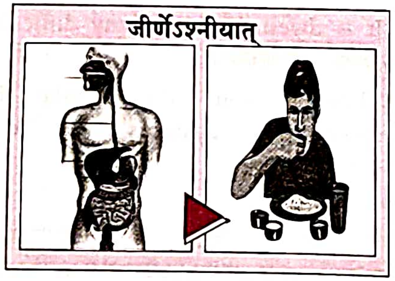
गुदमनुपर्येतीति परिणतं सदनुरूपतया निःसरतीत्यर्थः।- '*Gudamanuparyeti*' means that the food taken in the proper quantity will be digested properly and it reaches the rectum after the essence is absorbed by body and is ready to expel as a waste.

ऊष्माणं वह्निम्।।- '*Ūṣmā*' means the digestive fire.

Benefits of Consuming Food after Digestion of Previous Meal

जीर्णेऽश्नीयात्; अजीर्णे हि भुञ्जानस्याभ्यवहृतमाहारजातं पूर्वस्याहारस्य रसमपरिणतमुत्तरेणाहाररसेनोपसृजत् सर्वान् दोषान् प्रकोपयत्याशु, जीर्णे तु भुञ्जानस्य स्वस्थानस्थेषु दोषेष्वग्नौ चोदीर्णे जातायां च बुभुक्षायां विवृतेषु च स्त्रोतसां मुखेषु विशुद्धे चोद्गारे हृदये विशुद्धे वातानुलोम्ये विसृष्टेषु च वातमूत्रपुरीषवेगेष्वभ्यवहृतमाहारजातं सर्वशरीरधातूनप्रदूषयदायुरेवाभिवर्धयति केवलं; तस्माज्जीर्णेऽश्नीयात् (4) ।25।

The following are the benefits of consuming food after the digestion of previous meal:



- If the food is taken without digestion of the previous meal, the digested portion of the previous meal i.e. improperly formed *Rasa* combines with the product of the food taken later and causes immediate vitiation of the three *Doṣās* (अजीर्णे हि भुञ्जानस्याभ्यवहृतमाहारजातं पूर्वस्याहारस्य रसमपरिणतमुत्तरेणाहाररसेनोपसृजत् सर्वान् दोषान् प्रकोपयत्याशु).
- If the food is taken after the digestion of previous meal, it results in:
    - The *Doṣās* will be in their respective places (स्वस्थानस्थेषु दोषेषु)
    - The *Agni* (digestive fire) will be stimulates (अग्नौ चोदीर्णे)
    - Appetite is increased (जातायां च बुभुक्षायां)
    - All channels (Srotases) will have their mouths opened (विवृतेषु च स्रोतसां मुखेषु)
    - The eructation are pure i.e., not characterized by any bad odor (विशुद्धे चोद्गारे)
    - Heart functions normally (हृदये विशुद्धे)
    - Causes the downward movement of *Vāta* (वातानुलोम्ये)
    - The urges for evacuation of flatus, urine and feces are well attended (विसृष्टेषु च वातमूत्रपुरीषवेगेष्वभ्यवहृतमाहारजातं).
    - The food eaten promotes life without affecting bodily tissues (सर्वशरीरधातूनप्रदूषयदायुरेवाभिवर्धयति केवलं)
- Thus, everyone should consume the food after the digestion of previous meal only (तस्माज्जीर्णेऽश्नीयात्).

Cakrapāṇi:

पूर्वस्येति दिनान्तरकृतस्य।- '*Pūrvasya*' means the food taken in the previous day.

अपरिणतमिति असम्यग्जातम्।- '*Apariṇatam*' means food that is not digested properly.

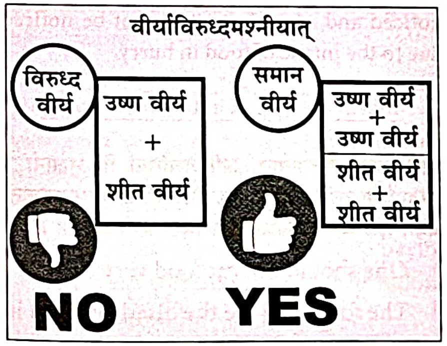
आहाररसेनेति आहारपरिणामगतेन मधुरादिना; किंवा आहारजेन रसेन।- '*Āhāra-rasena*' means the sweetness etc. produced after the digestion of food or the *Rasa* produced from diet

स्वस्थानस्थेषु दोषेष्वित्यादि जीर्णाहारस्य लक्षणम्।।- After proper digestion of food, the *Doṣās* will reach their respective places.

Benefits of Food Having No Contradictory Vīrya

वीर्याविरुद्धमश्नीयात्; अविरुद्धवीर्यमश्नन्हि विरुद्धवीर्याहारजैर्विकारैर्नोपसृज्यते; तस्माद्वीर्याविरुद्धमश्नीयात्(5)।25।

- Foods with contradictory potency should not be eaten. As a result no person suffers from diseases caused by the use of *Viruddhāhāra* (incompatible diet).



- Therefore everyone should eat what is not antagonistic in potency (तस्माद्वीर्याविरुद्धमश्नीयात्).

Cakrapāṇi:

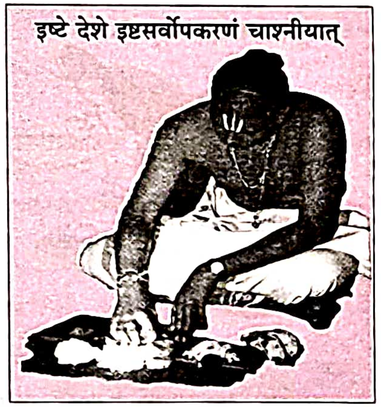
विरुद्धवीर्याहारजैरिति कुष्ठान्ध्यविसर्पाद्यैरात्रेयभद्रका-प्यीयोक्तैः।।- The intake of the food containing *Viruddha Vīrya* leads to *Kuṣṭha, Andhatā, Visarpa* etc. as described in the chapter *Ātreya-Bhadrakāpīya Adhyāya* (Ca. Sū. 26 / 102).

Advantage of Consuming Food at Proper Place with All Accessories

इष्टे देशे इष्टसर्वोपकरणं चाश्नीयात्; इष्टे हि देशे भुञ्जानो नानिष्टदेशजैर्मनोविघातकरैर्भावैर्मनोविघातं प्राप्नोति, तथैवेष्टैः सर्वोपकरणैः; तस्मादिष्टे देशे तथेष्टसर्वोपकरणं चाश्नीयात् (6) ।25।

The following are the advantages of taking food at an appropriate place with all accessories:

- The person who takes food in a palatable place with all the accessories never gets disturbed as a result of those feelings of vengeance that are generated by un-agreeable spots.



- Thus, everyone should take food proper place and equipped with all accessories (देशे तथेष्टसर्वोपकरणं चाश्नीयात्).

Cakrapāṇi:

मनोविघातकरैर्भावैरिति त्रिविधकुक्षीये (वि.अ.2)

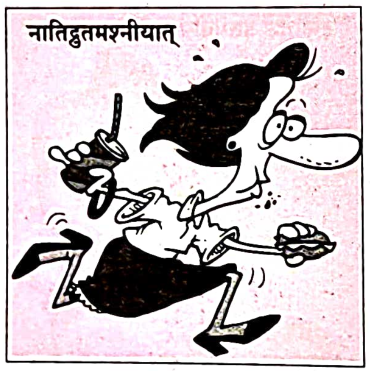
वक्ष्यमाणैः कामादिभिश्चित्तोपतापकरैश्चित्तविकारैरित्यर्थः।- '*Manovighātakarairbhāvaiḥ*' means the factors which effects on mind such as *Kāma*, *Krodha*, *Lobha* etc. which are going to be described in the chapter *Trividhakukṣīya Adhyāya* (Ca. Vi. 2 / 8)

तथेष्टैश्च सर्वोपकरणैर्भुञ्जानो मनोविघातं न प्राप्नोतीति योजना; अनिष्टभोजनादेर्मनोविघातो भवति।।- Thus, the food taken at proper place along with all accessories doesn't afflict the mind, but the undesirable place and without having all the accessories affects mind.

Disadvantages of eating food in a hurry

नातिद्रुतमश्नीयात्; अतिद्रुतं हि भुञ्जानस्योत्स्नेहनमवसादनं भोजनस्याप्रतिष्ठानं च, भोज्यदोषसाद्गुण्योपलब्धिश्च न नियता;तस्मान्नातिद्रुतमश्नीयात् (7) ।25।

- One should not eat food in hurry.
- The following are the disadvantages in consuming the food hurriedly.



- It moves upwards or entered into wrong passage (उत्स्नेहनम्).
- It reduces happiness (अवसादनम्)
- Doesn't reach the stomach properly (भोजनस्याप्रतिष्ठानं)
- Unable to perceive the merits and demerits of food (भोज्यदोषसाद्गुण्योपलब्धिश्च न नियता;)
- Therefore, no one should eat food quickly (तस्मान्नातिद्रुतमश्नीयात्).

Cakrapāṇi:

उत्स्नेहनम् उन्मार्गगमनम्।- '*Utsnehanam*' means *Unmārgagamana* i.e. moves in the upward direction.

अवसदनम् अवसादः।- '*Avasadanam*' means repression

अप्रतिष्ठानं हृदयस्थत्वेन कोष्ठाप्रवेशः।- '*Apratiṣṭānaṃ*' means that food is unable to enter *Koṣṭa* as it is near the heart.

भोज्यगतानां दोषाणां केशादीनां, साद्गुण्यस्य च स्वादुत्वादेः, उपलब्धिर्न नियता भवति कदाचिदुपलभ्यते कदाचिन्नेति। तत्र दोषानुपलब्ध्या सदोषस्यैव भक्षणं, साद्गुण्यानुपलब्ध्या च प्रीत्यभावः।।- The demerits of food means presence of foreign bodies like hair etc. in the food; merits means that the food is tasty etc. The knowledge of such merits and demerits are uncertain means sometimes it can be noticed and sometimes it cannot be noticed due to the intake of food in hurry.

Disadvantages of eating food slowly

नातिविलम्बितमश्नीयात्; अतिविलम्बितं हि भुञ्जानो न तृप्तिमधिगच्छति, बहु भुङ्क्ते, शीतीभवत्याहारजातं, विषमं च पच्यते; तस्मान्नातिविलम्बितमश्नीयात्(8)।25।

- One should not eat food very slowly.
- The following are the disadvantages in consuming the food too slowly.
    - Never gets contentment (न तृप्तिमधिगच्छति)
    - Eats more quantity (बहु भुङ्क्ते)
    - Food also becomes cold (शीतीभवत्याहारजात)

    - Irregularity in digestion (विषमं च पच्यत)

नातिविलम्बितमश्नीयात्

- Therefore, no one should eat food very slowly (तस्मान्नातिविलम्बितमश्नीयात्).

Cakrapāṇi:

विषमं च पच्यत इति चिरकालभोजनेनाग्निसम्बन्धस्य वैषम्यादिति भावः।।- '*Viṣamaṃ Ca Pacyata*' means due to the intake of food very slowly leads to irregularity in digestion as the delayed consumption of food cannot be having proper contact with digestive fire.

Take food with Concentration

अजल्पन्नहसन् तन्मना भुञ्जीत; जल्पतो हसतोऽन्यमनसो वा भुञ्जानस्य त एव हि दोषा भवन्ति, य एवातिद्रुतमश्नतः; तस्मादजल्पन्नहसंस्तन्मना भुञ्जीत (9)।25।

- Food should be taken by paying attention to food and without talking and laughing
- In the case of one who eats while talking or laughing or without being focused on food, has the same consequential results as mentioned in case who eats very quickly.
- Thus, one must be concentrated in taking food and never talk or laugh while eating (तस्मादजल्पन्नहसंस्तन्मना भुञ्जीत).

अजल्पन्नहसन् तन्मना भुञ्जीत

Cakrapāṇi:

य एवातिद्रुतमश्नतो दोषा इति उत्स्नेहनादयः।।- '*Ya evātidṛtamaśnataḥ*' means the faults such as moving the food in the abnormal passage etc. that occur in eating food very fast are also observed in the persons who are talking, laughing or not paying attention while eating food.

Know Yourself and Eat

आत्मानमभिसमीक्ष्य भुञ्जीत सम्यक्; इदं ममोपशेते इदं नोपशेत इत्येव विदित ह्यस्यात्मन आत्मसात्म्यं भवति; तस्मादात्मानमभिसमीक्ष्य भुञ्जीत सम्यगिति।।25।।

आत्मानमभिसमीक्ष्य भुञ्जीत
KNOW YOURSELF

- One should eat only after making an adequate enquiry of oneself which is suitable and which is unsuitable to him.

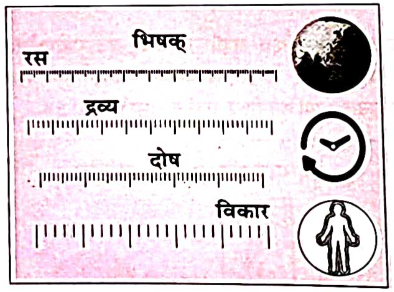
- ☐ In fact, what is appropriate for one's constitution is known only to them.
- ☐ Therefore one should know self and eat (तस्मादात्मानमभिसमीक्ष्य भुञ्जीत)

Cakrapāṇi:
नोपशेत इतीत्यत्र इतिशब्देन सात्म्यासात्म्यविधानोपदर्शकेन विचारफलमोकसात्म्यसेवनं दर्शयति।- Thinking about wholesomeness or unwholesomeness for own self with the methods described refers for use of items, which are *Okasātmya*.

आत्मन इति पदेनात्मनैवात्मसात्म्यं प्रतिपुरुषं ज्ञायते, न शास्त्रोपदेशेनेति दर्शयति।।- The term '*Ātmana*' refers to that whichever is wholesome should be known by self but not from the teachings of the treatises.

Features of a Good Physician

भवति चात्र-
रसान् द्रव्याणि दोषांश्च विकारांश्च प्रभावतः।
वेद यो देशकालौ च शरीरं च स नो भिषक्॥26॥



Thus, it is said

He is regarded as a physician that who is well versed with the specific nature of *Rasās* (tastes), *Dravyās* (drugs) *Doṣās* (body humors), and *Vikāra* (diseases) as well as *Deśa* (habitat), *Kāla* (time) and *Śārīra* (the body constitution).

Cakrapāṇi:
अध्यायोक्तरसप्रभावादिज्ञानं स्तौति- रसानित्यादि।- Beginning the verse with the word '*Rasān*', the author has admired the knowledge of the effects of *Rasa*, etc., as stated in the chapter.

स नो भिषगिति नोऽस्माकं संमत इत्यर्थः।।- '*Sa no Bhiṣak*' means that a physician who has complete knowledge about the effects of *Rasās* etc. is being accepted by all.

To Sum up

तत्र श्लोकौ-
विमानार्थो रसद्रव्यदोषरोगाः प्रभावतः।
द्रव्याणि नातिसेव्यानि त्रिविधं सात्म्यमेव च॥27॥
आहारायतनान्यष्टौ भोज्यसाद्गुण्यमेव च।
विमाने रससंख्याते सर्वमेतत् प्रकाशितम्॥28॥

In this chapter, called *Rasavimāna*, the author has described the following in a lucid manner - The scope of *Vimāna*; - The tastes (*Rasās*) - Articles of food and drink (*Dravya*) - *Doṣa* - The diseases (*Roga*) - Those articles that should not be taken in large quantity - The three kinds of *Sātmya* or suitability - The eight factors determining the utility of food (*Aṣṭavidha Āhāra Vidhi Viśeṣāyatana*) - The Rules for Taking Food.

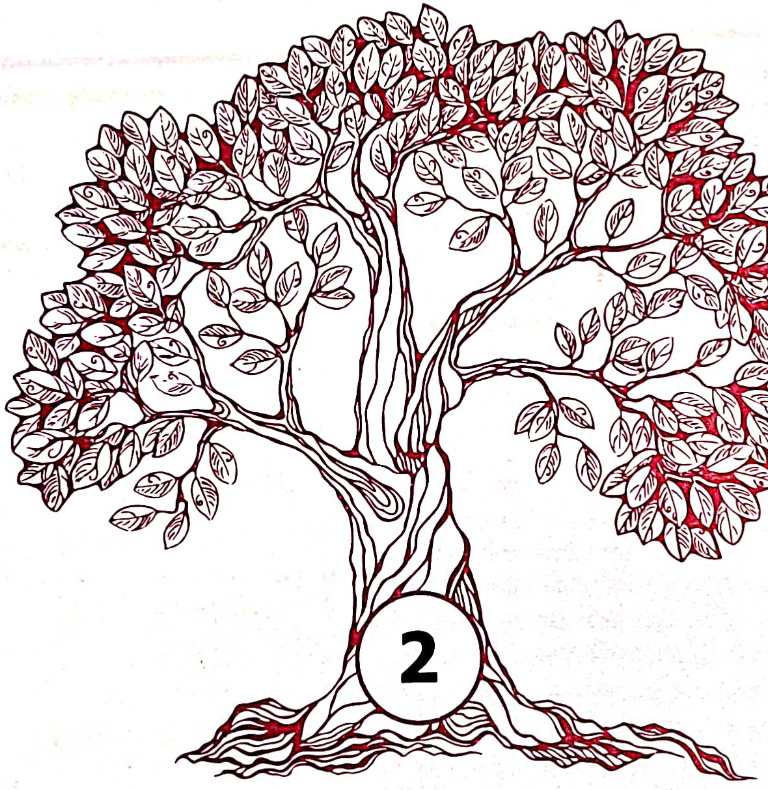
Cakrapāṇi:
दोषविकारौ च यद्यपि त्रिविधकुक्षीये (वि.अ.2) प्रभावविस्तारेण वक्तव्यौ, तथाऽपीह संक्षेपेणोक्तावेव; तेन दोषविकारप्रभावावप्युक्ताविति यदुच्यते संग्रहे तत् साधु।- Even though the effects of *Doṣa* and *Vikāra* are going to be described in detail in the chapter '*Trividhakukṣīya Adhyāya*', here in this chapter the author has described them in brief and thus the mention of them in the summing up of the contents is reasonable.

तैलादिद्रव्यत्रयकथनं च द्रव्यप्रभावगृहीतमिति कृत्वा न पृथक् संग्रहे पठितम्।।- Here in the summary of contents of this chapter the author has not separately mention the three drugs such as *Taila, Ghṛta* and *Madhu* as they are included under the effect of *Dravya*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रसविमानं नाम प्रथमोऽध्यायः॥1॥

Thus, ends the first chapter of the *Vimānasthāna* titled *Rasavimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***



2

Trividhakukṣīya-vimāna

[Specific Attributes of 3 Divisions of Stomach Capacity]

त्रिविधकुक्षीयविमानम्

2

Trividhakukṣīya-vimāna

[Specific Attributes of 3 Divisions of Stomach Capacity]

त्रिविधकुक्षीयविमानम्

अथातस्त्रिविधकुक्षीयं विमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Rasavimāna Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Trividhakukṣīya-vimāna Adhyāya* as taught by Lord *Ātreya*.

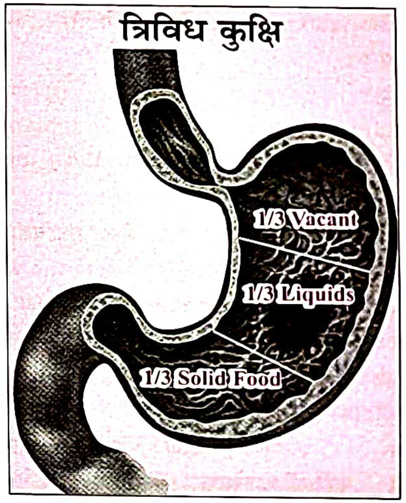
Cakrapāṇi:

रसविमाने राशिरुक्तः, तस्य राशेर्मात्रामात्रावतः फलप्रपञ्चं दोषविकारप्रपञ्चं दर्शयितुं त्रिविधकुक्षीयोऽभिधीयते।।- In the previous chapter named *Rasavimāna* the quantity of food (*Rāśi*) is described in detail. To say the effects of proper and improper quantities of food as well as the diseases caused by the intake of improper quantity of food the chapter entitled *Trividhakukṣīya-vimāna* is being specified.

Three Divisions of Stomach Capacity

त्रिविधं कुक्षौ स्थापयेदवकाशांशमाहारस्याहारमुपयुञ्जानः; तद्यथा- एकमवकाशांशं मूर्तानामाहारविकाराणाम्, एकं द्रवाणाम्, एकं पुनर्वातपित्तश्लेष्मणाम्; एतावतीं ह्याहारमात्रामुपयुञ्जानो नामात्राहारजं किंचिदशुभं प्राप्नोति॥3॥

While eating a person should observe the capacity of his stomach and make it into three divisions. The stomach should be filled by 1/3rd part with solid foods; 1/3rd part should be filled with liquid foods and the remaining 1/3rd part of the stomach should be kept empty for proper circulation of *Vāta, Pitta* and *Kapha*. People who eat in this way will never suffer from diseases caused by improper intake of food.



Cakrapāṇi:

त्रिविधमिति त्रिप्रकारम्।- '*Trividham*' means three types.

अवकाशांशमिति कोष्ठावकाशभागम्।- '*Avakāśāṃśam*' means the empty part of the stomach.

आहारस्येति आहारनिमित्तमित्यर्थः।- '*Āhārasya*' means for the sake of diet.

तेन द्वावकाशावाहारस्य वक्तव्यौ, एकस्तु दोषाणामिति त्रिविधं वक्ष्यमाणमुक्तम्।- Abdominal capacity should be two parts for food and one part for *Doṣās* is the three parts of stomach capacity, which will be described in detail.

दोषावकाशस्थापनं ह्याहारोपकारकत्वादाहारस्येत्युच्यते, दोषावकाशानवस्थाने ह्याहारो दोषैर्दूष्यत इति वक्तव्यम्। किंवा, आहारस्यावकाशांशमामाशयरूपं कुक्षौ वक्ष्यमाणविभागेन त्रिविधं स्थापयेदित्यर्थः।- Keeping the stomach empty for the *Doṣās* is helpful for proper digestion of the food; otherwise the food is vitiated by the *Doṣās*. Or according to proper division of stomach capacity, space should be provided for food along with *Doṣās* in the stomach.

कुक्ष्यंशभागं यथाकर्तव्यमाह- तद्यथेत्यादि।- How to make the division of stomach capacity is explained by the author starting with the word '*Tadyadhā*'.

मूर्तानामिति आश्यखाद्यानां, द्रवाणामिति लेह्यपेयानाम्।- '*Mūrtānām*' means the food substances which are eaten by mouth. '*Dravāṇām*' means *lickable* and drinkable foods

इह चांशशब्दो न समप्रविभागे वर्तते, किंतु यथोचितविभागे; तेन मूर्तानां बहुभागो भवतीति ज्ञेयम्।- Here the word '*Aṃśa*' has not used in the sense of equal part but it should be taken as appropriate. Thus, it is understood that solids should be taken in greater quantities.

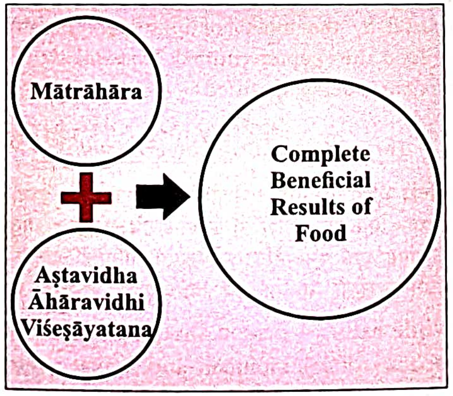
वातपित्त- श्लेष्मणां यद्यपि भिन्नानि स्थानानि, तथाऽपि मूर्ताहारादिभागापेक्षया मिलितानां किंचित्स्थानं भवतीत्येकत्वेनाध्यारोप्यात्र एकमिति कृतम् ननु कुक्ष्यंशविभागेन कृतेऽप्याहारे प्रकृतिगुर्वादिदुष्टद्रव्यजदोषो दृश्यत इत्याह- नामात्राहारजमिति; प्रकृत्यादिदोषकृतं तु प्राप्नोत्येवेत्यर्थः।।- Although *Vāta*, *Pitta* and *Kapha* have different abodes in the body, their space requirement is small compared to solid food, and they are clubbed in one part of the stomach.

Here a doubt may arise as to how diseases are manifesting due to food intake with proper consideration of the division of the stomach's capacity despite food, such as having naturally heavy properties etc. This doubt is clarified that if food is consumed considering the appropriate division of stomach capacity, abnormalities do not develop due to the amount of food, although the person may suffer due to abnormalities of *Prakṛti* etc.

The role of eight factors along with quantity to achieve optimal beneficial effect of food

नचकेवलंमात्रावत्त्वादेवाहारस्यकृत्स्नमाहारफल सौष्ठवमवाप्तुंशक्यं,प्रकृत्यादीनामष्टानामाहारविधिविशेषायतनानां प्रविभक्तफलत्वात् ॥4॥

It should be noted that no one is able to achieve complete beneficial results of food by means of eating only proper quantity of food, because all the other eight factors of utility of food like *Prakṛti* (nature of food) etc. determines the end result as these factors are jointly responsible for getting optimal beneficial effects.


Mātrāhāra
Aṣṭavidha Āhāravidhi Viśeṣāyatana
Complete Beneficial Results of Food

Cakrapāṇi:
तदेव स्फोरयति- न चेत्यादि।- By mentioning the words '*Na Ca* ', the author has clarified that mere appropriate quantity food intake is not sufficient to achieve the full beneficial effect; eight factors should also be taken into consideration while eating.

सौष्ठवं सुष्ठुत्वं भाद्रक्यमित्यर्थः।- '*Sauṣṭavaṃ*' means excellence and auspicious

प्रविभक्तफलत्वादिति प्रविभिन्नफलत्वात्।।- '*Pravibhakta-phalatvāt*' means due to having different results or effects.

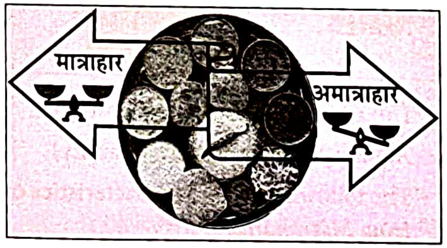
Mātrā & Amātrā

तत्रायं तावदाहारराशिमधिकृत्य मात्रामात्राफलविनिश्चयार्थः प्रकृतः।
एतावानेव ह्याहारराशिविधिविकल्पो यावन्मात्रावत्त्वममात्रा वत्त्वं च॥5॥

The present context is concerned with the quantity of food aimed at explaining the effect of correct and inaccurate quantity.

The quantity of food is classified into two types.

- ☐ *Mātrāhāra* (appropriate quantity of food)
- ☐ *Amātrāhāra* (inappropriate quantity of food)



Mātrāhāra Lakṣaṇa

तत्रमात्रावत्त्वंपूर्वमुद्दिष्टंकुक्ष्यंशविभागेन,तद्भूयोविस्तरेणानुव्याख्यास्यामः।
तद्यथा- कुक्षेरप्रणीडनमाहारेण, हृदयस्यानवरोधः,पार्श्वयोरविपाटनम्,अनतिगौरवमुदरस्य,प्रीणन मन्द्रियाणां,क्षुत्पिपासोपरमः, स्थानासनशयनगमनोच्छ्वासप्रश्वासहास्यसंकथासु सुखानुवृत्तिः, सायं प्रातश्च सुखेन परिणमनं, बलवर्णोपचयकरत्वंच;इतिमात्रावतोलक्षणमाहारस्य भवति॥6॥

The appropriate quantity of food to be taken in has already been specified according to the division of stomach capacity. Here it is going to be described in detail.

The following are the characteristics of *Mātrāhāra*.

- ☐ There should not be any discomfort or pain in the stomach after taking food (कुक्षेरप्रणीडनमाहारेण).
- ☐ Should not have any sensation of obstruction in the chest or discomfort in the heart (हृदयस्यानवरोधः)
- ☐ Absence of pain in the flanks (पार्श्वयोरविपाटनम्)
- ☐ Absence of heaviness in the abdomen (अनतिगौरवमुदरस्य)
- ☐ Pleasing of the senses (प्रीणनमिन्द्रियाणां)
- ☐ Relief from hunger and thirst (क्षुत्पिपासोपरमः)

- One should feel comfortable while standing, sitting, laying, moving, exhaling, inhaling, laughing and talking (स्थानासनशयनगमनोच्छ्वासप्रश्वासहास्यसंकथासु सुखानुवृत्तिः).
- Food taken in the morning should get digested properly in the evening and the food taken in the evening should get digested in the next day morning (सायं प्रातश्च सुखेन परिणमनं).
- The food should bestow strength, complexion and growth of the body (बलवर्णोपचयकरत्वं च)

Cakrapāṇi:

कुक्ष्यंशविभागेनेति एकमवकाशांशं मूर्तानामित्यादिना।- '*Kukṣyaṃśavibhāgena*' means the division of the capacity of the stomach such as one part for the solid food etc.

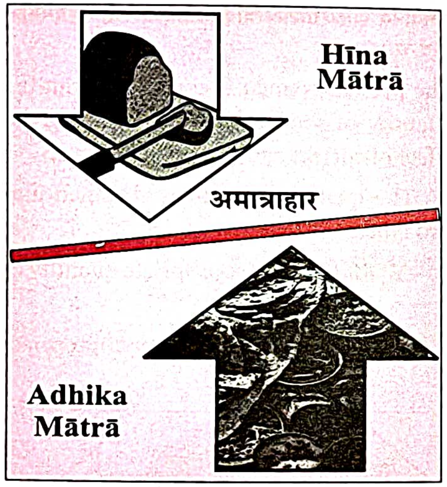
उद्दिष्टमिति संक्षेपेण कथितम्।- '*Uddiṣṭam*' means briefly stated.

सायं प्रातश्चेतिवचनात् सायं भोजने कृते यदि प्रातः, प्रातश्च कृते यदि सायं, सुखेन परिणमनं तथा स्थानासनादिषु सुखानुवृत्तिर्भवति, तदा मात्रावद्भोजनमनेन कृतमिति ज्ञेयम्।।- If the food taken in the evening is properly digested by the next day morning and the food taken in the morning is digested by evening; And feeling comfortable while standing, sitting etc. and by this it should be known that the person has taken proper quantity of food.

Types of Amātrā - Amātrāhāra Lakṣaṇa

**अमात्रावत्त्वं पुनर्द्विविधमाचक्षते हीनम्, अधिकं च।
तत्र हीनमात्रमाहारराशिं बलवर्णोपचयक्षयकरमतृप्तिकरमुदावर्तकरमनायुष्यवृष्यमनौजस्यं शरीरमनोबुद्धीन्द्रियोपघातकरं सारविधमनमलक्ष्म्यावहमशीतेश्च वातविकाराणामायतनमाचक्षते, अतिमात्रं पुनः सर्वदोषप्रकोपणमिच्छन्ति कुशलाः।
यो हि मूर्तानामाहारजातानां सौहित्यं गत्वा द्रवैस्तृप्ति मापद्यते भूयस्तस्यामाशयगता वातपित्त श्लेष्माणोऽभ्यवहारेणातिमात्रेणातिप्रपीड्यमानाः सर्वे युगपत् प्रकोपमापद्यन्ते, ते प्रकुपितास्तमेवाहारराशिमपरिणतमाविश्यकुक्ष्येकदेशमन्नाश्रिताविष्टम्भयन्तः सहसा वाऽप्युत्तराधराभ्यां मार्गाभ्यां प्रच्यावयन्तः पृथक् पृथगिमान् विकारानभिनिर्वर्तयन्त्यतिमात्रभोक्तुः।
तत्रवातःशूलानाहाङ्गमर्दमुखशोषमूर्च्छाभ्रमाग्निवैषम्यपार्श्वपृष्ठकटिग्रहसिराकुञ्चनस्तम्भनानि करोति, पित्तं पुनर्ज्वरातीसारान्तर्दाहतृष्णामदभ्रमप्रलपनानि, श्लेष्मा तु छर्द्यरोचकाविपाकशीतज्वरालस्यगात्रगौरवाणि॥7॥**

Amātrāhāra is again classified into two types viz.



- *Hīna Mātrā* (inadequate quantity)
- *Adhika Mātrā* (excessive quantity)
- The following are the characteristics of *Hīna Mātrāhāra*.
  - Loss of strength, complexion and growth of the body (बलवर्णोपचयक्षयकर)
  - Doesn't give satisfaction (अतृप्तिकर)
  - Causes abdominal distension (उदावर्तकर)
  - Leads to the impairment of longevity, virility and *Ojas* (अनायुष्यवृष्यमनौजस्यं).
  - Leads to the affliction of body, mind, intellect and senses (शरीरमनोबुद्धीन्द्रियोपघातकरं)
  - Causes the impairment of the excellence of *Dhātūs* (सारविधमनम्)
  - Bringing inauspiciousness (अलक्ष्म्यावहम्)
  - Causes for the manifestation of all eighty types of *Vāta* disorders (अशीतेश्च वातविकाराणामायतनमाचक्षते).
- Excessive food intake (*Ati Mātrāhāra*) aggravates all three *Doṣās*.
- If a person eats solid food to its maximum extent and then intake of liquids till his satisfaction results in simultaneous aggravation of three *Doṣās* residing in the stomach. The aggravated *Doṣās* afflicts the undigested food contents in the stomach and causes obstruction and suddenly go upward and downward directions and then cause the following disorders.
- Due to *Vāta* the ailments like *Śūla* (colic pain), *Ānāha* (constipation), *Angamarda* (body pains), *Mukhaśoṣa* (dryness in the mouth), *Mūrchā* (fainting), *Bhrama* (giddiness), *Agnivaiṣamya* (erratic digestive fire). *Pārsva-pṛṣṭa-kaṭigraha* (stiffness in the sides, back and waist) and *Sirā-ākuncana* and *Sthambhana* (contraction and hardening of vessels) occur.
- Due to *Pitta* the ailments like *Jvara* (fever), *Atīsāra* (diarrhea), *Antardāha* (burning sensation inside the body), *Tṛṣṇā* (thirst), *Mada* (intoxication), *Bhrama* (giddiness) and *Pralāpa* (incoherence of speech) occur.
- Due to *Kapha* the ailments like *Chardi* (vomiting), *Arocaka* (anorexia), *Avipāka* (indigestion), *Śītajvara* (fever with cold), *Ālasya* (lassitude) and *Gātra-gaurava* (heaviness in the body) occur.

Cakrapāṇi:

सारविधमनमिति रोगभिषग्जितीये (वि.अ.8) वक्ष्यमाणत्वक्सारादिविधमनम्।- '*Sāravidhamanam*' means destroying the excellence of *Dhātūs* such as *Tvaksāra* etc. which are going to be described in the chapter *Rogabhiṣagjitīya Adhyāya* (Ca. Vi. 8 / 102-115).

आहारविकाराणामिति करणे सौहित्ययोगात् षष्ठी।- '*Āhāravikārāṇāṃ*' – In the sense of *Karaṇa* (instrument) by the association of satisfaction *Ṣaṣṭī Vibhakti* has used.

द्रवैस्तृप्तिमिति भूयःपदविशेषणादतितृप्तिमित्यर्थः।- By the usage of epithet *Bhūyaḥ* for '*Dravaistṛptim*', it should be understood that liquids should be takes more than the satisfaction of the person.

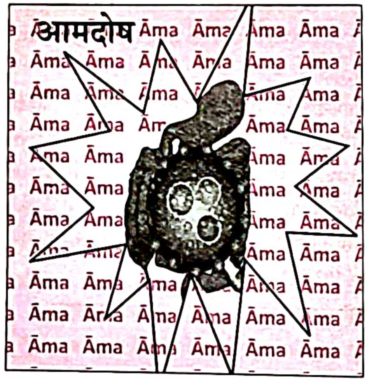
आमाशयगता इति वचनेनाग्निसहाय (समान) स्यैव वायोः कोपो भवति, न पक्वाशयगतस्येति दर्शयति।- '*Āmāśayagatā*' means the *Vāta* which is located in stomach i.e. *Samānavāta* is only gets vitiated but not the *Vāta* which is resided in *Pakvāśaya*.

कुक्ष्येकदेशमन्नाश्रिताः सह दूषितेनाहारेणेत्यर्थः।।- '*Kukṣyekadeśamannāśritāḥ*' means the *Doṣās* along with undigested food that lodged at one part of stomach.

Factors responsible for the production of Āma

न च खलु केवलमतिमात्रमेवाहारराशिमामप्रदोष करमिच्छन्ति, अपि तु खलु गुरुरूक्षशीतशुष्क द्विष्टविष्टम्भिविदाह्यशुचि- विरुद्धानामकालेचान्नपानानामुपसेवनं, कामक्रोधलो भमो हेर्ष्याह्रीशोकमानोद्वेगभयोपतप्तमनसा वा यदन्नपानमुपयुज्यते, तदप्याममेव प्रदूषयति॥8॥

In fact the excessive quantity of food intake is not the sole cause for the manifestation of *Āmadoṣa*, it also occurs with the following factors.


आमदोष
Āma Āma Āma Āma Āma

- Untimely intake of foods and drinks which are heavy (*Guru*), ununctuous (*Rūkṣa*), cold (*Śita*), dry (*Śuṣka*), displeasing (*Dviṣṭa*), constipative (*Viṣṭambhi*), causes burning (*Vidāhi*), unclean (*Aśuci*) and incompatible ones (*Viruddha*) leads to *Āmadoṣa*.
- The foods and drinks that are consumed by a person suffering from passion (*Kāma*), anger (*Krodha*), greed (*Lobha*), confusion (*Moha*), envy (*Īrṣyā*), shame (*Hrī*), grief (*Śoka*), anxiety (*Mānodvega*) and fear (*Bhaya*) also leads to *Āmadoṣa*.

Thus, it is said

भवति चात्र-
मात्रयाऽप्यभ्यवहृतं पथ्यं चान्नं न जीर्यति।
चिन्ताशोकभयक्रोधदुःखशय्याप्रजागरैः॥9॥

- Even food that is wholesome and taken in proper quantity is also not digested properly, when a person is anxious (*Cintā*), grief (*Śoka*), fear (*Bhaya*), wrath (*Krodha*), misery (*Duḥkha*), constantly lying down (*Sayyā*), and night vigil (*Jāgaraṇa*).

Cakrapāṇi:

अतिमात्राशनजन्यत्वेनामप्रदोषे वक्तव्येऽन्यतश्च यत आमप्रदोषो भवति तमाह- न च खल्वित्यादि।- Beginning the verse with the terms '*Na ca khalu*', the author has presented that excessive intake of food is not the sole cause for the manifestation of *Āmadoṣa*, it is also caused by other factors.

कामादिभिर्मानस उपघातः प्रभावादेवान्नं दूषयति। एवमशुच्यप्यन्नमशुचित्वेन ज्ञातं मनस उपघातकत्वादामदूषकं भवति।- *Manas* also gets afflicted by means of *Kāma*, *Krodha* etc. and thereby it leads *Āmadoṣa*. In the same way dirty food and food taken at dirty places also afflicts *Manas* and which influences on the digestion of food and leads to *Āmadoṣa*.

आमस्यापक्वस्याहारस्य प्रदोष आमप्रदोषः।- '*Āmapradoṣa*' means the defect that arises due to undigested food substance.

आममेव प्रदूषयतीति अत्र कर्मकर्तृत्वे 'अच्', दुष्टं भवतीत्यर्थः; किंवा, आममपक्वं सद्दुष्टदोषसंपर्काच्छरीरं दूषयतीति ज्ञेयम्।।- '*Āmameva pradūṣayati*'- In this verse, the suffix '*Ach*' is used in the meaning of the subject of *Karma*. That means the undigested food produces *Āmadoṣa* or otherwise the undigested food afflicts the body when it is associated with vitiated *Doṣās*.

2 Types of Āmadoṣa

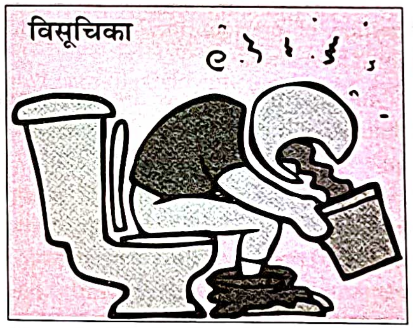
तं द्विविधमामप्रदोषमाचक्षते भिषजः- विसूचिकाम्, अलसकं च॥10॥

Physicians say that there are two types of diseases which are caused by undigested food.

1. *Viśūcikā*
2. *Alasaka*

Viśūcikā Lakṣaṇa

तत्र विसूचिकामूर्ध्वं चाधश्च प्रवृत्तामदोषां यथोक्तरूपां विद्यात्॥11॥



Viśūcikā is that in which expulsion of undigested food takes place through the upper and lower channels of the gastrointestinal tract in the form of vomiting and diarrhea and the clinical features are already mentioned above (vide verse number seven).

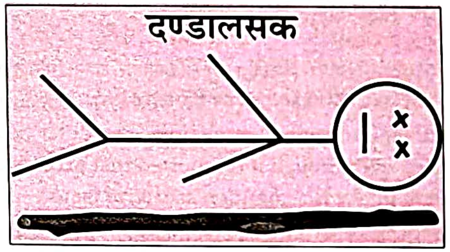
Cakrapāṇi:

द्विविधमित्यादौ अलसक एव दण्डालसकामविषयोरवरोधो ज्ञेयः; तयोरपि हि दोषोऽप्रवर्तमानत्वादलसीभूत एव भवति।।- *Daṇḍālasaka* and *Āmaviṣa* can be included under *Alasaka* only because in both these conditions the *Doṣās* are not being expelled from the body due to laziness.

Alasaka Lakṣaṇa

अलसकमुपदेक्ष्यामः- दुर्बलस्याल्पाग्नेर्बहु श्लेष्मणो वात मूत्रपुरीषवेगविधारिणः स्थिरगुरुबहुरूक्षशीतशुष्का न्नसेवि- नस्तदन्नपानमनिलप्रपीडितं श्लेष्मणा च विबद्धमार्गमति- मात्रप्रलीनमलसत्वान्न बहिर्मुखीभवति, ततश्छर्द्यतीसा- रवर्ज्यान्यामप्रदोष लिङ्गान्यभिदर्शयत्यतिमात्राणि।
अतिमात्रप्रदुष्टाश्च दोषाः प्रदुष्टामबद्धमार्गास्ति र्यग्गच्छन्तः कदाचिदेव केवलमस्य शरीरं दण्डवत् स्तम्भयन्ति, ततस्तं दण्डालसकमसाध्यं ब्रुवते।
विरुद्धाध्यशनाजीर्णाशनशीलिनः पुनरामदोषमामविष- मित्याचक्षते भिषजः,विषसदृशलिङ्गत्वात्;तत्परमसाध्यम्, आशुकारित्वाद्विरुद्धोपक्रमत्वाच्चेति॥12॥

Now the features of *Alasaka* are going to be explained.



- The person who is weak and has decreased digestive fire and excess of *Kapha* suppresses the natural urges like flatus, urine and faeces consumes solid, heavy, excessively non- unctuous, cold and dry foods and drinks gets affected by *Vāta*. At the same time the passages are blocked by *Kapha* and exceedingly compressed and due to sluggishness the undigested food is unable expel from the body. Then it exhibits all the symptoms of *Āmadoṣa* except vomiting and diarrhea.

- The excessively aggravated *Doṣās* due the obstruction of passage cannot move in the normal direction and moves obliquely and sometimes make the body rigid like a hand stick. This condition is known as *Daṇḍālasaka* and is incurable.
- A person suffering from *Āmadoṣa* leads to *Āmaviṣa* if he regularly consumes incompatible foods and eats before digestion of the previous meal. In this stage the symptoms resembles poison and is absolutely incurable due to its intense nature as well as being involved the antagonism in the line of treatment.

Cakrapāṇi:

अलसकमुपदेक्ष्याम इत्यादिना पुनर्विशेषहेतुः प्रायोऽभिनिर्वर्तक उच्यते, सामान्येन त्वतिमात्राहाररूप उक्त एवेति ज्ञेयम्।- Specific etiological factors of *Alasaka* are described here, even though it is reported that excessive food intake is a common causative factor.

अनिलप्रपीडितं श्लेष्मणा च विबद्धमार्गमिति दोषद्वयव्यापारवचनाद्वातश्लेष्मणोरलसके प्राधान्यमुच्यते, पित्तं तु सामान्यवचनसिद्धमप्रधानमस्त्येव तृष्णामदभ्रमादिलिङ्गमिति ज्ञेयम्।- Due to excessive exertion of pressure by *Vāta* and due to obstructive nature of *Kapha*, *Vāta* and *Kapha* are considered as the main *Doṣās* involved in the manifestation of the disease *Alasaka*, whereas the involvement of *Pitta* becomes secondary when compared to *Vāta* and *Kapha* and it can be known by means of the features like *Tṛṣṇā*, *Mada*, *Bhrama* etc.

प्रदुष्टामबद्धमार्गा इति अत्रापक्व आहारोऽन्नरसो वा अपक्व आम उच्यते।- '*Praduṣṭāmabaddhamārgā*' - Here the undigested food or the undigested essence of food is called *Āma*.

केवलं कृत्स्नम्।- '*Kevalam*' means the whole or complete. In the disease *Daṇḍālasaka* the complete body becomes rigid like a hand stick.

विरुद्धाध्यशनाजीर्णाशनशीलिन इति विरुद्धाशनम्, अध्यशनम्, अजीर्णाशनं च; अजीर्णस्यापक्वस्याशनमजीर्णाशनम्, अजीर्णे भोजनस्याध्यशनशब्देन लब्धत्वात्। आमदोषमामविषमाचक्षत इत्यत्र विषसदृशलिङ्ग एवामप्रदोषोऽभिप्रेतः, अत एव विषसदृशलिङ्गत्वादित्युक्तम्।- '*Virudda-adhyaśana-ajīrṇāśana śīlina*' means the person who is habituated in taking incompatible food, excessive quantity of food and food taken before the digestion of previous meal are prone to get *Āmadoṣa*.

Ajīrṇāśana means intake of meal without digestion of previous meal and it can be known by *Adhyaśana*.

Āmadoṣa is known as *Āmaviṣa* because in this stage it exhibits the characteristics of *Viṣa*.

विरुद्धोपक्रमत्वादिति आमापेक्षया यदुष्णं क्रियते तद्विषविरुद्धं, यच्च विषापेक्षया शीतं क्रियते तदामविरुद्धम् विषसदृशता चामस्यामजनकहेतुविशेषप्रभावाद्भवति मधुघृतसमसंयोग इव विषत्वम्।।- '*Viruddhopakramatvāt*' means contrary of treatments to one another. If the hot substances are employed for the management of *Āma*, the *Viṣa Lakṣaṇa* aggravates; if the cold substances are given for the relief of *Viṣa Lakṣaṇa*, the *Āma* increases as they are contrary treatments. Because of the specific nature of the toxic symptoms appears in this condition, just as it occurs when equal amounts of honey and ghee are added.

Management of Āmadoṣa

तत्र साध्यमामं प्रदुष्टमलसीभूतमुल्ले खयेदादौ पाययित्वा सलवणमुष्णंवारि, ततः स्वेदनवर्तिप्रणिधानाभ्यामुपाचरेदुपवासयेच्चैनम्।

विसूचिकायां तु लङ्घनमेवाग्रे विरिक्तवच्चानुपूर्वी।

आमप्रदोषेषु त्वन्नकाले जीर्णाहारं पुनर्दोषावलिप्तामाशयं स्तिमितगुरुकोष्ठमनन्नाभिलाषिणमभिसमीक्ष्य पाययेद्दोषशेषपाचनार्थमौषधमग्निसन्धुक्षणार्थं च, नत्वेवा जीर्णाशनम्; आमप्रदोषदुर्बलो ह्यग्निर्न युगपद्दोषमौषधमाहारजातं च शक्तः पक्तुम् अपि चामप्रदोषाहारौषधविभ्रमोऽतिबलत्वादुपरतकायाग्निं सहसैवातुरमबलमतिपातयेत्।

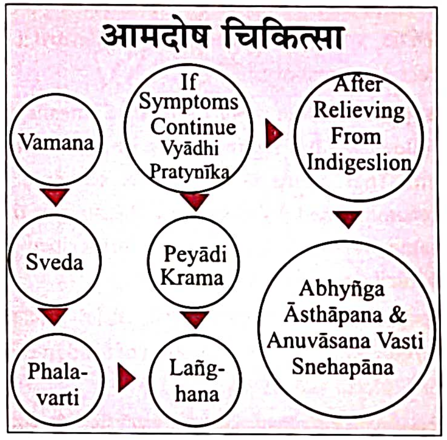
आमप्रदोषजानां पुनर्विकाराणामपतर्पणेनैवोपरमो भवति, सतित्वनबन्धे कृतापतर्पणानां व्याधीनां निग्रहे निमित्तविपरीतमपास्यौषधमातङ्कविपरीतमेवावचारयेद्यथास्वम्।

सर्वविकाराणामपि च निग्रहे हेतुव्याधिविपरीतमौषधमिच्छन्ति कुशलाः, तदर्थकारि वा।

विमुक्तामप्रदोषस्य पुनः परिपक्वदोषस्य दीप्ते चाग्नावभ्यङ्गास्थापनानुवासनंविधिवतस्नेहपानंचयुक्त्याप्रयोज्यंप्रसमीक्ष्य दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि विकारांश्च सम्यगिति॥13॥

The curable type of *Āmadoṣa* should be treated with the following measures.

- Initially the undigested food substance (*Āmadoṣa*) should be eliminated by means of vomiting (*Vamana*) with hot water mixed with salt. Afterwards he should be given fomentation (*Svedana*), rectal suppositories (*Varti*) and then fasting should be done (*Upavāsa*).
- Fasting (*Laṅghana*) is the first line of treatment which is to be adopted in *Viśūcikā*. Then the regimen prescribed after *Virecana karma* should be followed.
- When indigestion has occurred due to *Āmadoṣa* and the patient feels that the stomach is still sluggish and heavy, or he does not like food, then to digest the part of the *Doṣa* that still remains and to improve the digestive fire for, he has to be given appropriate medication.
- Food should not be given during the state of indigestion because the weak digestive fire is unable to digest the *Doṣās*, *Auṣadha* and *Āhāra* at the same time. Moreover it causes further weakening of digestive fire and causes serious illness.


आमदोष चिकित्सा
Vamana
Sveda
Phala-varti
Laṅg-hana
Peyādi Krama
If Symptoms Continue Vyādhi Pratynīka
After Relieving From Indigeslion
Abhyṅga Āsthāpana & Anuvāsana Vasti Snehapāna

- All the disorders manifested from undigested food will be relieved only by means of *Apatarpaṇa* (fasting therapy). If the disease is continued even after fasting it should be treated by the administration of the drugs opposite to the disease instead of opposite to the etiological factors.
- In general for the management of all the diseases expert physicians prefer to administer medicines that are contrary to the cause or disease or will be given as appropriate.
- When the patient is relieved from the

state of indigestion, when the *Doṣās* are freed from *Āma*, when the power of digestion is stimulated he should be given *Abhyañga*, *Āsthāpanavasti*, *Anuvāsanavasti* and *Snehapāna* properly by considering the status of *Doṣa*, *Bheṣaja*, *Deśa*, *Kāla*, *Bala*, *Śārīra*, *Āhāra*, *Sātmya*, *Sattva*, *Prakṛti* and *Vaya*.

Cakrapāṇi:

वर्तिरिति फलवर्तिः।- '*Varti*' means *Phalavarti* i.e. rectal suppository.

आनुपूर्वीति पेयादिक्रम इत्यर्थः।'*Ānupūrvī*' means to follow the diet regimen such as *Peyā*, *Vilepī* etc. That means whatever diet schedule is recommended after *Śodhana* therapy; in the same way such type is to be prescribed in *Viśūcikā* also after fasting.

जीर्णाहारमिति विसूचिकालसकयोरेवाहारस्य जीर्णतां दर्शयति।- '*Jīrṇāhāram*' refers to digestion of food in case of *Viśūcikā* and *Alasaka*.

दोषावलिप्तामाशयस्तिमितगुरुकोष्ठत्वादि पुरुषविशेषणमपि लक्षणं ज्ञेयम्।- The coating of *Doṣās* inside the walls of stomach, steadiness and heaviness in the abdomen etc. Should be identified as the features of *Āmadoṣa*.

न त्वजीर्णाशनमिति पुनर्निषेधकरणेनाजीर्णाशने प्रमादादजीर्णप्रशमनाभिप्रायेण क्रियमाणभेषजस्य महात्ययतां 'दोषदुर्बलो ह्यग्निः' इत्यादिना वक्ष्यमाणां दर्शयति।- By the mention of '*Na tu Ajīrṇāśana*', the author has again mentioned that one should not take the food when the previous meal is yet to digest. Because it suppresses the action of drugs and also develops serious complications due the presence of *Doṣās* in the stomach and also diminishes the digestive fire.

कृतापतर्पणानामित्यनेन दोषाणामामताक्षयं सूचयति; सम्यक्कृते ह्यपतर्पणे नामानुबन्धोऽस्ति। ततश्च निरामदोषारब्धे विसूचिकालसकव्यवस्थिते शूलज्वरादौ आतङ्कविपरीतं निरामशूलज्वरादिहरमेव युज्यते।- By the mentioning of the word '*Kṛtāpatarpaṇānām*' the author has stated that the *Āma* decreases in the *Doṣās* due to fasting. If the fasting is properly conducted the state of *Āma* doesn't continue. Afterwards the other features like colic, fever etc. Develops in *Viśūcikā* and *Alasaka* should be treated by means of the drugs which are contrary to the disease.

यथास्वमिति यद्यस्य शूलादेरातङ्कस्य विपरीतं तत्तत्र कार्यमित्यर्थः।- '*Yathāsvam*' means whatever is contrary to *Śūla* and other abdominal disorders such treatment is to be adopted.

आतङ्कविपरीतशब्देन च तदर्थकारि गृहीतं मन्तव्यम्।- From the word '*Ātañkaviparīta*' it is to be understood that one has to take *Vyādhi-viparītārthakārī* also.

अत एवोत्तरत्र 'तदर्थकारि वा' इति सर्वविकारभेषजकथने उपपन्नं भवति; अन्यथा कथमिहानभिहितं तदर्थकारि तत्राप्रस्तुतमुच्यते।- Therefore while describing the treatment of all the diseases the term '*Tadarthakāri vā*' is mentioned, otherwise it becomes irrelevant.

विमुक्तामप्रदोषस्येत्यादिनाऽभ्यङ्गादिविधानं व्याधिजनितातिदौर्बल्यादिदोषप्रशमनार्थम्।।- Prescribing *Abhyañga* (body massage) etc. Even after the relief of *Āmadoṣa* in a person helps to regain the strength that was lost during the period of his suffering.

Thus, it is said

भवति चात्र-

आहारविध्यायतनानि चाष्टौ सम्यक् परीक्ष्यात्महितं विदध्यात्।
अन्यश्चयःकश्चिदिहास्तिमार्गोहितोपयोगेषुभजेततंच।।14।।

One has to take the wholesome food only after proper examination of eight factors which determine the usefulness for the self.

The other measures that are wholesome to the individual also can be adopted even if not mentioned here.

Cakrapāṇi:

अनुक्तविध्युपग्रहार्थमाह- अन्यश्चेत्यादि।- By the mention of the term '*Anyasca*', the author has stated that the other measures which are not mentioned here also can be adopted if they are wholesome. .

अन्यश्चेति ग्रहण्यतिसारादिवक्ष्यमाणामदोषक्षयकरो भेषजरूपो मार्ग इहामप्रदोषे हित इति सम्बन्धः।।- '*Anyasca*' means that the treatment modalities which are going to be prescribed for the treatment of *Āmadoṣa* in *Grahaṇī* and *Atīsāra* are also can be considered here also.

Description of Āmāśaya

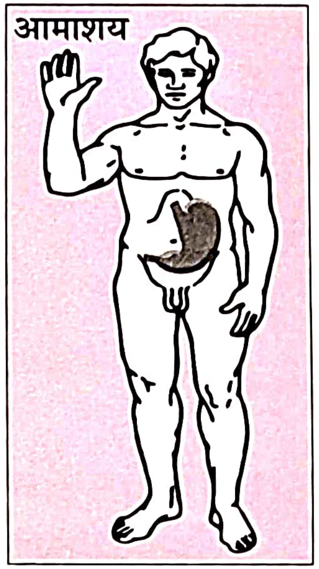
अशितं खादितं पीतं लीढं च क्व विपच्यते।
एतत्त्वां धीर! पृच्छामस्तत्र आचक्ष्व बुद्धिमन्।।15।।
इत्यग्निवेशप्रमुखैः शिष्यैः पृष्टः पुनर्वसुः।
आचचक्षे ततस्तेभ्यो यत्राहारो विपच्यते।।16।।
नाभिस्तनान्तरं जन्तोरामाशय इति स्मृतः।
अशितं खादितं पीतं लीढं चात्र विपच्यते।।17।।
आमाशयगतः पाकमाहारः प्राप्य केवलम्।
पक्वः सर्वाशयं पश्चाद्धमनीभिः प्रपद्यते।।18।।

The disciples of *Ātreya* led by *Agniveśa* approached their teacher and enquired about that "O well versed! Kindly tell us the place of digestion of all the four types of food substances such as *Aśita* (eatable), *Khādita* (chewable), *Pīta* (drinkable) and *Līḍha* (lickable)."

After hearing the doubt raised by the disciples, the preceptor replied as follows.

The place in between the breasts and umbilical region in human beings is called '*Āmāśaya*' where all the four types of food substances get digested.

The food is digested properly after it enters the stomach and the essence of the food circulates through the vessels throughout the body.



To Sum up

तत्र श्लोकः-
तस्य मात्रावतो लिङ्गं फलं चोक्तं यथायथम्।
अमात्रस्य तथा लिङ्गं फलं चोक्तं विभागशः।।19।।

In the chapter *Trividhakukṣīya-vimāna*, the author has described in detail about characteristics and effects of *Mātrāhāra* as well as the features and the effects *Amātrāhāra* separately.

Cakrapāṇi:

आमाशयप्रमाणोपदर्शनार्थं च गुरुपृच्छोत्तरग्रन्थमाह-

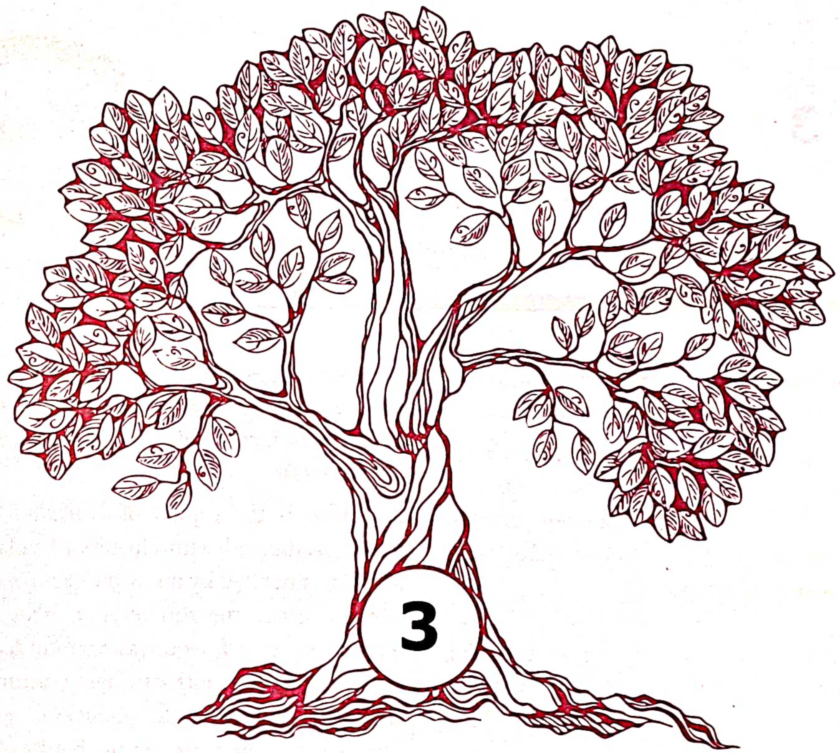
अशितमित्यादि।- Beginning the verse with the term '*Aśitam*', the author has presented the reply by the preceptor for the doubt raised by the disciples regarding place of digestion.

सर्वाश्रयमिति सर्वशरीरम्।।- '*Sarvāśrayam*' means that which circulates the entire body.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने त्रिविधकुक्षीयविमानं नाम द्वितीयोऽध्यायः॥2॥

Thus, ends the second chapter of the *Vimānasthāna* titled *Trividhakukṣīya-vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***

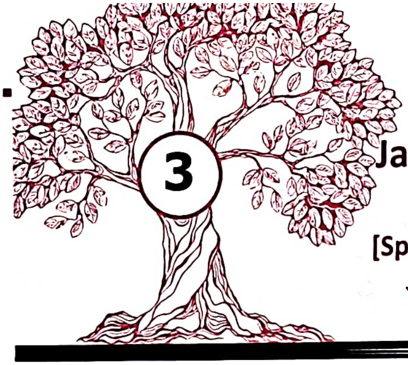


3

Janapadodhvaṃsanīyavimāna

[Specific Attributes of Epidemics]

जनपदोद्ध्वंसनीयविमानम्

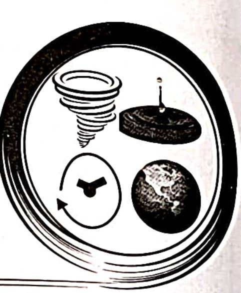


3

Janapadodhvaṃsanīya-vimāna

[Specific Attributes of Epidemics]

जनपदोद्ध्वंसनीयविमानम्



अथातो जनपदोद्ध्वंसनीयं विमानं व्याख्यास्यामः।।1।।
इति ह स्माह भगवानात्रेयः।।2।।

After the description of *Trividhakukṣīya-vimāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Janapadodhvaṃsanīya-vimāna Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:
द्विविधो हेतुर्व्याधिजनकः प्राणिनां भवति- साधारणः, असाधारणश्च; तत्रासाधारणं प्रतिपुरुषनियतं वातादिजनक-माहाराद्यभिधाय बहुजनसाधारणं वातजलदेशकालरूपं साधारणरोगकारणमभिधातुं जनपदोद्ध्वंसनीयोऽभिधीयते।।

There are two types of causative factors for the manifestation of diseases viz.

Sādhāraṇa (common to people in general)

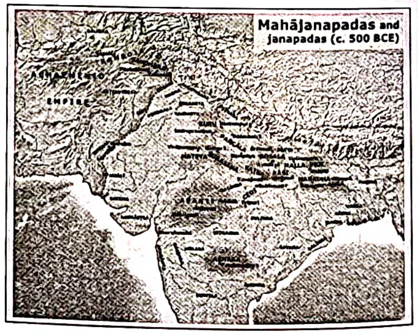
Asādhāraṇa (specific to individuals)

Diseases of *Asādhāraṇa* types are those that are manifested by the vitiation of *Vāta* and other *Doṣās*, which only affect certain people, who resorted to unwholesome diet and regimen. These kinds of diseases are already described.

Diseases that usually afflict a group of people and destroy communities through polluted air, water, land and seasons are called *Sādhāraṇa Vyādhi*. In order to explain such diseases the chapter titled *Janapadodhvaṃsanīya-vimāna* is about to be delineated.

जनपदमण्डले पञ्चालक्षेत्रे द्विजातिवराध्युषितेकाम्पिल्य-राजधान्यां भगवान् पुनर्वसुरात्रेयोऽन्तेवासिगणपरिवृतः पश्चिमे घर्ममासे गङ्गातीरे वनविचारमनुविचरञ्छिष्यमग्नि-वेशमब्रवीत्।।3।।

Kāmpilya is the capital of *Pañcāla Deśa*, which is situated with clusters of villages, and was inhabited by many pioneers of elite persons. Once the son of *Atri*, *Bhagavān Punarvasu Ātreya*, who was surrounded by disciples in the month of *Jyeṣṭa* (summer), addressed his disciple *Agniveśa*, while wandering in the forest on the banks of the Ganges, and said thus.



Cakrapāṇi:
जनपदवसत्युपलक्षितं मण्डलं जनपदमण्डलं, 'पञ्चालक्षेत्रे' इति तस्य विशेषणम्।- The place which is suitable for residence, is known as *Janapada-maṇḍala*. This is the adjective of the *Janapada-maṇḍala* in *Pañcāla* region.

द्विजातिवराध्युषित इति वचनेन महाजनसेवितेऽपि देशेऽधर्मवशाज्जनपदोद्ध्वंसो वक्ष्यमाणो भवतीति दर्शयति।- '*Dvijātivarādhyuṣiti*' means that even if it is inhabited by elite of twice born, such areas will also be prone to epidemics due to unrighteousness.

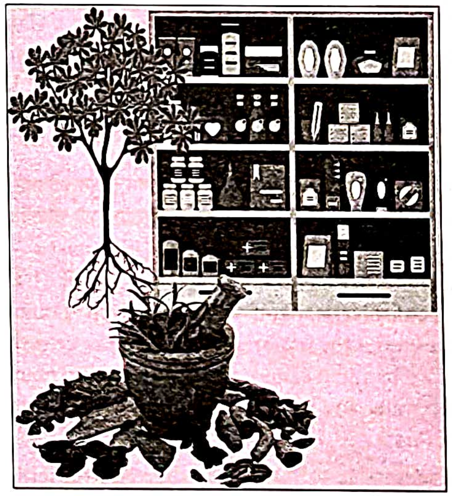
पश्चिमे घर्ममास इति ज्येष्ठे।- Literally *Gharma māsa* means the month of sweat i.e. summer. From the adjective of '*Paścime*', it seems to be the month of *Jyeṣṭa Māsa*, which correspond the middle of May to June.

वनविचारमनुविचरन्निति वनं विचर्य विचर्यानुविचरन्नित्यर्थः।।- '*Vanavicāramanuvicaran*' means while engaged in a walk in the forest.

Time and Necessity to Procure Herbs

दृश्यन्ते हि खलु सौम्य! नक्षत्रग्रहगणचन्द्रसूर्यानिलानलानां दिशां चाप्रकृतिभूतानामृतुवैकारिका भावाः, अचिरादितो भूरपि च न यथावद्रसवीर्यविपाकप्रभावमोषधीनां प्रतिविधा-स्यति, तद्वियोगाच्चातङ्कप्रायता नियता।
तस्मात् प्रागुद्ध्वंसात् प्राक् च भूमेर्विरसीभावादुद्धरध्वं सौम्य! भैषज्यानि यावन्नोपहतरसवीर्यविपाकप्रभावाणि भवन्ति। वयं चैषां रसवीर्यविपाकप्रभावानुपयोक्ष्यामहे ये चास्मान-नुकाङ्क्षन्ति, यांश्च वयमनुकाङ्क्षामः।
न हि सम्यगुद्धतेषु सौम्य! भैषज्येषु सम्यग्वि हितेषु सम्यक् चावचारितेषु जनपदोद्ध्वंसकराणां विकाराणां किंचित् प्रतीकारगौरवं भवति।।4।।

- *Agniveśa!*
  - It has been observed that the constellations, the planets, the moon, the sun, the air, the fire and atmosphere, as existing in their unnatural state, and these conditions leads to perverse symptoms of season.
  - Thus, very soon, the soil will not provide proper *Rasa*, *Vīrya*, *Vipāka* and *Prabhāva* to the herbs.
- Through the absence of these, an outbreak of an epidemic is sure to follow.
- Hence before the loss of nutrients in the earth, O gentle one! Collect the herbs otherwise they will lose their *Rasa*, *Vīrya*, *Vipāka* and *Prabhāva*.



- Such potential drugs will be administered to those who will seek us or whom we want.
- Because there will be no difficulty in combating epidemiological disorders when the drugs are well collected, well processed and well administered.

Cakrapāṇi:
ऋतुविकाराय भूता ऋतुवैकारिकाः; ऋतुविकारश्चोपलक्षणं, तेन जलदेशवातविकाराय भूता इति मन्तव्यं; यतो भूम्यादीनामपि विकृतिं वक्ष्यति। किंवा ऋत्वननुरूपा ऋतुवैकारिकाः;- '*Ṛtuvikāra*' means factors causing defects in the season. '*Ṛtuvikāra*' also includes the abnormalities of

water, land and air, as abnormalities seen in the land etc. Or it reflects adverse events that are not season wise.

तेन, ऋत्वननुरूपलक्षणमेव नक्षत्रादीनां विकृतिरित्युक्तं भवति; ग्रीष्मे हि नक्षत्राणि निर्मलानि भवन्ति, तानि यदि तुषारच्छन्नानि ग्रीष्मे भवन्ति, तदा विकृतानि भवन्तीति बोद्धव्यम्।- The constellations, planets, moon, sun etc. appear to be different according to seasons. Therefore any change in the bodies of planets indicates an abnormality of seasons. For example: During summer the sky is clear and the stars are visible. If the stars are not visible and covered with a layer of dew indicates the abnormality of season.

भूरपि चेत्यपिवचनाज्जलानिलौ च ग्राहयति; तेन, भूस्तावदोषधीनां प्रधानं कारणं, सा रसादीन्न प्रतिविधास्यति; जलवातावपि चौषधीनां रसादीन्न प्रतिविधास्यत इत्युक्तं भवति।- '*Bhūrapi ca*' – Here by the mention of the term '*Api*' one has to consider *Jala* and *Vāyu* also. Even though the land is the important factor for the growth of herbs and it cannot manifest *Rasās* in them, but water and air causes for the manifestation of *Rasās*.

प्रतिविधास्यतीति जनयिष्यति।- The term '*Prativídhāsyati*' refers to that it will generate.

उद्धरध्वमिति बहुवचनं बह्वन्तेवासियुक्ताग्निवेशाभिप्रायेण; अग्निवेशस्तु प्रधानत्वेनैक एवेति 'अग्निवेश' इतिपदेन तथा 'सौम्य' इतिपदेन सम्बोध्यते; भेषजोद्धरणं तु बहुभिरेव कर्तव्यमित्यभिप्रायेण बहुवचनम् भवति हि प्रधानं सम्बोध्य गणसम्पाद्यक्रियायां बहुवचनं; यथा- सेनापते युध्यध्वमिति।- Here the term '*Uddharadhvam*' means to pluck or procure the herbs. This term is used in the sense of plurality, which includes *Agniveśa* along with other disciples. As *Agniveśa* is the chief among the disciples, by addressing him as '*Saumya*', instructed everyone to collect the herbs before the outbreak of epidemics. The act of collection of drugs cannot be done by a single person and it should be done by many people. It is also seen in general that giving the instructions to the commander means those should be followed by the entire army.

अन्ये तु सौम्यपदं भेषजविशेषणं कुर्वन्ति।- Some other scholars opined that the word '*Saumya*' should be considered an adjective for drugs.

ये चास्माननुकाङ्क्षन्ति ये चास्मान् भिषजोऽनुकाङ्क्षन्तीत्यर्थः, यांश्च वयमनुकाङ्क्षामश्चिकित्स्यत्वेन। एतेन, ये वैद्यमनुकाङ्क्षन्ति ते वैद्यप्रियत्वेन साध्याः, असाध्या हि वैद्यद्विष उक्ताः; वैद्याश्च यानिच्छन्ति ते साध्यरोगा एव, असाध्यान् हि वैद्या नेच्छन्ति। एतेनान्येषामपि येषां भेषजसाध्या रोगास्ते आसामोषधीनां रसादीनुपयोक्ष्यन्तीत्यर्थः। यदि च ये अस्मद्गताः, यांश्च वयं प्रयोजनवशादनुगताः, ते उपयोक्ष्यन्तीति व्याख्यायते, तदा आत्रेयस्य पक्षरागित्वेनाप्तत्वं न सम्भवति, "सर्वप्रजानां पितृवच्छरण्यः" (चि. अ.5) इति वचनाच्चास्य नीरागत्वमुक्तम्।।- The patient who wishes to be treated by *Ātreya* and whom he wishes to treat has been described as eligible for treatment by the above medicines. Thus, one should not be misunderstood that *Ātreya* is interested to treat only a few patients and thereby showing partiality towards them. As he is *Āpta* he is impartial and showers paternal affection towards everybody. It is also told that "Every patient should be treated like a son and showered paternal affection" (Ca. Ci. 5 / 3). The physician should only treat patients who are curable, and not the incurable diseases. Thus, the drugs procured are intended to be given for those curable ones only.

Query about Epidemics

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाचउद्धृतानि खलु भगवन्!
भैषज्यानि, सम्यग्विहितानि, सम्यगवचारितानि च; अपि तु
खलुजनपदोद्ध्वंसनमेकेनैवव्याधिनायुगपदसमानप्रकृत्या-
हारदेहबलसात्म्यसत्त्ववयसां मनुष्याणां कस्माद्भवतीति॥5॥

After hearing the words of *Ātreya, Agniveśa* submitted that "O Lord! As per your advice we will soon collecting the herbs, preserve and administer.

How the same disease occurs in different people at the same time?

But Sir, despite all the different body constitution, eating habits, body strength, suitability, mental stamina and age factor, can you tell us how the same pandemic disease occurs in different people at the same time?

Cakrapāṇi:

उद्धृतानीति वचनमभूते भूतवच्चेति प्रयोगाद्बोद्धव्यं, यथा- अचिरकर्तव्ये कृतमिति वदन्ति; न हि वचनकाल एव ओषधीनामुद्धरणं सम्भवतीति।- '*Uddhṛtāni*' means have been collected. Even though it is yet to be done here the commentator has used the term *Uddhṛtāni* in the sense of past. For example: In fact the thing yet to be completed shortly is said to be that it is already finished. Here also during the time of discussion the herbs are yet to be procured, but it is told that those drugs are to be administered for the management of curable diseases.

एकेनेति एकजातीयेन।- '*Ekena*' means homogenetic.

असमानप्रकृत्यादीनां समानकारणाभावान्न तुल्यरूपो व्याधिर्भवितुमर्हतीति प्रश्नार्थः।।- Here the question is raised that how the same disease happens at a time in different people having different body constitutions and other dissimilar factors?

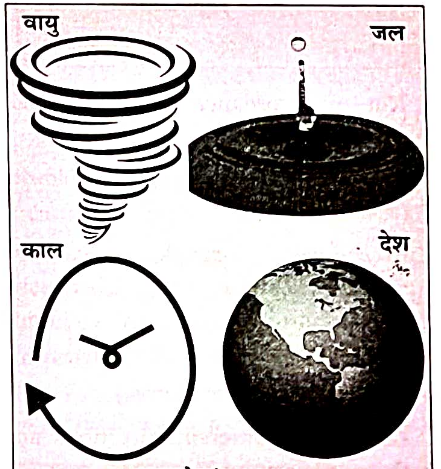
Reply by Lord Atreya

तमुवाच भगवानात्रेयः- एवमसामान्यावतामप्येभिरग्निवेश!
प्रकृत्यादिभिर्भावैर्मनुष्याणांयेऽन्ये भावाः सामान्यास्तद्वै-
गुण्यात् समानकालाः समानलिङ्गाश्च व्याधयोऽभिनिर्वर्त-
माना जनपदमुद्ध्वंसयन्ति।
ते तु खल्विमे भावाः सामान्या जनपदेषु भवन्ति; तद्यथा-
वायुः, उदकं, देशः, काल इति॥6॥

Afterwards *Ātreya* has replied that O *Agniveśa*! Listen; Even though there are disparities with respect to body constitution etc., there are some common factors in all human beings and vitiation of these factors leads to the expression of the same disease at the same time in all people and destroy villages, cities and even countries.

The following are the factors that are common to inhabitants of the country are

1. *Vāyu* (air)
2. *Udaka* (water)
3. *Deśa* (land / soil)
4. *Kāla* (time / season)



जनपदोध्वंस कारण

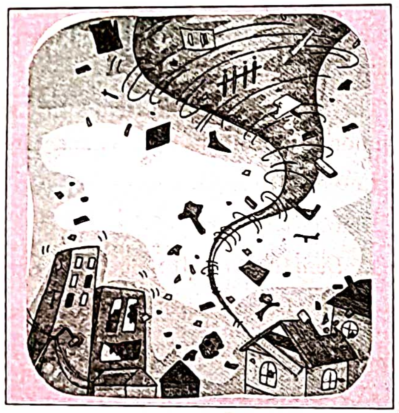
Cakrapāṇi:

समानलिङ्गा इति तुल्यलिङ्गाः।।- '*Samāna Liñga*' means having the identical clinical features.

Features of Polluted Air

तत्रवातमेवंविधमनारोग्यकरंविद्यात्;तद्यथा-यथतविर्षुमम-तिस्तिमितमतिचलमतिपरुषमतिशीतमत्युष्णमतिरूक्ष-मत्यभिष्यन्दिनमतिभैरवारावमतिप्रतिहतपरस्परगतिमतिकु-ण्डलिनमसात्म्यगन्धबाष्पसिकतापांशुधूमोपहतमिति(1);

Based on the following characteristics of *Vāyu* (air), it should be known that it is polluted and causes diseases.

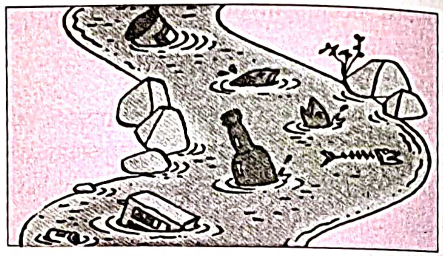


- Not in accordance with the season (यथर्तुविषमम्)
- Very steady and excessive blowing (अतिस्तिमितमतिचलम्)
- Exceedingly rough, excessive cold, excessive hot, excessive dry and excessively humid (अतिपरुषमतिशीतमत्युष्णमतिरूक्षमत्यभिष्यन्दि)
- Roaring fiercely (अतिभैरवारावम्)
- Flows from different directions and obstructs each other (अतिप्रतिहत परस्परगतिम्)
- Blowing in whirls (whirlwind-अतिकुण्डलिनम्)
- Afflicted with unwholesome odor, vapor, sand, dust and smoke (असात्म्यगन्धबाष्पसिकतापांशुधूमोपहतम्).

Features of Polluted Water

उदकं तु खल्वत्यर्थविकृतगन्धवर्णरसस्पर्शं क्लेदबहुलमपक्रान्तजलचरविहङ्गमुपक्षीणजले शयमप्रीतिकरमपगतगुणं विद्यात्(2);

Based on the following characteristics of *Jala* (water), it should be known that it is polluted and causes diseases.

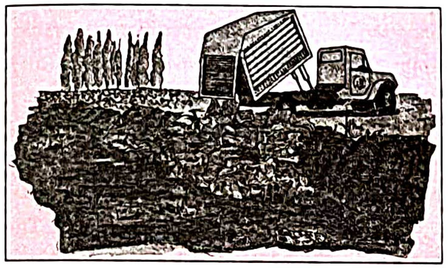


- Exceedingly abnormal in odor, color, taste, and touch (अत्यर्थविकृतगन्धवर्णरसस्पर्शं)
- Very moist (क्लेदबहुलम्)
- If birds and aquatic animals gone away from such waters (अपक्रान्तजलचरविहङ्गम्)
- Disappearance of birds that move in the water (उपक्षीणजलेशयम्)
- Disagreeable or unpleasant (उप्रीतिकरम्)

Features of Polluted Land

देशं पुनः प्रकृतिविकृतवर्णगन्धरसस्पर्शं क्लेदबहुलमुपसृष्टं सरीसृपव्यालमशकशलभमक्षिकामूषकोलूकश्माशानिक-शकुनिजम्बूकादिभिस्तृणोलूपोपवनवन्तं प्रतानादिबहुलम-पूर्ववदवपतितशुष्कनष्टशस्यं धूम्रपवनंप्रध्मातपतत्रिगणमुत्क्रुष्टश्वगणमुद्भ्रान्तव्यथितविविधमृ गपक्षिसङ्घमुत्सृष्टनष्ट-धर्मसत्यलज्जाचारशीलगुणजनपदं शश्वत्क्षुभितोदीर्णसलिलाशयं प्रततोल्कापातनिर्घातभूमिकम्पमतिभयारावरूपं रूक्ष ताम्रारुणसिताभ्रजालसंवृतार्कचन्द्रतारकमभीक्ष्णं ससम्भ्रमोद्वेगमिव सत्रासरुदितमिव सतमस्कमिव गुह्यकाचरितमिवाक्रन्दितशब्दबहुलं चाहितं विद्यात्(3);

Based on the following characteristics of *Deśa* (land), it should be known that it is polluted and causes diseases.

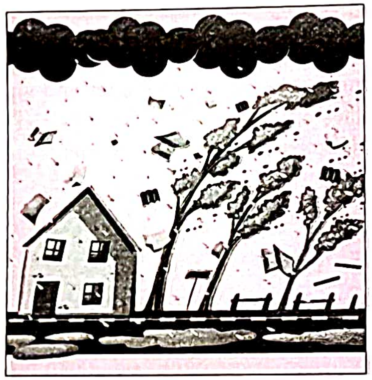


- When the soil has become unnatural in its color, odor, taste and touch (प्रकृतिविकृतवर्णगन्धरसस्पर्शं)
- Excessive moisture (क्लेदबहुलम्)
- Land that is laden with snakes, wild animals, mosquitoes, locusts, flies, mice, owls, vultures and jackals (उपसृष्टं सरीसृपव्यालमशकशलभमक्षिकामूषकोलूकश्माशानिकशकुनिजम्बूकादिभभि).
- Land with full of grass and weeds (स्तृणोलूपोपवनवन्तं)
- If the land which has abundance of creepers and spreading plants, which is unlike anything else and has fallen, dried and damaged crops (प्रतानादिबहुलमपूर्व वदवपतित-शुष्कनष्टशस्यं)
- If the atmosphere becomes smoky (धूम्रपवनं)
- If heard the constant sounds of birds crying and dogs barking (प्रध्मातपतत्रिगणमुत्क्रुष्टश्वगणम्)
- In a state of bewilderment and pain, animals in crowds and birds in flocks are seen to run and fly over in different directions. (उद्भ्रान्तव्यथितविविधमृगपक्षिसङ्घम्)
- Among people, morality, truth, modesty, custom, character and virtue have either left off or been perverted. (उत्सृष्टनष्टधर्मसत्यलज्जाचारशीलगुणजनपदं)
- Where the water reservoirs are always agitated and overflown (शश्वत्क्षुभितोदीर्णसलिलाशयं)
- The place where frequent fall of meteorites and thunderbolt as well as the occurrence of earthquakes (प्रततोल्कापातनिर्घातभूमिकम्पम्)
- When it echoes with loud noise constantly (अतिभयारावरूपं)
- When the sun, moon and stars are often covered with a mass of dry or copper or red or white clouds (रूक्षताम्रारुणसिताभ्रजालसंवृतार्कचन्द्रतारकमभीक्ष्णं)
- Appears the atmosphere as if there is confusion and excitement; fear and cry, and darkness (ससम्भ्रमोद्वेगमिव सत्रासरुदितमिव सतमस्कमिव)
- Appearance of night wanderers and ghosts on every place, different types of cries and noise come from every direction (गुह्यकाचरितमिवाक्रन्दितशब्दबहुलं)

Features of Pollution of Time / Seasons

कालं तु खलु यथर्तुलिङ्गाद्विपरीतलिङ्गमतिलिङ्गं हीनलिङ्गं चाहितं व्यवस्येत्(4);

If it is indicating contrary, excessive or deficient, as opposed to normal weather, then such characteristics of *Kāla* (time or season) should be known as polluted and which causes diseases.



इमानेवन्दोषयुक्तांश्चतुरो भावाञ्जनपदोद्ध्वंसकरान्
वदन्ति कुशलाः; अतोऽन्यथाभूतांस्तु हितानाचक्षते॥7॥

Scholars believe that the above four factors are responsible for the destruction of countries by epidemics when polluted; if they are in a normal state they are useful for living beings.

विगुणेष्वपि खल्वेतेषु जनपदोद्ध्वंसकरेषु भावेषु भेषजेनोपपाद्यमानानामभयं भवति रोगेभ्य इति॥8॥

Despite the above factors, which are causing the epidemic, are polluted, a person need not be worried about the diseases caused by them when he is taking a suitable medicine.

Cakrapāṇi:

यथर्तुविषममिति ऋत्वननुरूपम्।- '*Yathaṛtu Viṣamam*' means contrary to the features of that particular season.

अपगतगुणमिति जीवनपिपासाह-रत्वाद्युक्तजलगुणरहितम्।- '*Apagataguṇam*' means that which is devoid of characteristics of normal water such as *Jivana* (enlivening) and *Pipāsāhara* (relieving thirst).

प्रकृतिवर्णादिर्विकृता वर्णादयो यस्य देशस्य तं प्रकृतिविकृतवर्णगन्धरसस्पर्शम्।- Due to the abnormality of its color etc., this place refers to color, smell and touch etc. and becomes unnatural or deranged.

श्माशानिकशकुनिः गृध्रः।- '*Śmāśānikaśakuni*' means vulture.

अपूर्ववदिति परिचितमप्युपहतत्वेनापूर्वमिव दृश्यते।- '*Apūrvavat*' means that even though it is acquainted earlier, it appears as differently.

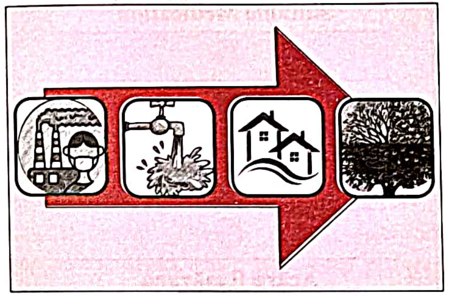
उत्सृष्टाश्च नष्टाश्च धर्मसत्यलज्जागुणा जनैर्यत्र स तथा; तत्र ये धर्मादियुक्तास्ते उत्सृजन्ति धर्मादीनि, ये तु धर्मादीनि सर्वथा अज्ञानान्नाचरन्ति तान् प्रति नष्टान्येव धर्मादीनि। गुह्यकाक्रान्तो हि देशो यथा आक्रन्दनशब्दबहुलो भवति तादृशम्।।- The area where people have lost virtue, truth and modesty, it is better to avoid to reside in such place. People residing in one place said that those who have given up religious virtues and are adopting unrighteousness due to ignorance etc. should be considered as having non-virtuousness. Such places are occupied by *Guhyaka* type of demon and always been heard too much of weeping sounds.

Thus, it is said

भवन्ति चात्र-

वैगुण्यमुपपन्नानां देशकालानिलाम्भसाम्।
गरीयस्त्वं विशेषेण हेतुमत् संप्रवक्ष्यते॥9॥
वाताज्जलं जलाद्देशं देशात् कालं स्वभावतः।
विद्याद्दुष्परिहार्यत्वाद्गरीयस्तरमर्थवित्॥10॥
वाय्वादिषु यथोक्तानां दोषाणां तु विशेषवित्।
प्रतीकारस्य सौकर्ये विद्याल्लाघवलक्षणम्॥11॥

- ☐ Among these four, the land (*Deśa*), time (*Kāla*), air (*Vāyu*) and water (*Jala*), when they are all polluted, explanations are given as to which and for what reasons is more powerful.
- ☐ A well versed should know that water is more powerful than air, land is more powerful than water, and time is very powerful compared to land naturally due to their indispensability. Thus, *Vāyu, Jala, Deśa* and *Kāla* are powerful in their progressive order due to their unavoidability.



- ☐ Expert should understand the characteristics of mildness of polluted air and others to counteract these defects.

Cakrapāṇi:

वैगुण्यमित्यादिना दुष्टानां वातादीनां यस्य य उत्कर्षो येन च हेतुना तदाह।- Beginning the verse with the word '*Vaiguṇyam*', the author has presented the powerful nature of polluted air etc. along with their causes.

स्वभावतो दुष्परिहार्यत्वादिति स्वभावादेव वातापेक्षया जलं दुष्परिहरं भवति, जलाच्च देशः, देशाच्च कालः।- By nature it is indispensable that the air, water, land and season in their succeeding order. That means, when compared to *Vāyu* (air) *Jala* (water) is more important; and *Deśa* (land) is superior to *Jala; Kāla* (season) the most indispensable one than *Deśa*.

वातो हि निवातदेशसेवया दुष्टः परिह्रियते, न तथा जलं, तद्धि देहवृत्त्यर्थमवश्यं सेव्यं;- When *Vāyu* is polluted it can be avoided by residing in pollution free chamber. But in the same way water cannot be avoided much easily as it is essential for enliven.

जलमपि च यदि महता प्रयत्नेन त्यज्यते, देशस्तु जलापेक्षया दुष्परिहरो भवति, तद्व्यतिरेकेणावस्थातुमशक्यत्वात्;- Even polluted water can be avoided with difficulty but the place of residence is much more difficult to avoid when it is polluted because the very existence of humans depend on the land.

देशोऽपि यदि देशान्तरगमनेन त्यज्यते, कालस्तु सर्वथा त्यक्तुमशक्य इति सर्वेष्वेव गरीयान्।- Even polluted land can be avoided with great difficulty by moving to another region but the ill effects of time or seasons cannot be avoided. Thus, it is the most important factor among all and indispensable.

'गरीयः परम्' इति पाठे यद्यतः परं, तत्ततो गरीयो विद्यादिति योजना।- The term '*Garīyaḥ Param*' should be understood that it is more difficult to avoid one over the other in their succeeding order.

एतद्विपर्ययेण लाघवमाह- वाय्वादिष्वित्यादि।- Thus, it is easy to avoid polluted air, water, land and season in their preceding order.

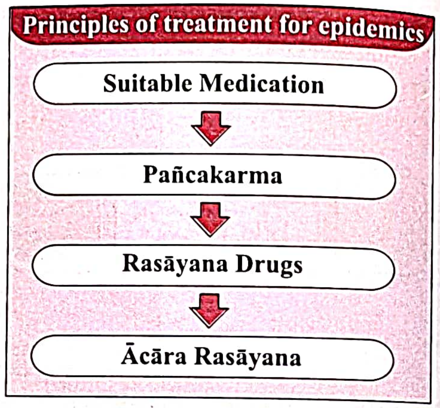
प्रतीकारस्य सौकर्य इति यथोक्तविधया वातादिपरित्यागस्य सुकरत्वेनेत्यर्थः।।- '*Pratīkārasya Saukarya*' means it is easy to avoid polluted air etc. as per the prescribed method.

Principles of Treatment of Epidemic Diseases

चतुर्ष्वपि तु दुष्टेषु कालान्तेषु यदा नराः।
भेषजेनोपपाद्यन्ते न भवन्त्यातुरास्तदा॥12॥
येषां न मृत्युसामान्यं सामान्यं न च कर्मणाम्।
कर्म पञ्चविधं तेषां भेषजं परमुच्यते॥13॥
रसायनानां विधिवच्चोपयोगः प्रशस्यते।

शस्यते देहवृत्तिश्च भेषजैः पूर्वमुद्धतैः॥14॥
सत्यं भूते दया दानं बलयो देवतार्चनम्।
सद्धत्तस्यानुवृत्तिश्च प्रशमो गुप्तिरात्मनः॥15॥
हितं जनपदानां च शिवानामुपसेवनम्।
सेवनं ब्रह्मचर्यस्य तथैव ब्रह्मचारिणाम्॥16॥
सङ्कथा धर्मशास्त्राणां महर्षीणां जितात्मनाम्।
धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसम्मतैः॥17॥
इत्येतद्भेषजं प्रोक्तमायुषः परिपालनम।
येषामनियतो मृत्युस्तस्मिन् काले सुदारुणे॥18॥

- Even if all four factors such as *Kāla* etc. are polluted, if men are treated with appropriate drugs, they are not likely to be afflicted.
- *Pañcakarma* therapy is prescribed for those who are not intended for death during epidemics or whose activities of previous life are not causing death.
- In such persons it is better to administer *Rasāyana* therapy properly and then administer the drugs which are collected before the attack of epidemics for the maintenance of health.
- Truthfulness (सत्यं), compassion (भूते दया), charity (दानं), offerings (बलयो), worship of gods (देवतार्चनम्), observance of noble's conduct (सद्धृतस्यानुवृत्तिश्च), adoption of tranquility (प्रशमो), self-protection (गुप्तिरात्मनः), residing in auspicious places (हितं जनपदानां च शिवानामुपसेवनम्), observance of celibacy (ब्रह्मचर्यस्य सेवनं) and company of those who are observing celibacy (तथैव ब्रह्मचारिणाम्), discourse of religious scriptures (सङ्कथा धर्मशास्त्राणां), stories of self-controlled great sages (महर्षीणां जितात्मनाम्), constant company with religious, pure and those regarded by the elders (धार्मिकैः सात्त्विकैर्नित्यं सहास्या वृद्धसम्मतैः)- This is the management method for the protection of life for those whose death is not certain during epidemics.



Cakrapāṇi:

येषां न मृत्युसामान्यमिति न मृत्युजनकदैवसाम्यं येषामस्तीत्यर्थः।- '*Yeṣām Na Mṛtyu Sāmānyam*' means that whose destiny is not similar to that causing death.

सामान्यं न च कर्मणामिति नच मारककर्मसामान्यं येषामस्तीत्यर्थः।- " means that whose deeds are not similar to cause death. Who are not destined to die during epidemics or whose previous acts are not such to die due to epidemics.

केचिद्धि सम्भूयैव जन्मान्तरे ग्रामदाहादिकर्म कुर्वते स्म, तत्कर्मबलात् संहतमृत्यव एव भवन्ति; किंवा पृथगपि मारकं कर्म कृतं केषाञ्चिदेककालं विपच्यमानं भवति, तेऽपि समकालभृत्यवो भवन्ति। तत्र, न मृत्युसामान्यमित्यनेनोत्पन्नरिष्टत्वादेव केचिदसाध्या इति दर्शयति, न कर्मसामान्यमित्यनेन केचिच्चाजातरिष्टा अपि नियतमारककर्मवशादसाध्या भवन्तीति दर्शयति; किंवा न मृत्युसामान्यमित्यनेन च मारको व्याधिः साधारण उच्यते, न कर्मसामान्यमित्यनेन च मारकव्याधिजनकं कर्मोच्यते।- If some people burnt the houses together, they all will be died in the next life with the same cause.

It may also be that sinful acts performed personally in their previous lives will also be killed in a mass due to the coincidence of the maturity of their sinful acts.

'*Na Mṛtyu Sāmānya*' means the cause for the death in all the people is not similar. That means due to the association of fatal signs, the cause for death may not be similar. But death is inevitable as it is not curable.

'*Na Karma Sāmānya*' means the sinful acts of past life may not be similar. That means even a patient many not exhibit fatal signs and due to any other actions which lead to death can become incurable.

पूर्वमुद्धृतैरिति व्यापत्तेः पूर्वं गृहीतैः।- '*Pūrvamuddhrutaiḥ*' means the drugs which have been procured before the onset of epidemics.

गुप्तिः मन्त्रादिना रक्षा।- '*Gupti*' means protection of the suffering through *Vedik* hymns.

अनियत इति वचनेन दुर्बलकर्मारब्धो हि मृत्युः पार्यत एवैवं प्रतिकर्तुमिति दर्शयति।।- '*Aniyata*' means it is not definite. Only the diseases which originate due to the effect of weak actions of past life can be managed by means of the above measures. Thus, such measures should be employed as per the procedure to overcome the death.

Query by Agnivesa about the causes for pollution of Air etc.

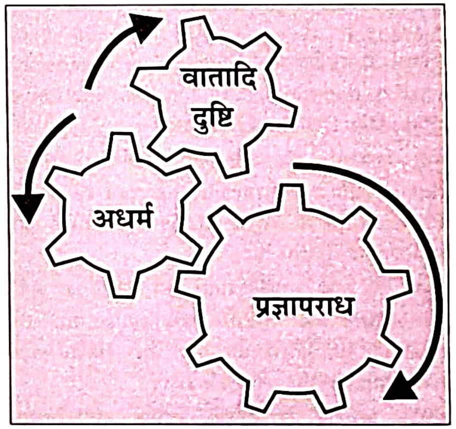
इति श्रुत्वा जनपदोद्ध्वंसने कारणानि पुनरपिभगवन्तमात्रेयमग्निवेश उवाच- अथ खलु भगवन्! कुतोमूलमेषां वाय्वादीनां वैगुण्यमुत्पद्यते? येनोपपन्ना जनपदमुद्ध्वंसयन्तीति॥19॥

After listening to the causative factors for epidemics *Agniveśa* asked again *Ātreya* that O *Bhagavān*! "What was the root cause of the derangement of *Vāyu* and others that was causing the destruction of human habitats?"

Reply by Lord Ātreya

तमुवाच भगवानात्रेयः- सर्वेषामप्यग्निवेश! वाय्वादीनां यद्वैगुण्यमुत्पद्यतेतस्यमूलमधर्मः,तन्मूलंवाऽसत्कर्मपूर्वकृतं; तयोर्योनिः प्रज्ञापराध एव।
तद्यथा- यदा वै देशनगरनिगमजनपदप्रधाना धर्ममुत्क्रम्याधर्मेण प्रजां वर्तयन्ति, तदाश्रितोपाश्रिताः पौरजनपदा व्यवहारोपजीविनश्चतमधर्ममभिवर्धयन्ति,ततः सोऽधर्मः प्रसभं धर्ममन्तर्धत्ते, ततस्तेऽन्तर्हितधर्माणो देवताभिरपि त्यज्यन्ते; तेषां तथाऽन्तर्हितधर्मणामधर्मप्रधानानामपक्रान्तदेवतानामृतवो व्यापद्यन्ते; तेन नापो यथाकालं देवो वर्षति न वा वर्षति विकृतं वा वर्षति, वाता न सम्यगभिवान्ति, क्षितिर्व्यापद्यते,सलिलान्युपशुष्यन्ति,ओषधयःस्वभावंपरिहायापद्यन्ते विकृतिं; तत उद्ध्वंसन्ते जनपदाः स्पृश्याभ्यवहार्यदोषात् ॥20॥

Lord *Ātreya* replied that O *Agniveśa*! The root cause for the derangement of *Vāyu* etc. is *Adharma* (unrighteousness). That unrighteousness is also arises from the sinful acts done in the past life, but the source for both is *Pragñāparādha* (intellectual error).



When the rulers of the country, cities, towns and the villages transgressing the righteousness and rule their people with sinful means, then their subordinates and their dependents, traders, people and everyone also follows the unrighteous path. Thus, the unrighteousness violently causes the disappearance of righteousness. Due to the disappearance of righteousness in the humans, they are abandoned even by Gods.

Subsequentlywherethedisappearanceof righteousness takes place, unrighteousness increases and the Gods will be deserted the place and thus the seasons become perverted.

Due to this there will be no rainfall in the season, or there may be abnormal or less rainfall is seen. The air doesn't blow properly. The earth gets afflicted, the water reservoirs dries up, the herbs give up their natural properties and become morbid. Thus, epidemics break out due to the contact as well as ingestion of polluted substances.

Cakrapāṇi:

कुतोमूलं किम्मूलमित्यर्थः।- '*Kutomūlaṃ*' means that what is the root cause for the vitiation of *Vāyu, Jala, Deśa* and *Kāla* etc.?

तस्य मूलमधर्म इति ऐहिकमधर्मं दर्शयति।- '*Tasya Mūlam Adharma*' means the root cause for the vitiation of *Vāyu* etc. is the sinful acts performed in this life.

तन्मूलं वेति तस्य वातादिवैगुण्यस्य मूलं पूर्वकृतं वा कर्म।- '*Tanmūlaṃ Vā*' means the cause for the vitiation of *Vāyu* etc. is the sinful acts performed in the past life also.

तेनैहिको वाऽधर्मो जन्मान्तरकृतो वाऽधर्मो वातादिवैगुण्यस्य कारणमिति ब्रूते।- Thus, it is clear that the sinful acts done during the present life as well as the past life are the root cause for the pollution of *Vāyu* etc.

तद्यदा देशेत्यादिना त्वैहिकमेवाधर्मं यद्वक्ष्यति हेतुतया तत् प्रत्यक्षत्वेन स्फुटसिद्धान्तार्थं, नतु जन्मान्तरकृताधर्मस्याकारणत्वेनेति ज्ञेयम्।- '*Tadyathā Yadā Vai Deśa*' – With these words the author has presented the effects of sinful acts committed in the present life such as vitiation of *Deśā* etc. With reasoning and illustrations. It doesn't mean that the sinful acts committed in the past life are not the cause for the pollution of the above factors such as *Deśa, Kāla* etc.

तयोरिति ऐहिकजन्मान्तरीययोरधर्मयोः।- The term '*Tayoḥ*' refers to that the sinful acts committed in both the present and past lives.

योनिरिति कारणम्।- '*Yoni*' means the cause. That means the cause for the sinful acts in both lives is *Pragñāparādha*.

स्पृश्याभ्यवहार्यदोषादिति स्पृश्यस्य वा जलादेरभ्यवहार्यस्य च कृत्स्नस्य दुष्टत्वात्। एतच्च प्राधान्येन ज्ञेयं;- '*Spṛsya-abhyavahārya-means means* the derangement of *Vāyu* which can be perceived by touch and other usable factors like *Jala* etc. are the main causes for epidemics.

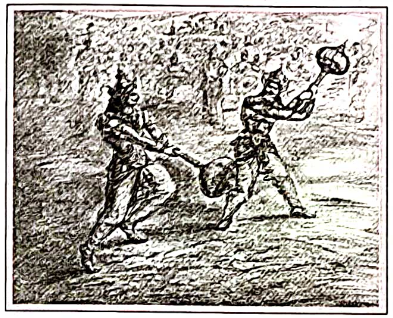
तेन दुष्टपवनगन्धदोषोऽपि ज्ञेयः, असात्म्यगन्धोऽपि दुष्टवाते उक्तः।।- Thus, the foul smell (characteristic feature of the earth which is transmitted by air) is unwholesome and it can also be considered as pollution of air.

Unrighteousness is leading to war

तथा शस्त्रप्रभवस्यापि जनपदोद्ध्वंसस्याधर्म एव हेतुर्भवति। येऽतिप्रवृद्धलोभक्रोधमोहमानास्ते दुर्बलानवमत्यात्मस्वजन परोपघाताय शस्त्रेण परस्परमभिक्रामन्ति, परान् वाऽभिक्रामन्ति, परैर्वाऽभिक्राम्यन्ते॥21॥

So also unrighteousness is the cause for the destruction of communities by weapons. People with increased greed, anger, attachment and ego are starts fighting within themselves and with others by disregarding

those that are weak. They may attack their enemies or attacked by enemies resulting in loss of themselves, their relatives and enemies.



Cakrapāṇi:

शस्त्रप्रभवस्यापीति बहुजनमारकस्य शस्त्रप्रभवस्येत्यर्थः।- '*Śastraprabhavasya*' means the effect of weapons means that a huge number of people to die at a time in a war using weapons.

आत्मस्वजनपरोपघातायेति अत्र आत्मनः स्वजनस्य परस्य चोपघातो भवति प्राय इत्यर्थः।।- '*Ātma-Svajana-Paropaghātāya*' means that the war results in the death of himself, his relatives and also the others.

Unrighteous acts leads to afflicting by Rākṣasās

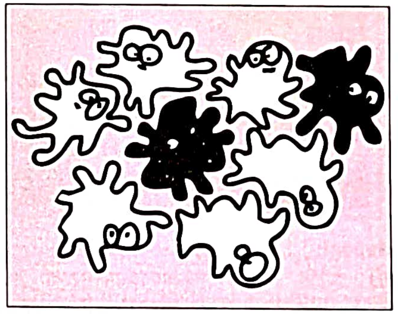
रक्षोगणादिभिर्वा विविधैर्भूतसङ्घैस्तमधर्ममन्यद्वा ऽप्यपचारान्तरमुपलभ्याभिहन्यन्ते॥22॥

And also due to unrighteousness, uncleanliness and others factors, the people gets afflicted by *Rākṣasās* and other microorganisms.

Cakrapāṇi:

राक्षसाद्युत्सादोऽपि जनानामधर्मकृत एव भवतीत्याह- रक्षोगणेत्यादि।- Beginning the verse with the term '*Prāgapi*' the author has presented that destruction of communities by *Rākṣasās* is also happen due to unrighteousness only.

अन्यद्वा अपचारान्तरमिति यथोक्ताधर्मकारणादन्यदधर्मकारणमशौचादीत्यर्थः।।- '*Anyadvā apacārāntaram*' means other than the factors of unrighteousness such as uncleanliness etc.



Unrighteous acts are leading to Curse

तथाऽभिशापप्रभवस्याप्यधर्म एव हेतुर्भवति। ये लुप्तधर्माणो धर्मादपेतास्ते गुरुवृद्धसिद्धर्षिपज्यानवमत्या हितान्याचरन्ति; ततस्ताः प्रजा गुर्वादिभिरभिशप्ता भस्मतामुपयान्ति प्रागेवानेक पुरुषकुलविनाशाय, नियतप्रत्ययोपलम्भादनियताश्चापरे ॥23॥

So also, unrighteousness is the cause of curses which destroys the community. Those who moved away from righteousness disregard and also insult teachers, elders, elite, sages and respectable ones. As a result those who were cursed by preceptors, elders, etc., Along with many other families, who are cursed, immediately turns to ashes. The curse has effect only those who have actually committed mistake and it doesn't have effect on others.

Cakrapāṇi:

प्रागेवेति झटिति, अनेकपुरुषकुलविनाशायाभिशप्ता भस्मतां यान्तीत्यर्थः।- '*Prāgeva*' means instantaneously. Due to curse a large number of people turn into ashes immediately so as the families, communities or race will be destroyed.

नियतप्रत्ययोपलम्भादनियताश्चापरे भस्मतां यान्तीति योजना। अनियता अमिलिता इत्यर्थः। प्रतिनियतपुरुषाभिशापात् प्रतिनियता एव भस्मतां यान्ति, न सर्वे जना इत्यर्थः।।- They get destroyed by getting the definite and secondary indefinite cause. '*Aniyatā*' means not the mixed. '*Pratiniyata*' means that those only who have moved away from righteous acts and disregard the elders will be affected by the curse but not everybody.

Features in different Eras

प्रागपि चाधर्मादृते नाशुभोत्पत्तिरन्यतोऽभूत्।

आदिकाले ह्यदितिसुतसमौजसोऽतिविमलविपुलप्रभावाः प्रत्यक्षदेवदेवर्षिधर्मयज्ञविधिविधानाःशैलसारसंहतस्थिरशरीराः प्रसन्नवर्णेन्द्रियाः पवनसमबलजवपराक्रमाश्चारुस्फिचोऽभिरूप प्रमाणाकृतिप्रसादोपचयवन्तः सत्यार्जवानृशस्यदानदमनियमतपोपवासब्रह्म चर्यव्रतपरा व्यपगतभयरागद्वेषमोहलो भक्रोधशोकमानरोगनिद्रातन्द्राश्रमक्लमालस्यपरिग्रहाश्च पुरुषा बभूवुरमितायुषः।

तेषामुदारसत्त्वगुणकर्मणामचिन्त्यरसवीर्यविपाक प्रभावगुणसमुदितानि प्रादुर्बभूवुः शस्यानि सर्वगुणसमुदितत्वात् पृथिव्यादीनां कृतयुगस्यादौ।

भ्रश्यति तु कृतयुगे केषाञ्चिदत्यादानात् साम्पन्निकानां सत्त्वानां शरीरगौरवमासीत्, शरीरगौरवाच्छ्रमः, श्रमादालस्यम्,आलस्यात्सञ्चयः,सञ्चयात्परिग्रहः,परिग्रहाल्लोभः प्रादुरासीत् कृते।

ततस्त्रेतायां लोभादभिद्रोहः, अभिद्रोहानृतवचनम्, अनृतवचनात् कामक्रोधमानद्वेषपारुष्याभिघातभयतापशो कचिन्तोद्वेगादयः प्रवृत्ताः।

ततस्त्रेतायां धर्मपादोऽन्तर्धानमगमत्।

तस्यान्तर्धानात् युगवर्षप्रमाणस्य पादह्रासः, पृथिव्यादेश्च गुणपादप्रणाशोऽभूत्।

तत्प्रणाशकृतश्च शस्यानां स्नेहवैमल्यरसवीर्यविपाकप्रभावगुणपादभ्रंशः।

ततस्तानि प्रजाशरीराणि हीयमानगुणपादैराहारविहारैरयथापूर्वमुपष्टभ्यमानान्यग्निमारुतपरीतानि प्राग्व्याधिभिर्ज्वरादिभिराक्रान्तानि।

अतः प्राणिनो ह्रासमवापुरायुषः क्रमश इति।।24।।

Even in the ancient times also it is observed that unrighteousness is the only cause for the happening of any one of the inauspicious incidents.

During Ādikāla (Satyayuga or Kṛtayuga)

- ❑ The people were endued with energy equal to that of the sons of Aditi
- ❑ Exceedingly pure and powerful, able to see the gods and celestial sages
- ❑ Competent to follow the rules regarding the sanctity of conduct and sacrifice
- ❑ Possess the body compact and firm like mountains
- ❑ Had pleasant complexion and clear senses
- ❑ Wind-like strength, speed and valor, with well-formed buttocks, endowed with proper measurement of anatomical structure, cheerfulness and nourishment.
- ❑ They were endowed with the rules of truth, honesty, compassion, charity, and abstinence, conduct, penance, fasting, celibacy and vows.
- ❑ They were devoid of fear, fascination, hatred, confusion, greed, anger, grief, conceit, sickness, sleep, drowsiness, exhaustion, lassitude, laziness and the spit of acquisition, and living unlimited life.
- ❑ Since people with high thoughts and qualities and deeds in the beginning of *Kṛtayuga*, the earth and others are also endowed with best features and thus the crops produced were rich in *Rasa, Vīrya, Vipāka* and *Prabhāva*.

At the end of Kṛtayuga

- ❑ Few of the wealthy having become covetous and as a result their bodies became heavy.
- ❑ As a result of heaviness of the body, fatigue appeared.
- ❑ From fatigue came laziness.
- ❑ From laziness evolved accumulation of wealth.
- ❑ Accumulation of wealth is leading to attachment
- ❑ Attachment resulted in greed.

During Tretāyuga

- ❑ Greed has developed an attitude of harming others and which made to speak lies. From untruthfulness of speech arose passion, anger, arrogance, disharmony, harshness of conduct, enmity, fear, heartburn, grief and anxiety of heart and other evils were developed.
- ❑ Thus, in *Tretāyuga* righteousness has diminished by one fourth.
- ❑ Through the diminution of righteousness by one fourth, the virtues of land and the rest also disappeared by a quarter.
- ❑ As a result of this loss, a loss took place by a quarter of the properties of unctuousness, purity, *Rasa, Vīrya, Vipāka*, and *Prabhāva* of crops.
- ❑ Due to this, the intake of food reduced by a quarter in the qualities and other behaviors in the body of the people did not get resistance as before and become disturbed by *Agni* (*Pitta*) and *Vāta* and thus diseases like fever etc. were attacked initially.
- ❑ Therefore, lifespan in organisms is gradually decreasing.

Cakrapāṇi:

आद्याविर्भावे च रोगाणामधर्म एव कारणमित्याह- प्रागपि चेत्यादि।- Beginning the verse with the term '*Pragapi*', the author has presented that the cause for the diseases even in the ancient times also unrighteousness only.

यज्ञः यज्ञदेवता, विधिः यज्ञविधायको वेदः, विधानं यज्ञकर्म।- '*Yagña*' means sacrificial ritual. The method of performing *Yagña* as mentioned in *Vedik* literature is known as *Yagñakarma*.

जवः वेगः।- '*Javaḥ*' means speed or velocity.

परिग्रहः ममता।- '*Parigrahaḥ*' means affection or attachment.

अमितमिवातिबहुत्वेनायुर्येषां ते अमितायुषः।- '*Amitāyuṣaḥ*' means people who have a long life.

सत्ये हि चतुर्वर्षशतमायुः; यदुक्तं भगवता व्यासेन- "पुरुषाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः। कृते" इति।- During *Satyayuga*, the lifespan of human beings was four hundred years. It is also told by *Bhagavān Vyāsa* that "In *Kṛtayuga*, human beings were successful in fulfilling all the purposes and were lived for four hundred years comfortably".

साम्पत्रिकानाम् ईश्वराणाम्।- '*Sampannikānām*' means that those who are rich and well-to-do.

कृते इति कृतयुगस्य शेषे।- '*Kṛte*' means upon completion of *Kṛtayuga*.

हीयमानगुणपादैरिति यथा यथा त्रेतायाः क्षयो भवति, तथा तथा आहारविहारगुणपादह्रासो भवन्नास्त इति दर्शयति।- '*Hrīyamāna-Guṇa-Pādaiḥ*' means as the righteousness is reducing by one fourth in humans according the era, in the same way the properties of food and regimen are reducing correspondingly.

विहारोऽपि चाधर्मवतां हीनगुणो भवति, तेन न यथावच्छरीरोपष्टम्भनं करोति।- The *Vihāra* (regimen) of unrighteous humans is also inferior, due to which the body is not properly nourished.

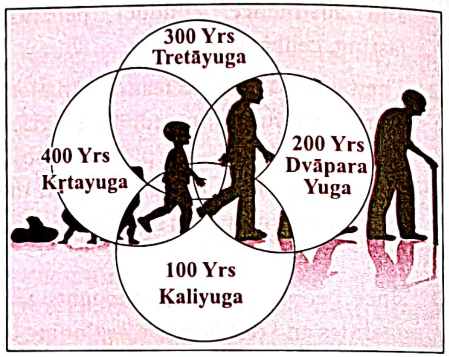
उपष्टभ्यमानानीति धातुसाम्येन पाल्यमानानि।।- '*Upaṣṭabhyamānāni*' means nourishing the body by keeping the bodily tissues in equilibrium state.

Thus, it is said

भवतश्चात्र-
युगे युगे धर्मपादः क्रमेणानेन हीयते।
गुणपादश्च भूतानामेवं लोकः प्रलीयते॥25॥
संवत्सरशते पूर्णे याति संवत्सरः क्षयम्।
देहिनामायुषः काले यत्र यन्मानमिष्यते॥26॥

इति विकाराणां प्रागुत्पत्तिहेतुरुक्तो भवति॥27॥

- ☐ In this way in every *Yuga* the righteousness is gradually decreasing by a quarter, with equal reduction in the qualities of beings takes place and which is leading to the dissolution of the universe.



- ☐ At the expiry of every one hundred years period of life as determined for each *Yuga* of living creatures, diminishes by one year.
- ☐ In this way the initial origin of the disorders is explained.

Cakrapāṇi:

संवत्सरशते पूर्ण इति संवत्सरेण शततमेंऽशे पूर्णे। यत्र यन्मानमिष्यत इति यत्र युगे यन्मानमिष्यते, तस्य शततमेंऽशे पूर्णे वर्ष एकः क्षयं याति।- On completion of every one hundred years in each *Yuga*, the lifespan of human beings is also reduced by one year according to that era.

तेन, कलौ शतवर्षायुषि यदा शततमोंऽशो याति क्षयं तदा नवनवतिः परमायुर्भवतीत्याद्यनुसरणीयम्।।- According to scriptures it is known that the span of life in *Kaliyuga* is one hundred years. Thus, on completion of one hundred years during *Kaliyuga*, the lifespan of humans will be reduced by one year and thus the maximum span of life would be considered as 99 years only. In this way on completion of every 100 years, one, one year of lifespan is going to be reduced.

Query by Agniveśa about the span of life

एवंवादिनं भगवन्तमग्निवेश उवाच- किन्नु खलु भगवन्!
नियतकालप्रमाणमायुः सर्वं न वेति॥28॥

Ātreya while discoursing as mentioned above, *Agniveśa* asked that, "O Lord! Whether all living beings have a fixed time limit of lifespan or have not"

Reply by Lord Ātreya

तं भगवानुवाच-
इहाग्निवेश! भूतानामायुर्युक्तिमपेक्षते।
दैवे पुरुषकारे च स्थितं ह्यस्य बलाबलम्॥29॥
दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदैहिकम्।
स्मृतः पुरुषकारस्तु क्रियते यदिहापरम्॥30॥
बलाबलविशेषोऽस्ति तयोरपि च कर्मणोः।
दृष्टं हि त्रिविधं कर्म हीनं मध्यममुत्तमम्॥31॥
तयोरुदारयोर्युक्तिर्दीर्घस्य च सुखस्य च।
नियतस्यायुषो हेतुर्विपरीतस्य चेतरा॥32॥
मध्यमा मध्यमस्येष्टा कारणं शृणु चापरम्।33।

- ☐ *Ātreya* has replied that, O *Agniveśa*! It is seen that the life of living creatures depends on the union of both destiny (*Daiva*) and human effort (*Puruṣakāra*). In fact the span of life depends upon the strength of destiny and human acts.
- ☐ *Daiva* means the acts performed by the self in the previous life. *Puruṣakāra* means the acts done in the present life.
- ☐ There is a difference of their strength and weakness in relation to both these types of acts.
- ☐ It is seen that the acts are of 3 types viz. *Hīna* (inferior), *Madhyama* (medium) and *Uttama* (best).

दैव	पुरूषकार		
✚	✚	=	उत्तम
✚	–	=	मध्यम
–	–	=	हीन

- ☐ The union of both (*Daiva* and *Puruṣakāra*) the effects of these actions when belongs to the best category results in long and happy life and also had pre-determined span of life.
- ☐ When the effects of these actions belong to inferior category it results in short and miserable life and also lifespan is uncertain.
- ☐ If the effects of these actions belong to medium category the results are also in moderate state.
- ☐ Listen now another reason for predetermined and undetermined span of life.

Cakrapāṇi:

युक्तिमपेक्षत इति दैवपुरुषकारयोर्योगमपेक्षते नियतत्वेऽनियतत्वे चेत्यर्थः।- *Niyata* and *Aniyata Āyu* depends on the strength of actions of past life as well as present life.

बलं चाबलं च बलाबलं; तत्रायुषो नियतत्वेन बलम्, अनियतत्वेनाबलं ज्ञेयम्।- '*Balābala*' means strength as well as weakness. If the strength of actions is more the lifespan is definite and if not it is indefinite.

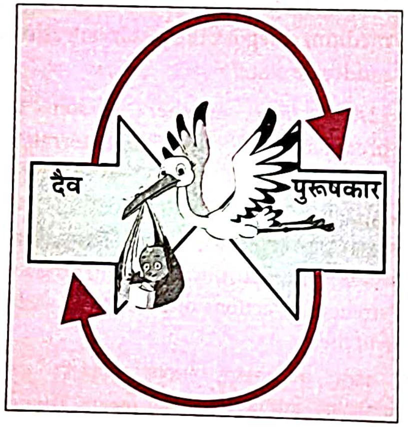
यद्यपि पौर्वदैहिकं कर्मास्थिरत्वेन गतं, तथाऽपि तज्जनितादृष्टस्य विद्यमानत्वात् तद्द्वारा तत्कर्म कारणं भवत्येवेह जन्मन्यपि।- Although the actions of the past life are not present in the present life, their effects are seen in this life and the nature of such effects determines the actual duration of life.

पुरुषकारस्त्विह जन्मनि कृतं कर्म सामान्येनोच्यते।- In general the activities performed by anybody in the present life is known as '*Puruṣakāra*'.

तत्र बलिमङ्गलादि अदृष्टजननत्वाद् व्याप्रियते, तथा भेषजादि रसरुधिरादिद्वारा।।- *Bali, Mañgala* etc. are the remedial measures to the effects of invisible actions; and the medicines are useful to correct the derangement of *Rasa, Rakta* etc.

Reason for predetermined and undetermined span of life

दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते॥33॥
दैवेन चेतरत् कर्म विशिष्टेनोपहन्यते।
दृष्ट्वा यदेके मन्यन्ते नियतं मानमायुषः॥34॥
कर्म किंचित् क्वचित् काले विपाके नियतं महत्।
किंचित्त्वकालनियतं प्रत्ययैः प्रतिबोध्यते॥35॥



When destiny is weak, it can be overcome by human effort. So also, when human effort is weak, strong destiny drives it away. Keeping this in view some scholars opined that the span of life is invariably predetermined.

Some acts of a strong nature, sometimes, appear to have a definite result when it comes to their fruition.

There is another kind of action whose fructification is not predetermined and they wake up to fruition by suitable conditions

Cakrapāṇi:

उदारयोरिति प्रशस्तत्वेनोत्तमयोः।- The term '*Udārayoḥ*' refers to the excellence of both the destiny (*Daiva*) and human efforts (*Puruṣakāra*).

दीर्घस्येति रसायनादिना शतादपि दीर्घस्य;- '*Dīrghasya*' means that attaining longevity of more than one hundred years by the use of *Rasāyana* drugs.

सुखस्येति नीरोगत्वेन;- '*Sukhasya*' means that being happy without invading by any diseases.

नियतस्येति युगनियतस्य, कलौ वर्षशतप्रमाणस्येत्यर्थः;- '*Niyatasya*' means the fixed span of life according the era. In *Kaliyuga* the lifespan of human beings is fixed as one hundred years.

शतादर्वाङनिनियतमपीह नियतशब्देनोच्यते; तेन न तत्र तस्य दैवपुरुषकारजन्यत्वं घटते, तथाऽपितस्याप्रशस्तदैवपुरुषकारजन्यत्वात् दैवपुरुषकारजन्यत्वं भवतीति युक्तं;- Even if the duration of life is less than 100 years, it should also be considered as *Niyatāyu*. Thus, the effect of destiny and human efforts doesn't reduce. However the effects of *Daiva* and *Puruṣakāra* are responsible in determining the lifespan of individuals.

किञ्चानियतायुष एव पुरुषा रसायनाधिकारिणो भवन्ति, नियतायुषं प्रति रसायनस्याकिंचित्करत्वात्; रसायनादिकृतं चायुरनियतं प्रशस्तत्वेन प्रशस्तदैवपुरुषकारजन्यं भवतीति युक्तम् किंवा, दीर्घत्वे सति नियतस्यायुषो हेतुरिति योजना;- The usage of *Rasāyana* drugs are useful to those who is having *Aniyatāyu* only, but in those persons whose lifespan is determined (*Niyatāyu*), these *Rasāyana* drugs doesn't show any effect. The extension of life is auspicious among the people of *Aniyatāyu* by the use of *Rasāyana*, it is said to be the effect of virtuous acts of present and past lives. Since *Rasāyana* drugs increases the lifespan it can be defined that these drugs are the causative factors for determining the life.

तेन युगनियतं च शतवर्षं, तथा तदधिकं चानियतं महता कर्मणैव क्रियते;- In *Kaliyuga* the lifespan of humans has been fixed as one hundred years. The extension of life more than hundred years in this era is happening due to the strength of righteous acts only.

पुरुषकारेण तु महताऽस्य सुखित्वं रोगानुपघातात् क्रियते; रसायनेन च जरादिव्याधिप्रतिघातः क्रियते; रसायनलभ्यमप्यायुर्बलवत्कर्मनियतमेवेति भावः। विपरीतस्य दीर्घत्वेनानियतस्य तथा रोगयुक्तत्वेनासुखस्य।- Because of these superior acts the people lives happily due to prevention of diseases and also extending lifespan by the prevention of senility due to the use of *Rasāyana* drugs. On the contrary in those whose lifespan is undetermined, people are suffering from diseases due to sinful actions and their lifespan is getting shorter.

इतरेति हीनयोर्दैवपुरुषकारयोर्युक्तिरित्यर्थः।- '*Itara*' means the weak *Daiva* (destiny) and human efforts (*Puruṣakāra*). Thus, the weaker is being dominated by the other.

मध्यमामध्यमस्य दीर्घत्वेनादीर्घत्वेनानियतस्य, तथा सुखासुखत्वेनानियतस्यायुषो मध्यमयोः कर्मणोर्युक्तिरित्यर्थः।- The effects of the medium strength of *Daiva* (destiny) and human efforts (*Puruṣakāra*) results in undetermined long or short span of life as well as undetermined happy or unhappy life.

कारणमिति दैवपुरुषकारयोः परस्परबाधने उपपत्तिमित्यर्थः।- The word '*Kāraṇa*' here refers to the effect of destiny and the human efforts one on the other, which results in indefinite span of life.

दैवमित्यादि। दुर्बलमायुर्जननं दैवं बलवता मारकेण दृष्टापथ्यभोजनादिना विपरीतमरणकार्यजननादुपहन्यते;- If destiny is weak and consuming unhealthy food etc. leads to untimely death, as destiny is subdued by strong human actions.

विशिष्टेन बलवता, इतरत् कर्म दृष्टं पुरुषकाराख्यम्,- '*Viśiṣṭena*' means the strong action of the human effort.

उपहन्यते पराभूयते।- '*Upahanyate*' means defeated

एतद्दैवकर्तृकदृष्टपराभवदर्शनाद्दैवनियतमेव सर्वमायुरिति केचिन्मन्यन्त इत्याह - दृष्ट्वेत्यादि।- Since the human effort is subdued by the destiny, some scholars opined that destiny is decided the span of life in humans.

यदि दृष्टमायुः कारणं स्यात्, न तदा भेषजैः सम्यगुपपादितानां मृत्युः स्यात्; यतश्च सत्यपि चिकित्सिते कर्मवशात्तु मृत्युर्भवति; तेन, यत्रापि चिकित्सा जीवयतीति मन्यन्ते, तत्रापि कर्मैवास्ति जीवनकारणमिति दृष्टशक्तित्वादवधारयाम इति भावः।- If lifespan is determined by human effort, then death can be prevented due to the administration of the appropriate medication. But even after getting proper medication the person dies due to the influence of the activities of both the lives. Even though the treatment may increase the span of life in humans, it happens due to the effects of human actions only.

दैवपुरुषकारयोरुभयोरपि बाध्यत्वं दर्शयन्नेकान्तेन नियतायुःपक्षं व्युदस्यति- कर्मेत्यादि। न क्वचित् कर्म न भवति; यदुच्यते- 'नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि। अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्' इति।- Thus, it is said that both visible actions of present life (*Dṛṣṭa*) and invisible actions of past life (*Adṛṣṭa*) both subdue each other under particular conditions. In other words it can be said that the lifespan of humans cannot be determined by solely by any one.

It is not possible to avoid the destiny and one has to experience the effects of *Karma*.

Therefore it is told that even after hundred crores of years the effects of destiny cannot perish and one has to experience them whether good or bad.

किंचित्त्वकालनियतमिति, यथा- इदं मारकं कर्म न तु क्वचित्काले पञ्चविंशवर्षादौ नियतं, तेन यस्मिन् काले पुरुषकाराख्यं दृष्टकर्मानुगुणं प्राप्नोति तस्मिन् काले सहकारिसान्निध्योपबृंहितबलं मारयति, यदा तु दृष्टमपथ्यसेवादि न प्राप्नोति न तदा मारयति,- '*Kiñcitvakālaniyatam*' means in certain persons the span of life is undetermined. For example, a lifetime of 25 years or more has not been determined. Thus, when human efforts are according to fate, and death occurs due to the dominance of fate. It is only when the effects of such actions are supported by the use of unwholesome diet etc. that they lead to death, otherwise not.

प्रत्ययैः प्रतिबोध्यत इति दृष्टकारणैरुद्रिक्तं क्रियते।- '*Pratyayaiḥ Pratibodhyatae*' means aggravation due to visible factors.

ये तु ब्रुवते- किंचित् कर्म कालनियतं यदा पच्यते, तस्मिन् काले पच्यत एवेति कालनियमः;- Some scholars opined that the certain actions will be matured at a fixed time and that is called '*Kālaniyama*'.

विपाकनियतं तु- इदं कर्म विपच्यत एव, न तु विपच्यत इति न;- '*Vipāka Niyatam*' means that the *Karma* only gets matured, but it does not happen elsewhere.

कालविपाकनियतं तु यथा- इदं कर्म अस्मिन्नेव काले विपच्यत एवेति; एतच्च कालविपाकनियतत्वाद्बलवदुच्यते; एतदेव दृष्टाबाधनीयमिति; तेषां मते, अभुक्तमपि क्षीयते दुर्बलकर्म प्रायश्चित्तादिनेति बोद्धव्यं, परं विपर्ययेऽपि तदा किंचित्त्वविपाककालनियतमिति वक्तव्यं स्यात्; किंचित्त्वकालनियतमिति वचनात्तु कालनियतमपि।।'*Kālavipāka Niyata*' means the maturity of a specific *Karma* in a particular time. If it is determined the time of maturity of a particular Karma when it is strong, it cannot be obstructed by visible action.

Even if the effects of previous actions are not experienced, the weaker actions can be suppressed by atonement (*Prāyascitta*) etc. But even in this state, certain actions cannot be determined their maturity.

Role of Daiva and Puruṣakāra in determining the duration of life

तस्मादुभयदृष्टत्वादेकान्तग्रहणमसाधु।

निदर्शनमपि चात्रोदाहरिष्यमः- यदि हि नियतकालप्रमाणमायुः सर्वं स्यात्, तदाऽऽयुष्कामाणां न मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनाद्याः क्रिया इष्टयश्च प्रयोज्येरन्; नोद्भ्रान्तचण्डचपलगोजोष्ट्रखरतुरगमहिषादयः पवनादयश्च दुष्टाः परिहार्याः स्युः, न प्रपातगिरिविषमदुर्गाम्बुवेगाः, तथा न प्रमत्तोन्मत्तोद्भ्रान्तचण्डचपलमोहलोभाकुलमतयः, नारयः, न प्रवृद्धोऽग्निः, च विविधविषाश्रयाः सरीसृपोरगादयः, न साहसं, नादशकालचर्या, न नरेन्द्रप्रकोप इति; एवमादयो हि भावा नाभावकराः स्युः, आयुषः सर्वस्य नियतकालप्रमाणत्वात्। न चानभ्यस्ताकालमरणभयनिवारकाणामकालमरणभयमागच्छेत् प्रणिनां, व्यर्थाश्चारम्भकथाप्रयोगबुद्धयः स्युर्महर्षीणां रसायनाधिकारे, नापीन्द्रो नियतायुषं शत्रुं वज्रेणाभिहन्यात्, नाश्विनावार्तं भेषजेनोपपादयेतां, न महर्षयो यथेष्टमायुस्तपसा प्राप्नुयुः, न च विदितवेदितव्या महर्षयः ससुरेशाः सम्यक् पश्येयुरुपदिशेयुराचरेयुर्वा।

अपि च सर्वचक्षुषामेतत् परं यदैन्द्रं चक्षुः, इदं चाप्यस्माकं तेन प्रत्यक्षं; यथापुरुषसहस्राणा मुत्थायोत्थायाहवंकुर्वतामकुर्वतां चातुल्यायुष्ट्वं, तथा जातमात्राणामप्रतीकारात् प्रतीकाराच्च, अविषविषप्राशिनां चाप्यतुल्यायुष्ट्वमेव, न च तुल्यो योगक्षेम उदपानघटानां चित्रघटानां चोत्सीदतां; तस्माद्धितोपचारमूलं जीवितम्, अतो विपर्ययान्मृत्युः।

अपि च देशकालात्मगुणविपरीतानां कर्मणामाहारविकाराणां च क्रमोपयोगः सम्यक्, त्यागः सर्वस्य चातियोगायोगमिथ्यायोगानां, सर्वातियागसन्धारणम्, असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनम्, आरोग्यानुवृत्तौ हेतुमुपलभामहे सम्यगुपदिशामः सम्यक् पश्यामश्चेति॥36॥

Since *Daiva* and *Puruṣakāra* play an important role in determining the duration of life, it is not appropriate to hold a unilateral

view. It is explained with examples.

If the lifespan of beings is predetermined

- ❑ There is no need to do all the following activities with the intention of extending their life span such as *Mantra* (incantation), *Auṣadha* (wearing herbs), *Maṇi* (precious gems), *Mañgala* (auspicious rites), Bali (sacrifices), *Upahāra* (offerings to deities), *Homa* (oblations), *Niyama* (religious rules), *Prāyaścitta* (atonement), *Upavāsa* (fasting), *Svastyayana* (propitiatory rites), *Praṇipāta* (bow down and prostrate), *Gamana* (pilgrimage).

Both Daiva & Puruṣakāra plays Important role to determine Lifespan

- ❑ There is no need to beware of ferocious and excited bulls, elephants, camels, donkeys, horses, buffalos etc.
- ❑ And also need not be worried about polluted wind and storms, water falls, rivers crossing mountains with strong currents etc.
- ❑ In the same way, no need to avoid careless, mad, agitated, unstable persons and people suffering from confusion and greed; highly inflamed fire, poisonous snakes; Adventurous acts, activities that are against the weather as well as the place, and the wrath of the kings.
- ❑ Also those who have not adopted measures against untimely death should not be afraid of it.
- ❑ The instructions of the great saints regarding the use of *Rasāyana* medicines go purposeless.
- ❑ If a person possesses fixed span of life even Indra cannot kill him with his weapon *Vajrāyudha*.
- ❑ The *Aśvins* also would not then treat the sick with medicine.
- ❑ The sages will then not be able to get their life time according to their will by means of penance.
- ❑ The great *Ṛṣis*' along with Indra would have considered *Āyurveda* is not necessary to teach and practice.
- ❑ Among all types of evidences the knowledge obtained with the eyes is the best and by means of such perception it can be known that:
- ❑ Thousands of people who have participated in the war and who do not participate have differentiation in their lifespan.
- ❑ There is a difference between those who do not seek treatment and those taken treatment immediately after the invasion of the disease.
- ❑ Similarly the lifespan is also varies in those have consumed poison and those who have not taken.
- ❑ There is a vast difference between the durability of painted pot kept as decorative piece and the pot used for carrying water.
- ❑ Thus, complete diet is the basis of life

and on the contrary leads to death.

- One should gradually resort to such a diet and regimen which is contrary to the habitat, weather and one's body. One should discard all types of regimen such as over utilization, less utilization and wrong utilization.
- One should not suppress the urges.
- All these should be considered as maintenance of health and should be followed accordingly and taught to others.

Cakrapāṇi:

अतः परमुत्तरमुपसंहरति - तस्मादित्यादि।- Beginning the verse with the word '*Tasmāt*', the author presents Lord *Ātreya's* answer to the doubts raised by *Agniveśa*.

उभयदृष्टत्वादिति दैवस्य पुरुषकारेण, तथा पुरुषकारस्य दैवेन बाधदर्शनात्। एकान्तग्रहणमिति नियतमेवायुरिति तथा अनियतमेवायुः सर्वमिति चेत्यर्थः। निदृश्यतेऽभिमतः पक्षः साध्यतेऽनेनेति निदर्शनं युक्तिरित्यर्थः।- Since both the *Daiva* and *Puruṣakāra* are responsible for the determination of lifespan, it is not right to have a partial view in favor of any one of them. '*Ekāntagrahaṇa*' means that the acceptance of only any one of the statements such as, the lifespan of humans is predetermined and undetermined.

अत्रेति अनैकान्तिकपक्षे।- Referring to the word '*Atra*', the author states that one should not stick on to only one version and also should be considered another.

यदीत्यादिना प्रकरणेनायुर्जनकस्य दृष्टस्य हेतोः सेवा तथा आयुर्विघातकस्य हेतोरसेवा सर्वप्रामाणिकजनाविवादसिद्धा दर्श्यते।- '*Yadi*'...From this context it is to be understood that the substances that increase the lifespan should be taken and those causes for the diminution of lifespan should be discarded. It is being accepted by all and there is no contradiction in this regard.

सा च सर्वा यदि नियतमायुः स्यात्तदा अकिंचित्करी स्यात्, अनियते चायुषि किंचित्करी स्यात्; तस्मादनियतमप्यायुर्भवतीति भावः।- If the lifespan is predetermined, the administration of drugs do nothing, but it can be useful only in the case of undefined lifespan. Thus, it suggests that '*Aniyatāyu*' also exists.

न च सर्वत्रैवादृष्टमेव कारणं दृष्टमकिंचित्करमेवेति वदतो दृष्टस्यापि त्रिवृतादेर्विरेकादिकर्तृत्वं व्यक्तमेव;- Destiny at all times cannot be the reason for determining life span and cannot even say that the visible does nothing. Because it is practically seen that *Trivṛt* is acting as a purgative.

अदृष्टस्यैव तु कारणत्वं दृष्टेकार्यानुपपत्तेः कल्पनीयं; तेनादृष्टस्य कारणत्वं दृष्टकारणमूलमित्यर्थः; न च दृष्टकारणोच्छेदः कल्पयितुमपि पार्यते।- It must be known that the invisible work is accomplished through the visible one. Thus, it should be understood that the invisible cause can be seen through the visible effect. Therefore non-acceptance of the visible is not possible even in imagination.

इष्टयः यज्ञाः।- '*Iṣṭyaḥ*' means sacrificial rituals.

अत्यर्थसर्पणशीला उरगाः सरीसृपोरगाः।- '*Sarīsṛporagāḥ*' means the snakes etc. Which can creep very fast.

आचरेयुर्वा 'भेषजम्' इति शेषः।- Here the word '*Bheṣajam*' should be supplemented at the end of *Ācareyurvā* to connote the complete meaning.

चक्षुषां परमिति अत्यर्थाभ्रान्तत्वेन।- '*Cakṣuṣāṃ Param*' means the insight which is extremely powerful and illusion free.

अतुल्यायुष्ट्वमिति ये आहवं कुर्वते ते शस्त्रेण म्रियन्ते, ये तु न कुर्वते ते शस्त्रेण न प्रायो म्रियन्ते।- '*Atulyāyuṣṭvam*' means those are having unequal span of life. If such people who have waged war will die due to weapons and those who were not waged war do not die due to weapons.

प्रतीकारादप्रतीकाराच्चातुल्यायुष्ट्वमिति योजना।- Thus, the lifespan is unequal among those who have received and not received treatment.

न च तुल्य इत्यादौ चित्रघटो यश्चित्रित इव स्थाप्यते, स हि पानीयवहनादिप्रत्यवायहेत्वभावाच्चिरं तिष्ठति; उदपानघटस्तु जलसम्बन्धात् तथा वहनसमये पतनादिना च शीघ्रमुत्सीदति।- Similarly, there is a difference in the durability of a pot used to bring water and a colored pot placed in a showcase. The pot used for fetching water exposed to damaging forces and likely to get destroyed earlier when compared to showcase piece as it is not exposing to such damaging forces.

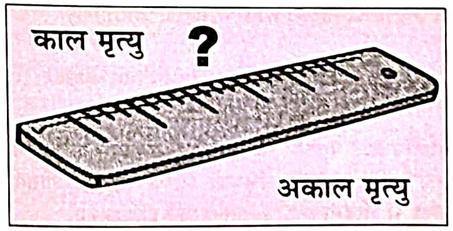
हितोपचारमूलमिति हितोपचारमूलमपि।- '*Hitopacāramūlam*' means the increase of lifespan also takes place by wholesome food and regimen.

क्रमोपयोगः सम्यगिति योजना।- '*Kramopayogaḥ*' means when used appropriately.

सर्वातियोगसन्धारणं सर्वातियोगानां वर्जनम्।।- '*Sarvātiyogasandhāraṇaṃ*' means renouncing all the excessively manifested urges.

Query of Agniveśa about time of death

अतः परमग्निवेश उवाच- एवं सत्यनियतकालप्रमाणायुषां भगवन् कथं कालमृत्युरकालमृत्युर्वाभव तीति॥37॥



Hearing this, *Agniveśa* asked, "O *Bhagavān*! How does death occur untimely and timely when the life of beings is undetermined?"

Cakrapāṇi:

एवं सतीत्यादि। यत्तावत् कालनियतं तस्याकाले मरणाभावादेव नाकालमृत्युरस्ति, यत्त्वकालनियतं तस्याप्यनियतत्वात् कथं कालमृत्युरकालमृत्युर्वा भवति? अनियते ह्यायुषि कालनियमो नास्ति, नियतकालाच्चार्वागकालमृत्युरुच्यत इति पृच्छार्थः।।- When a person's death is predetermined, he will not die before the scheduled time and in such a situation the question of premature death (*Akāla Mṛtyu*) does not arise. If the death is not predetermined, and the death may happen before the scheduled time and the question of premature time of death doesn't arise. If the death happens in a person before the time in which, whose life is predetermined, whether it is called premature death or not?

Reply by Ātreya regarding Kāla and Akāla ṛtyu

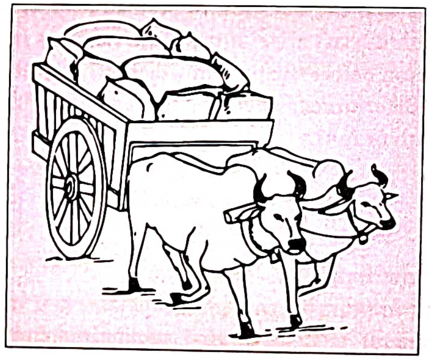
तमुवाच भगवानात्रेयः- श्रूयतामग्निवेश!

यथा यानसमायुक्तोऽक्षः प्रकृत्यैवाक्षगुणैरुपेतः स च सर्वगुणोपपन्नो वाह्यमानो यथाकालं स्वप्रमाणक्षयादेवावसानं गच्छेत्, तथाऽऽयुः शरीरोपगतं बलवत्प्रकृत्या यथावदुपचर्यमाणं स्वप्रमाणक्षयादेवावसानं गच्छति; स मृत्युः काले। यथा च स एवाक्षोऽतिभाराधिष्ठितवाद्विषमपथादपथा दक्षचक्रभङ्गाद्वाह्यवाहकदोषादणिमोक्षादनुपाङ्गात्पर्यसनाच्चान्तरा ऽवसानमापद्यते, तथाऽऽयुरप्ययथाबल मारम्भादयथाग्न्यभ्यवहरणाद्विष माभ्यावहरणाद्विषम शरीरन्यासादतिमैथुनादसत्संश्रयादुदीर्णवेगविनिग्रहाद्विधार्यवेगाविधारणाद्भूतविषवाय्वग्न्युपतापादभिघातादाहारप्रतीकारविवर्जनाच्चान्तराऽवसानमापद्यते, स मृत्युरकाले; तथा ज्वरादीनप्यातङ्कान्मिथ्योपचरितानकालमृत्यून् पश्याम इति॥38॥

Then *Ātreya* replied that O *Agniveśa*! Listen.

- The axle mounted in a vehicle which is endowed with all natural properties and is depleted in time by depreciation to its normal limits. Similarly a person who is endowed with strong physique and follows wholesome food and regimen will die only at the end of normal time fixed according to that era.

- The same vehicle with that axis gets destroyed before the due date if the vehicle is overloaded, driven on uneven places and where there is no proper road, or break of wheel, or due to fault of vehicle or driver, due to separation of bolt, due to lack of lubrication, or an accident.



- In the same way living beings also gets premature death due to over strain, excessive intake of food without observing digestive power, irregular diet habits, irregular body postures, excessive indulgence in sex, company of wicked persons, suppression of natural urges which should not be suppressed and non-suppression of suppressible urges, afflicted by evil spirits, poison, wind and fire, due to injury, avoidance of food and medication. Such death is known as untimely death (*Akālamṛtyu*).
- Untimely death is also seen in diseases like fever when they are not treated properly.

Cakrapāṇi:

यथाकालमिति यावता कालेन प्रत्यवायशून्यस्याक्षस्य क्षयो भवति तस्मिन्नेवेत्यर्थः।- '*Yathākālam*' means the proper time of the destruction of axle which naturally happens after the due period, and which was not happening by any other external factors. In the same way, human beings also die naturally after a certain period of time without suffering any disease and that is called *Yathākālam*.

स्वप्रमाणक्षयादेवेति युगानुरूपवर्षशतादिप्रमाणक्षयादित्यर्थः।- '*Svapramāṇa Kṣayādeva*' means that a person dies after completing one hundred years according to the present era.

अपथादिति सर्वथा अमार्गगमनात्।- '*Apathāt*' means the absence of road or a place where there is no road.

अणिमोक्षादिति कीलमोक्षात्।- '*Aṇimokṣāt*' means when the bolt has separated from the vehicle.

अनुपाङ्गादिति स्नेहादानात्।- '*Anupāñgāt*' means not providing the lubricating substance.

पर्यसनात् परिक्षेपात्।- '*Paryasanāt*' means throwing up and down

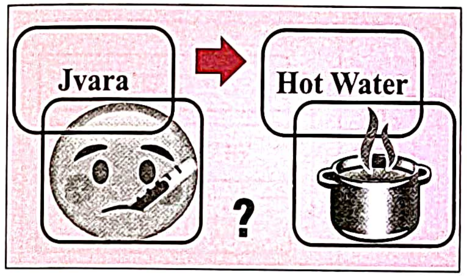
मिथ्योपचरितानिति असम्यक्चिकित्सतान्।- '*Mithyopacaritān*' means one who has not undergone proper treatment.

अकालमृत्यूनिति अकालमृत्युकरान्।।- '*Akāla mṛtyūn*' means that those who will die untimely..

Query of Agniveśa about hot water prescription in Jvara patients

अथाग्निवेशः पप्रच्छ- किन्नु खलु भगवन्! ज्वरितेभ्यः पानीयमुष्णं प्रयच्छन्ति भिषजो भूयिष्ठं न तथा शीतम्, अस्ति च शीतसाध्योऽपि धातुर्ज्वरकर इति॥39॥

Agniveśa asked again, "O *Bhagavān*! Why do physicians administer mostly warm water instead of cold water, despite the fact that *Pitta* is involved in the etiology of fever that usually reacts to cooling agents?



Cakrapāṇi:

संप्रति मिथ्योपचारश्रुत्या उष्णतोयं ज्वरेऽप्याग्नेये मिथ्योपचारः स्यादित्याशङ्कयाह- किन्त्वित्यादि।- It has been discussed so far that premature death results from improper medication. In such circumstances indication of hot water in *Jvara* comes under *Mithyopacāra* or not?

शीतसाध्योऽपिधातुः पित्तमुष्णरूपमित्यर्थः। पानीयं यस्मात् सर्वज्वरितेभ्यो दीयते, तस्मात् पानीयमेवात्र पृच्छति।।- In fact, *Jvara* is mainly produced by *Pitta* and which is *Āgneya* and should be treated by cold remedies. In all types of *Jvara*, liquids can be given and thus now doubts have only been asked about liquids.

Rationality in prescribing hot water in Jvara

तमुवाच भगवानात्रेयः- ज्वरितस्य कायसमुत्थानदेशकालानभिसमीक्ष्य पाचनार्थं पानीयमुष्णं प्रयच्छन्ति भिषजः। ज्वरो ह्यामाशयसमुत्थः, प्रायो भेषजानि चामाशयसमुत्थानां विकाराणां पाचनवमनापतर्पणसमर्थानि भवन्ति; पाचनार्थं च पानीयमुष्णं, तस्मादेतज्ज्वरितेभ्यः प्रयच्छन्ति भिषजो भूयिष्ठम् तद्धि तेषां पीतं वातमनुलोमयति, अग्निं चोदर्यमदीरयति, क्षिप्रं जरां गच्छति, श्लेष्माणं परिशोषयति, स्वल्पमपि च पीतं तृष्णाप्रशमनायोपकल्पते; तथायुक्तमपि चैतन्नात्यर्थोत्सन्नपित्तेज्वरेसदाहभ्रमप्रलापातिसारेवाप्रदेयम्, उष्णेन हि दाहभ्रमप्रलापातिसारा भूयोऽभिवर्धन्ते, शीतेन चोपशाम्यन्तीति॥40॥

Lord Ātreya replied as

- After due consideration of body constitution, etiology, habitat, season etc. physicians prescribe hot water in fever to digest the undigested *Doṣās*. In fact fever is originated from *Āmāśaya*. Mostly for the management of diseases originated from *Āmāśaya* will be treated by means of *Pācana*, *Vamana* and *Apatarpaṇa*. Thus, the physicians prescribe hot water for the persons suffering from fever.
- Intake of hot water in fever results in:
  - Downward movement of *Vāta*
  - Stimulation of digestive fire
  - Causes quick digestion
  - Dries up *Kapha Doṣa*
  - Even a little quantity of hot water relieves thirst
- Even though hot water is having such good properties, it should not be prescribed in fever in which *Pitta* is more aggravated or fever associated with burning sensation, giddiness, delirium and diarrhea.
- By the administration of hot water in the above conditions it causes the increase of burning sensation, giddiness, delirium and diarrhea. Thus, only cold substances are useful in such condition.

Cakrapāṇi:

उत्सन्नपित्ते प्रवृद्धपित्ते।।- '*Utsannapitte*' means highly increased *Pitta*.

Thus, it is said

भवति चात्र-
शीतेनोष्णकृतान् रोगाञ्छमयन्ति भिषग्विदः।
ये तु शीतकृता रोगास्तेषामुष्णं भिषग्जितम्॥41॥

- ☐ Thus, the wise physician administers medicines to relieve all diseases born of heat by the administration of cooling substances.
- ☐ In the same way warm substances effectively works for those diseases that are born of cold.

Cakrapāṇi:

न केवलं ज्वरे एव शीतोष्णसमुत्थत्वभेदेन उष्णशीतोपचारः, किन्तु सर्वत्रैव व्याधावेवमित्याह- शीतेनेत्यादि।- Beginning the verse with the word '*Śītena*', the author has clarified that the application of hot substances to cold conditions and the vice versa, these remedies not only apply to *Jvara*, but can also be applied to all diseases.

भिषजश्च ते ज्ञानवन्तश्चेति भिषग्विदः॥- '*Bhiṣagvidaḥ*' means the one who is not only a physician but also an erudite scholar.

Santarpaṇa-Apatarpaṇa

एवमितरेषामपिव्याधीनांनिदानविपरीतंभेषजंभवति;यथा-अपतर्पणनिमित्तानां व्याधीनां नान्तरेण पूरणमस्ति शान्तिः, तथा पूरणनिमित्तानां व्याधीनां नान्तरेणापतर्पणम्॥42॥

In the same way other diseases should also be treated by the administration of drugs that are contrary to etiological factors.

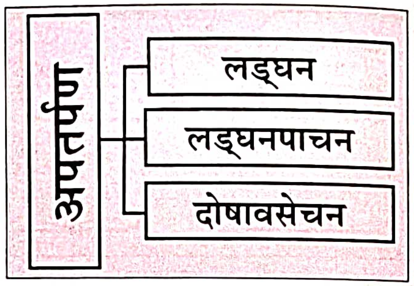
For example

The diseases originated by *Apatarpaṇa* (reducing therapy) cannot be treated without *Santarpaṇa* (nourishing therapy) and in the same way the diseases caused by *Santarpaṇa* will be subsided only by means of *Apatarpaṇa*.

3 Types of Apatarpaṇa

अपतर्पणमपि च त्रिविधं- लङ्घनं, लङ्घनपाचनं, दोषावसेचनं चेति॥43॥

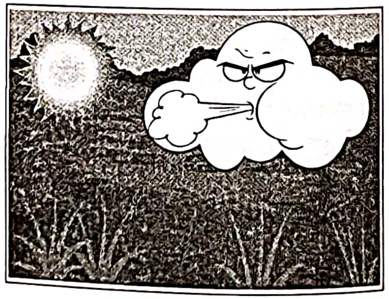
Apatarpaṇa (reducing therapy) is of 3 types viz.



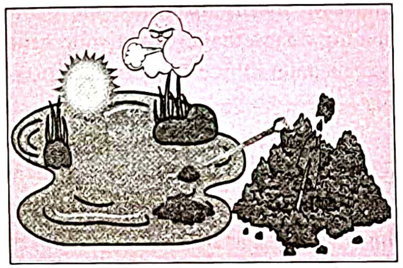
1. *Lañghana* (fasting therapy)
2. *Lañghanapācana* (fasting and digestive therapy)
3. *Doṣāvasecana* (elimination therapy)

Lañghana, Lañghanapācana & Doṣāvasecana

तत्र लङ्घनमल्पबलदोषाणां, लङ्घनेन ह्यग्निमारुतवृद्ध्या वातातपपरीतमिवाल्पमुदकमल्पो दोषः प्रशोषमापद्यते; लङ्घनपसहमे तु मध्यबलदोषाणां, लङ्घनपाचनाभ्यां हि सूर्यसन्तापमारुताभ्यां पांशुभस्मावकिरणैरिव चानतिबहूदकं मध्यबलो दोषः प्रशोषमापद्यते; बहुदोषाणां पुनर्दोषावसेचनमेव कार्यं, न ह्यभिन्ने केदारसेतौ पल्वलाप्रसेकोऽस्ति, तद्वद्दोषावसेचनम्॥44॥



- ☐ *Lañghana* (fasting therapy) is indicated when there is mild vitiation of *Doṣās*. Due to *Lañghana* the increase of *Agni* (digestive fire) and *Vāta* is happens in the body. Just as a little quantity of water dries up due to the effect of wind and heat of sunlight, slightly aggravated *Doṣās* also will be subsided by the increase of digestive fire and *Vāta*.

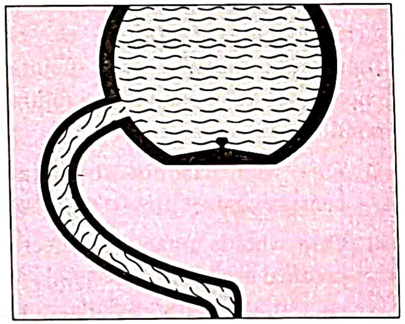


- ☐ *Lañghanapācana* (fasting and digestive therapy) is indicated when the *Doṣās* are moderately vitiated. Just as the medium quantity of water in a tank dries up due to the effect of sunlight, wind and also by the fall of dust and ashes, moderately aggravated *Doṣās* also will be subsided.
- ☐ Whenever the *Doṣās* are excessively vitiated, *Doṣāvasecana* (elimination therapy) is the only way for their management. When the water overflows, there is no other way than to break the embankment of the pond. In the same way excessively vitiated *Doṣās* should be eliminated by means of *Śodhana* therapies.

Cakrapāṇi:

न केवलं शीतोष्णसमुत्थयोरेव परं हेतुविपर्ययेण चिकित्सा, किन्त्वपतर्पणादिजेऽपि हेतुविपरीतेनेत्याह- एवमित्यादि।- Beginning the verse with the term '*Evam*', the author has described that *Hetuviparīta Cikitsā* is not only confined to the diseases originated by cold and hot substances and it is also to be useful for the diseases caused by *Santarpaṇa* and *Apatarpaṇa*.

अपतर्पणसन्तर्पणाभ्यां च सर्वं चिकित्सितं गृहीतं, न ह्यपतर्पणसन्तर्पणाभ्यां विनाऽन्यद्विधानान्तरमस्ति चिकित्सायाः; येन सर्व एवोपक्रमाः सन्तर्पणापतर्पणभेदा एव।- The entire treatment is based on *Apatarpaṇa* and *Santarpaṇa* only. There are no any other measures except *Apatarpaṇa* and *Santarpaṇa* to treat a patient. Thus, all the therapies should be considered as the types of *Santarpaṇa* and *Apatarpaṇa* only.



अत व विशेषज्ञानार्थमपतर्पणभेदानाह- अपतर्पणमित्यादि।- Beginning the verse with the word '*Apatarpaṇa*', the author has presented the types of '*Apatarpaṇa*' for the sake of special knowledge.

लङ्घनपाचनमितिवचनेन यत्र पाचनं क्रियते तत्रावश्यं स्तोकमात्रया लङ्घनमपिक्रियत इति दर्शयति, पाचनकाले हि यदि बृंहणं क्रियते तदा बृंहणेनाग्नेः प्रतिकूलेन पाचनं न स्यादित्यर्थः।- From the mention of *Lañghanapācana*, it should be known that wherever *Pācana* is done *Lañghana* is also to be done slightly. During the state of *Pācana*, *Bṛmhaṇa* is not appropriate as acts adversely and it causes the diminution of digestive fire.

अवकिरणैरिवेत्यत्र इवशब्दोऽनतिबहूदकमिवेत्येवंरूपो ज्ञेयः।- In the term '*Avakiraṇairiva*', '*Iva*' suggests that the water is not too much less and too high.

अन्यद्वेति लङ्घनादि बृंहणादि च।।- '*Anyad vā*' means the therapies such as *Laṅghana*, *Bṛmhaṇa* etc.

Contraindicated for Doṣāvasecana etc.

दोषावसेचनमन्यद्वा भेषजं प्राप्तकालमप्यातुरस्यनैवंविधस्य कुर्यात्।

तद्यथा- अनपवादप्रतीकारस्याधनस्यापरिचारकस्य वैद्यमानिनश्चण्डस्यासूयकस्यतीव्राधर्मारुचेरतिक्षीणबलमांसशोणितस्यासाध्यरोगोपहतस्य मुमूर्षुलिङ्गान्वितस्य चेति।

एवंविधं ह्यातुरमुपचरन् भिषक् पापीयसाऽयशसा योगमृच्छतीति॥45॥

- Letting out of *Doṣās* or other therapeutic measure, even if suitable, should not be applied in the following conditions:
    - One who has not counteracted censure against him (अनपवादप्रतीकारस्य)
    - One who is unable to meet the medical expenditure (अधनस्य)
    - One who have no attendants (अपरिचारकस्य)
    - One who pose himself as a physician (वैद्यमानिन)
    - One who is fierce tempered (श्चण्डस्य)
    - One who is envious (असूयकस्य)
    - One who takes keen pleasure in vicious acts (तीव्राधर्मारुचे)
    - One who is very weak in strength, flesh and blood (अतिक्षीणबलमांसशोणितस्य)
    - One who is suffering from incurable disease (असाध्यरोगोपहतस्य)
    - One who is having the symptoms of imminent death (मुमूर्षुलिङ्गान्वितस्य)
- By treating any of these types of patients, the physician incurs both sin and defame.

Cakrapāṇi:

अनपवादप्रतीकारो वाच्यप्रतीकारः।- '*Anapavādapratīkāra*' means that one who has not counteracted censure against him

अधनस्यानुपकरणत्वेन न चिकित्सा पार्यते कर्तुमित्यर्थः।- '*Adhanasya*' means that since the poor are unabletopurchasethenecessaryequipmentand thus it becomes difficult to treat such persons.

वैद्यमानी दुरभिमानाद्वैद्योपदेशं न करोति।- '*Vaidyamānī*' means a person who feels himself as a physician and not follow the instructions of the doctor due to intolerably proud.

तीव्राधर्मरुचेः प्रतिक्रियायामधर्मो भवति, न च चिकित्सा सिध्यत्यधर्मप्रतिबन्धात्।- '*Tivrādharmaruceḥ*' means there is unrighteousness in every work and gets pleasure in doing such work. Thus, the treatment doesn't give fruitful results because unrighteousness is acting as an antagonistic agent in those persons.

मुमूर्षुलिङ्गान्वितस्येति रिष्टयुक्तस्य।- '*Mumūrṣuliṅgānvitasya*' means that one who is having the signs of imminent death (*Ariṣṭa Lakṣaṇa*)

पापीयसेति पापहेतुना पापजनकेनायशसा।।- '*Pāpīyasā*' means by treating a person doing sinful acts itself is a sinful act and thus such physician will be defamed.

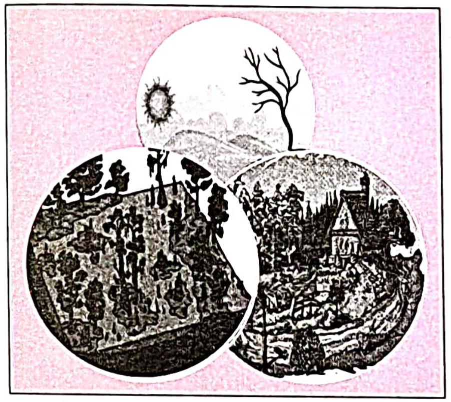
Thus, it is said

भवति चात्र-

तदात्वे चानुबन्धे वा यस्य स्यादशुभं फलम्।
कर्मणस्तन्न कर्तव्यमेतद्बुद्धिमतां मतम्॥46॥
(अल्पोदकद्रुमो यस्तु प्रवातः प्रचुरातपः।
ज्ञेयः स जाङ्गलो देशः स्वल्परोगतमोऽपि च॥47॥

प्रचुरोदकवृक्षो यो निवातो दुर्लभातपः।
अनूपो बहुदोषश्च, समः साधारणो मतः)॥48॥

The wise men opined that one should not resort to do such actions which gives rise inauspicious effects immediately or even after a period of time.



The region where there is no abundance of water and plants, where the wind blows strongly, and which is exposed to the heat of the sun, is called *Jāñgala Deśa* (arid type of country). The incidence of diseases is rare in this region.

The region where water and plants are plentiful, and where there is little wind and sunshine, is called *Ānūpa Deśa* (marshy land). The incidence of diseases is more in this region.

Where these two extremes are balanced, that region is known as *Sādhāraṇa Deśa* (normal region).

Cakrapāṇi:

अनुबन्धे वेति उत्तरकालम्।- '*Anubandhe vā*' means in the latter period

केचिदल्पोदकद्रुमो यस्त्वित्यादिग्रन्थं जाङ्गलादिदेशलक्षणमत्र पङ्क्ति।।- Where there is little water and trees is called arid region. In this way the characteristics of *Jāñgala*, *Ānūpa* and *Sādhāraṇa Deśa* are described in this treatise.

To sum up

तत्र श्लोकाः-

पूर्वरूपाणि सामान्या हेतवः सस्वलक्षणाः।
देशोद्ध्वंसस्य भैषज्यं हेतूनां मूलमेव च॥49॥
प्राग्विकारसमुत्पत्तिरायुषश्च क्षयक्रमः।
मरणं प्रति भूतानां कालाकालविनिश्चयः॥50॥
यथा चाकालमरणं यथायुक्तं च भेषजम्।
सिद्धिं यात्यौषधं येषां न कुर्याद्येन हेतुना॥51॥
तदात्रेयोऽग्निवेशाय निखिलं सर्वमुक्तवान्।
देशोद्ध्वंसनिमित्तीये विमाने मुनिसत्तमः॥52॥

In the chapter entitled *Janapadodhvaṃsanīya-vimāna* the preceptor Lord *Ātreya* has explained in detail to his disciples what the doubts raised by *Agniveśa* as - Prodromal symptoms of epidemics - General causative factors - Characteristic features - Their management - Root cause for epidemics - Manifestation of diseases and reduction of lifespan - Timely and untimely death - Deciding the use of specific medicine - Persons eligible to treat etc.

Cakrapāṇi:

सङ्ग्रहे पूर्वरूपाणीति नक्षत्रादिविकाराः।- In the summary of the contents, the term '*Pūrvarūpāṇi*' refers to that the abnormality of planets etc. which appears before epidemics.

सस्वलक्षणाः सस्वविकृतिलक्षणाः, तच्च लक्षणं तत्र वातमेवंविधमित्यादिना प्रोक्तम्।- '*Sasvalakṣaṇāḥ*' means that along with its own deranged features; How the *Vāyu* gets deranged and its features are described.

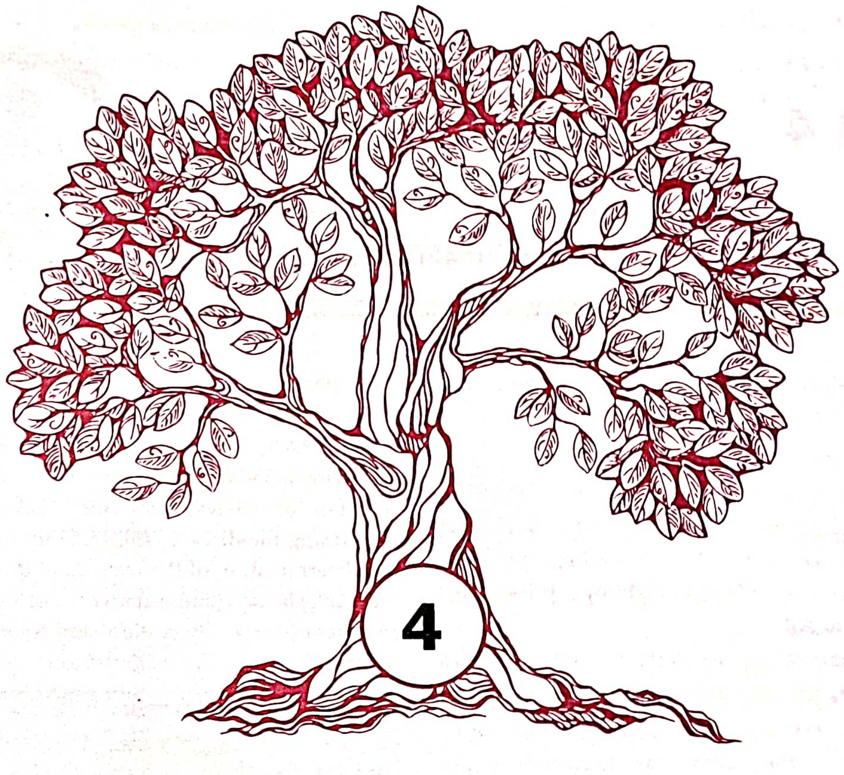
यथायुक्तं च भेषजं सिद्धिं यातीति अनेनोष्णपानीयदानोपपत्त्या सर्वं

सङ्गृहीतम्॥- How an appropriately administered drug comes to fruition is explained by quoting an example of hot water in fever. Thus, the general principles of treatment should be understood by this illustration.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने जनपदोद्ध्वंसनीयविमानं नाम तृतीयोऽध्यायः॥3॥

Thus, ends the third chapter of the *Vimānasthāna* titled *Janapadodhvaṃsanīya vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***

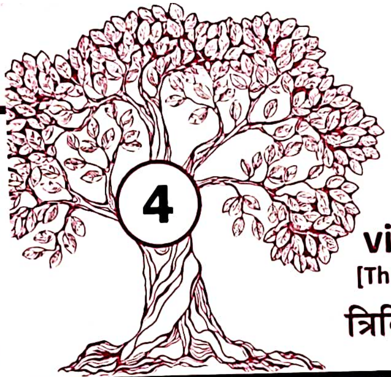


4

Trividharoga viseṣavijñānīya vimāna

[Three Specific Methods For Diagnosis]

त्रिविधरोगविशेषविज्ञानीय-विमानम्



Trividharoga viseṣavijñānīyavimāna

[Three Specific Methods For Diagnosis]

त्रिविधरोगविशेषविज्ञानीयविमानम्

अथातस्त्रिविधरोगविशेषविज्ञानीयं विमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Janapadodhvaṃsanīya-vimāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Trividharogaviseṣavijñānīya-vimāna Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

जनपदोद्ध्वंसनीयेऽविशेषेण सर्वेऽपि रोगा उक्ताः, तेषां विशेषो यथा ज्ञातव्यस्तदुपदेष्टुं त्रिविधरोगविशेषविज्ञानीयोऽभिधीयते।।- In the previous chapter *Janapadodhvaṃsanīya-vimāna*, the author has discussed all the diseases in general. In order to explain the special method of ascertainment or the means of diagnosing disease, the present chapter entitled *Trividharogaviseṣavijñānīya-vimāna* has described.

Three types of knowledge to know the diagnosis:

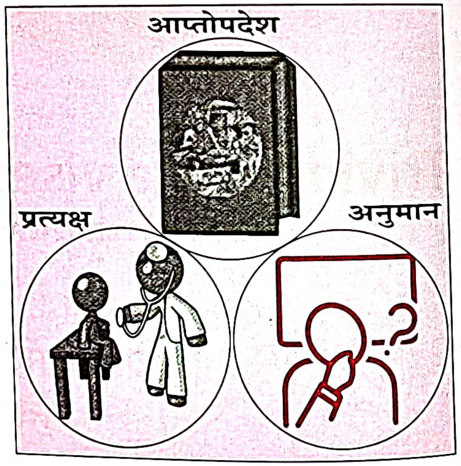
त्रिविधं खलु रोगविशेषविज्ञानं भवति; तद्यथाआप्तोपदेशः, प्रत्यक्षम्, अनुमानं चेति॥3॥

There are three means to know the specific features of a disease viz.

1. *Āptopadeśa* (authoritative statements)
2. *Pratyakṣa* (direct observation)
3. *Anumāna* (inference)

Cakrapāṇi:

रोगाणां विशेषो यथा वक्ष्यमाणो विज्ञायते येन तद्रोगविशेषविज्ञानम्, उपदेशप्रत्यक्षानुमानरूपं प्रमाणत्रयम्।– '*Rogaviśeṣavijñanam*' means the special method of knowledge which helps in diagnosing the disease. The three means for the determination of the features of diseases are *Āptopadeśa* (authoritative statements), *Pratyakṣa* (direct observation) and *Anumāna* (inference).



अत्र तु युक्तेरनुमानान्तर्गतत्वादेव न पृथक्करणम्।- Since *Yukti* (reasoning) is included under *Anumāna*, it is not described separately.

एतच्च प्रमाणत्रयं क्वचिद्रोगे मिलितं, क्वचिद्द्वयं, क्वचिदेकं परीक्षायां वर्तते; येन, नान्तरे वह्निमान्द्यादौ प्रत्यक्षमवश्यं व्याप्रियते।।- All the three *Pramāṇās* are required in certain diseases for their diagnosis, it requires only two *Pramāṇās* in some diseases and for some diseases only one *Pramāṇa* is sufficient. For example: *Pratyakṣa Pramāṇa* is not necessarily required in diagnosing certain diseases like *Agnimāndya* etc

Lakṣaṇa of Āptopadeśa, Pratyakṣa and Anumāna

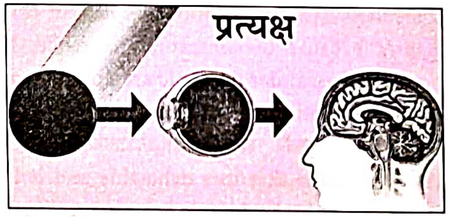
तत्राप्तोपदेशो नामाप्तवचनम्।
आप्ता ह्यवितर्कस्मृतिविभागविदो निष्प्रीत्युपतापदर्शिनश्च।
तेषामेवंगुणयोगाद्यद्वचनं तत् प्रमाणम्।
अप्रमाणं पुनर्मत्तोन्मत्तमूर्खरक्तदुष्टादुष्टवचनमिति; प्रत्यक्षं तु खलु तद्यत् स्वयमिन्द्रियैर्मनसा चोपलभ्यते।
अनुमानं खलु तर्को युक्त्यपेक्षः॥4॥

Āptopadeśa (authoritative statements)

- ☐ *Āptopadeśa* means the teachings of authoritative persons (तत्राप्तोपदेशो नामाप्तवचनम्।)
- ☐ They possess unequivocal knowledge, memory and behold everything without joy and sorrow (आप्ता ह्यवितर्कस्मृतिविभागविदो निष्प्रीत्युपतापदर्शिनश्च।)

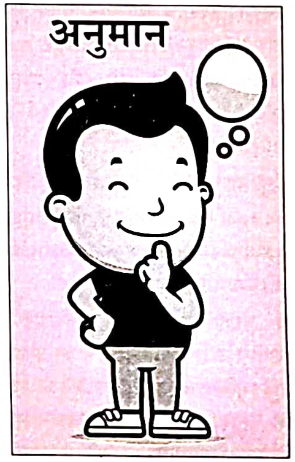
- ☐ Since they are endowed with these meritorious features, their words are considered authentic. (तेषामेवंगुणयोगाद्यद्वचनं तत् प्रमाणम्।)
- ☐ The words of individuals who are addicted to intoxicating drinks, or who are mad, or who are ignorant, or who are associated with worldly things are not authentic even though they are good or bad (अप्रमाणं पुनर्मत्तोन्मत्तमूर्खरक्तदुष्टादुष्टवचनमिति;)

Pratyakṣa (direct observation)



- ☐ *Pratyakṣa* is the knowledge which is perceived directly through his senses as well as mind (प्रत्यक्षं तु खलु तद्यत् स्वयमिन्द्रियैर्मनसा चोपलभ्यते।)

Anumāna (inference)



- ☐ *Anumāna* means inference. The knowledge of *Anumāna* depends upon rationale (अनुमानं खलु तर्को युक्त्यपेक्षः)

Cakrapāṇi:

तिस्रैषणीये प्रथममनुमानादिलक्षणान्युक्तानि, पुनरिह 'तत्रोपदेशो नाम' इत्यादिनाऽऽप्तोपदेशादिलक्षणाभिधानं प्रकरणागतत्वात् क्रियते, प्राकरणिको ह्यर्थोऽनुच्यमानो न्यूनो भवति।- Earlier in the chapter *Tisraiṣaṇīya*, the author has already described the characteristics of *Anumāna Pramāṇa* etc. The features of *Āptopadeśa* etc. are mentioned again in this chapter because of contextual reference. If the references under the topic are not quoted, it is considered as the deficiency of treatise.

अवितर्केत्यादि।- वितर्कः कथंता अनिश्चितज्ञानमिति यावत्,- '*Vitarka*' means that it is debatable and it is not certain. '*Avitarka*' means unequivocal knowledge means definite. Therefore there is no need to discuss whether to follow or not. स्मृतिः स्मरणज्ञानं,- '*Smṛti*' means the knowledge which gets by remembrance. विभाग एकदेशः;- '*Vibhāga*' means partial knowledge

एतद्विपर्ययान्निश्चयेनानुभवेन च कार्त्स्न्येन च ये भावान् जानते, तेऽवितर्कस्मृतिविभागविदः।- The opposite means that who possess definite, directly experienced and complete knowledge are called '*Avitarka-smṛti-vibhāgavid*'.

वितर्कादिवेदी तु नाप्तः, प्रतिपाद्यवस्त्वशेषविशेषाविज्ञानात्।- In the absence of complete knowledge of the proposed subject, and when associated with debate, he cannot be called *Āpta*.

स्मृतिज्ञानं च यद्यपि प्रमाणमूलमेव, तथाऽपि वर्तमानक्षणे स्मृतिज्ञानविषयार्थस्य नावश्यविद्यमानतेति न तत् प्रमाणमिति भावः; किंवा, स्मृतिज्ञानं स्मृतिशास्त्रजं ज्ञानं गणितज्ञानं च; एतच्च ज्ञानद्वयं साक्षादर्थादर्शकं दुरवबोधेन मिथ्याज्ञानत्वसम्भवादप्रमाणमपीति नोपादेयम्। अथ सम्यग्ज्ञानवन्तोऽपि रागादिवशादन्यथा व्याहरन्तीत्याह- Although *Smṛtijnāna* is based on testimony or evidence, it cannot be considered as *Pramāṇa* because at the present moment the subject matter does not necessarily exist in the knowledge obtained through memory. Or *Smṛtijnāna* means the knowledge which is obtained through *Smṛti-śāstra* (religious text) or *Gaṇita-jñana* (mathematics). They are both not visible, are difficult to understand and are likely to impart inaccurate knowledge, and thus cannot be regarded as authoritative testimony. Even if they impart proper knowledge, they cannot become authentic due to affection or passion.

निष्प्रीत्युपतापदर्शिन इति।- निष्प्रीत्या निरुपतापेन च द्रष्टुं शीलं येषां ते तथा। एतेन यथार्थदर्शी निर्दोषश्चाप्तो भवतीत्युक्तं भवति। एवंभूतं चाप्तत्वं कस्यचिद्ब्रह्मादेः सर्वत्रैव भवति, लौकिकस्य तु यस्मिन्नेव विषये वितर्कादि न भवति तत्रैवोपदेशः प्रमाणमिति ज्ञेयम्।- Thus, *Āpta* is defined as '*Niṣprītyupatāpadarśinaḥ*'. It means that whoever is flawless along with proper knowledge and treats everyone equally without any passion or hatred is called *Āpta*. This kind of *Āpta Svabhāva* is seen always in *Brahma* and other deities. However in the present world the words of those persons possessing flawless knowledge and their teachings are considered as authentic.

अप्रमाणमिति नावश्यं प्रमाणतयाऽवधार्यते, रागादिदुष्टत्वादित्यर्थः।- Those who are wicked and having passion or hatred etc. cannot be considered as *Āpta* and thus their teachings are not authentic.

दुष्टश्चासावदुष्टश्चेति दुष्टादुष्टः, तेन पिता हि पुत्रस्य दुष्टोऽप्यदुष्टत्वादाप्त एव भवति; किंवा दुष्टो वञ्चकः।- '*Duṣṭāduṣṭa*' means good and bad. Even though the father is wicked, he seems to be good for his son, but he cannot be considered as authentic person. The term *Duṣṭa* also refers to fraudulent person

स्वयमिन्द्रियैर्मनसा चेत्यनेन यदात्मनेन्द्रियैश्चक्षुरादिभिरव्यवधानेन गृह्यते रूपादि तत् प्रत्यक्षमिति बाह्यं प्रत्यक्षं गृह्णाति;- '*Svayamindriairmanasā*' means the knowledge that is perceived directly through the sense organs and *Manas* is called *Pratyakṣa*. Thus, the objects such as vision that will be perceived by means of *Cakṣurindriya* without any interruption through *Manas* are known as *Bāhya Pratyakṣa*.

मनसा चेत्यनेन च मनसाऽव्यवधानेन यदुपलभ्यते सुखादि, तच्च मानसं प्रत्यक्षं गृह्णाति।- '*Manaśa ca*' means the feelings such as happiness etc. that will be perceived by *Manas* without any interruption is called *Mānasa Pratyakṣa*.

तर्कोऽत्राप्रत्यक्षं ज्ञानम् युक्तिः सम्बन्धोऽविनाभाव इत्यर्थः; तेनाविनाभावजं परोक्षज्ञानमनुमानमित्यर्थः।।- The word '*Tarka*' refers to indirect knowledge. '*Yukti*' means inseparable concomitance. Thus, *Anumāna* means indirect knowledge which is obtained by means of *Yukti* and *Tarka*.

Two or three types of examination

त्रिविधेन खल्वनेन ज्ञानसमुदायेन पूर्वं परीक्ष्य रोगं सर्वथा सर्वमथोत्तरकालमध्यवसानमदोषं भवति, न हि ज्ञानावयवेन कृत्स्ने ज्ञेये ज्ञानमुत्पद्यते।

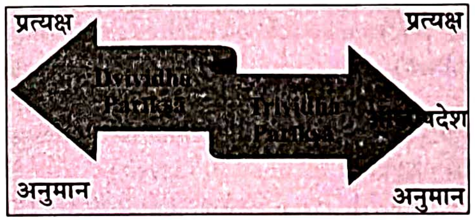
त्रिविधे त्वस्मिन् ज्ञानसमुदये पूर्वमाप्तोपदेशाज्ज्ञानं, ततः प्रत्यक्षानुमानाभ्यां परीक्षोपपद्यते।

किं ह्यनुपदिष्टं पूर्वं यत्तत् प्रत्यक्षानुमानाभ्यां परीक्षमाणो विद्यात्।

तस्माद्द्विविधा परीक्षा ज्ञानवतां प्रत्यक्षम्, अनुमानं च; त्रिविधा वा सहोपदेशेन॥5॥

In fact one has to thoroughly examine the disease initially with three means of knowledge, such as *Pratyakṣa*, *Anumāna* and *Āptopadeśa*. Thus, the disease can be diagnosed perfectly and there will be no chance of committing a mistake while treating a patient.

By only one of these means of knowledge, one cannot acquire the complete knowledge that should be known.



Among these three sources of knowledge one should acquire the knowledge of a disease through authoritative testimony initially and it is followed by direct observation and inference.

In the absence of basic information related to one thing, what is to be examined through observation or inference?

Therefore it is told that for those who are well versed, only two types of means i.e. *Pratyakṣa* and *Anumāna* is sufficient to examine a patient; and for the others it requires three types of means which include *Āptopadeśa*.

Cakrapāṇi:

ज्ञानसमुदायेनेति ज्ञानसमुदायः प्रमाणसङ्घातः; तेन समुदायेन 'अयमेवं रोगः' इत्येवम्भूतनिश्चयोऽध्यवसानम्।- '*Jñanasamudāyena*' means combination of means of knowledge. Thus, by means of the combined knowledge of different *Pramāṇās* one can be able to examine the disease perfectly and comes to a definite conclusion.

त्रिविधे त्वित्यादि। ज्ञायतेऽनेनेति ज्ञानं प्रमाणम्।- Beginning the verse with the word '*Trividhe*', the author has presented the three sources of knowledge. Through which source the knowledge is acquired, it is known as *Pramāṇa*.

प्रथमाप्तोपदेशो व्याधिं बोधयति, ततश्चाप्तोपदिष्टं व्याधिं प्रत्यक्षानुमानाभ्यां यथोक्तलिङ्गादिपरीक्षया निश्चिनोति; आगमानुपदिष्टे च व्याधौ अवैद्य इव न प्रत्यक्षेणानुमानेन च व्याधिमुपलभत इत्याह- किं ह्यनुपदिष्टमित्यादि।- Initially one can gain basic knowledge of a disease by authoritative statements and then it should be examined through direct observation and inference to find out the clinical features of the disease.

If the characteristics of a disease are not described in the scriptures, it is not possible for a physician to gain complete knowledge of a disease through direct observation and inference just like a normal person.

Keeping this fact in view by citing the statement as '*Kiṃhyanupadiṣṭam*', the author has revealed that it is not possible to obtain the complete knowledge of a disease without *Āptopadeśa*.

एवं मन्यते- व्याधिविशेषास्तावद्दुरधिगमनीयाः, नोपदेशमन्तरेण शक्या विज्ञातुं, येऽधिगतवैद्यकशास्त्रास्ते प्रतिपादयन्त्येव व्याधिविशेषान्; तस्मादागमेन ये व्याधीनां हेत्वादिविशेषाः प्रतिपादितास्तान् प्रत्यक्षानुमानाभ्यामुपलभमानो व्याधिं निश्चिनोति; अनुपदेशवांस्तानुपलभमानोऽपि हेत्वादिविशेषानशिक्षितरत्नपरीक्षो यथा रत्नानां विशेषं पश्यन्नपि नावधारयति रत्नविशेषं, तथा नावधारयति व्याधिविशेषमिति भावः।- It is therefore said that the specific features of a disease are difficult to understand and that it is impossible to obtain such knowledge without the *Āptopadeśa*.

Only those who are well-versed in medical science can describe specific characteristics of diseases. Therefore a disease can be properly diagnosed through the specific features such as etiology, pathology etc. as mentioned in the scriptures by means of direct observation and inference.

Even if a physician who has knowledge of a disease through observation and inference, if he is ignorant of the literal description of the disease, he cannot fully diagnose the disease like an ignorant gemologist who cannot examine and identify the type and quality of precious stones.

ज्ञानवतामिति आप्तोपदेशवताम्।- '*Jñanavatām*' means that those who are well versed in scriptural knowledge.

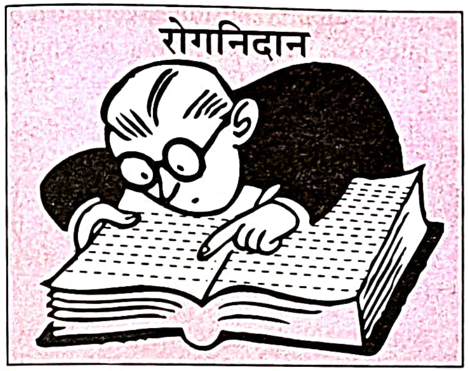
त्रिविधा वेत्यनेन व्याधिपरीक्षासमये ह्याप्तोपदेशोऽपि व्याप्रियते ग्रहणीमार्दवस्वप्नदर्शनादिप्रतिपत्तौ, तथा दुरधिगमस्थानसंश्रयादिप्रतिपत्तौ, तथा कोष्ठमृदुदारुणत्वादिपरीक्षायां चातुरवचनरूपाप्तोपदेशोऽपि व्याप्रियत इति दर्शयति।।

The points to be known from Āptopadeśa

तत्रेदमुपदिशन्तिबुद्धिमन्तः:- रोगमेकैकमेवम्प्रकोपणमेवंयोनिमेवमुत्थानमेवमात्मानमेवमधिष्ठानमेवंवेदनमेवंसंस्थानमेवंशब्दस्पर्शरूपरसगन्धमेवमुपद्रवमेवंवृद्धिस्थानक्षयसमन्वितमेवमुदर्क मेवन्नामानमेवंयोगं विद्यात्; तस्मिन्नियं प्रतीकारार्था प्रवृत्तिरथवा निवृत्तिरित्युपदेशाज्ज्ञायते॥6॥

The learned physicians will guide in respect of every disease for its diagnosis and treatment as follows:

- ☐ These are the aggravating factors (प्रकोपणमेवं)
- ☐ This is the origin of disease (योनिमेवं)
- ☐ This is the way how the disease manifests (उत्थानमेवं)
- ☐ The manner in which the disease makes itself known (आमात्मानमेवं)
- ☐ The location of disease in the body (अधिष्ठा नमेवं)



- ☐ This is the type of pain (वेदनमेवं)
- ☐ These are the clinical features (संस्थानमेवं)
- ☐ These are the specific features of the disease related to sound, touch, color, taste and smell (शब्दस्पर्शरूपरसगन्धमेवं)
- ☐ These are the complications (उपद्रवमेवं)
- ☐ These are the stages related to aggravation, normalcy and diminution (वृद्धिस्थानक्षयसमन्वितमेवं)
- ☐ This is how the disease progresses (उदर्क मेव)
- ☐ By this name which can be known about the disease (नामानमेवंयोगं विद्यात)
- ☐ In this disease, for its treatment, it should be done, or avoided (तस्मिन्नियं प्रतीकारार्था प्रवृत्तिरथवा निवृत्तिरिति)

All these can be known from the authoritative instructions (*Āptopadeśa*)

Cakrapāṇi:

तत्रेत्यादिनाऽऽप्तोपदेशगम्यमाह।- Beginning the verse with the word '*Tatra*', the author has presented the points to be known from *Āptopadeśa*.

प्रकोपणं वायो रूक्षत्वादिहेतुः।- '*Prakopaṇaṃ*' means the causative factors such as *Rūkṣa* (roughness) etc. are responsible for the aggravation of *Vāta*.

योनिः वातादयः।- '*Yoni*' refers to origin such as *Vāta* etc.

आत्मा स्वभावः; यथा- रोहिण्या दारुणत्वं, सन्न्यासस्य शीघ्रोपक्रमणीयत्वादि।- Here the term '*Ātmā*' refers to the nature of disease such as serious condition (*Dāruṇatva*) in the disease *Rohiṇi* (diphtheria), and the requirement of emergency treatment (*śīghropakramaṇīyatva*) in *Sanyāsa* (coma).

अधिष्ठानं शरीरमवयवा मनश्च।- '*Adhiṣṭāna*' refers to the location of the disease in the exact part of the body as well as mind.

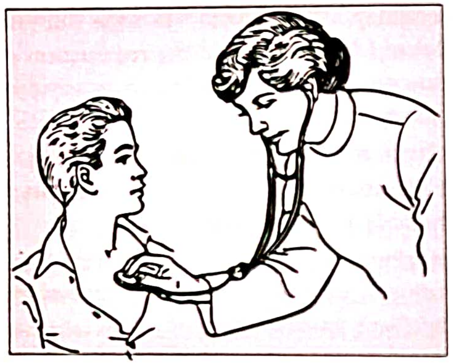
इयं प्रतीकारार्था प्रवृत्तिः, यथा- ज्वरे लङ्घनपाचनाद्यर्था प्रवृत्तिः। निवृत्तिश्च प्रतीकारार्था यथा-नवज्वरे दिवास्वप्नस्नानादौ निवृत्तिरित्यादि मन्तव्यम्।।- '*Pravṛtti*' means initiation of treatment such as fasting and digestive drugs in fever. *Nivṛtti* means the things which are to be discarded while treating a patient such as day sleep and bathing in fever of recent origin.

The points to be known from Pratyakṣa

परीक्षेत; वर्णसंस्थानप्रमाणच्छायाः, शरीरप्रकृतिविकारौ, चक्षुर्वैषयिकाणि यानि चान्यान्यनुक्तानि तानि चक्षुषा परीक्षेत; रसं तु खल्वातुरशरीरगतमिन्द्रियवैषयिकमप्यनुमानादवगच्छेत्, न ह्यस्य प्रत्यक्षेण ग्रहणमुपपद्यते, तस्मादातुरपरिप्रश्नेनैवातुरमुखरसं विद्यात्, यूकापसर्पणेन त्वस्य शरीरवैरस्यं,मक्षिकोपसर्पणेनशरीरमाधुर्यं,लोहितपित्तसन्देहे तु किं धारिलोहितं लोहितपित्तं वेति श्वकाकभक्षणाद्धारिलोहितमभक्षणाल्लो हितपित्तमित्यनुमातव्यम्, एवमन्यानप्यातुरशरीरगतान् रसाननुमिमीत; गन्धांस्तु खलु सर्वशरीरगतानातुरस्य प्रकृतिवैकारिकान् घ्राणेन परीक्षेत; स्पर्शं च पाणिना प्रकृतिविकृतियुक्तम्।
इति प्रत्यक्षतोऽनुमानादुपदेशतश्च परीक्षणमुक्तम्॥7॥

The person desirous of examining the facts about the disease with the help of *Pratyakṣa* should examine, with all his senses, all the objects of senses in the patient's body, except by taste which should be ascertained by other means. They are as follows:

Factors to be examined through Sparśanendriya



- ❑ Gurgling sound in the intestines (अन्त्रकूजनं)
- ❑ Cracking sound in the joints including the phalanges (सन्धिस्फुटनमङ्गुलीपर्वणां च)
- ❑ Variation in the voice (स्वरविशेषांश्च)
- ❑ All other sounds of the body of a patient (ये चान्येऽपि केचिच्छरीरोपगताः शब्दाः)

Factors to be examined through Cakṣurindriya

- ❑ Color, form, measure of the body and lustre (वर्णसंस्थानप्रमाणच्छायाः)
- ❑ The normal and abnormal states of the body (शरीरप्रकृतिविकारौ)
- ❑ And all other things that are examined by visual perception (चक्षुर्वैषयिकाणि यानि चान्यान्यनुक्तानि)

Factors to be examined through Rasanendriya

- ❑ In fact, the taste in the patient's body, although an object of direct observation, it must be ascertained by inference; since it cannot be known by the tongue of the physician. (रसं तु खल्वातुरशरीरगतमिन्द्रियवैषयिकमप्यनुमानादवगच्छेत्, न ह्यस्य प्रत्यक्षेण ग्रहणमुपपद्यते)
- ❑ Therefore, the taste that comes in the mouth of the patient should be known by questioning the patient (तस्मादातुरपरिप्रश्नेनैवातुरमुखरसं विद्यात्).
- ❑ Abnormal taste of body can be known by the movement of lice away from the body (यूकापसर्पणेन त्वस्य शरीरवैरस्यं)
- ❑ The sweetness of the body can be known by the attraction of flies towards the body (मक्षिकोपसर्पणेन शरीरमाधुर्यं)
- ❑ When the doubt arises in Raktapitta that whether the discharge of blood is pure or impure, a simple test can confirm the fact. If such blood is eaten by dogs and crows, it should be known as pure blood or otherwise it is presumed to be impure (लोहितपित्तसन्देहे तु किं धारिलोहितं लोहितपित्तं वेति श्वकाकभक्षणाद्धारिलोहितमभक्षणाल्लोहितपित्तमित्यनुमातव्यम्).
- ❑ In the same way other tastes occurring in the patient's body can be inferred (एवमन्यानप्यातुरशरीरगतान् रसाननुमिमीत)

Factors to be examined through Ghrāṇendriya

- ❑ The normal and abnormal odors that emits from patient's body can be perceived by nose (गन्धांस्तु खलु सर्वशरीरगतानातुरस्य प्रकृतिवैकारिकान् घ्राणेन परीक्षेत)

Factors to be examined through Sparsanendriya

- ❑ In the same way, the normal and abnormal feel of the patient's body can be perceived by the hand (स्पर्शं च पाणिना प्रकृतिविकृतियुक्तम्)

Thus, the examination of the patient has explained through direct observation, inference and by authoritative testimony.

Cakrapāṇi:

अङ्गुलीपर्वणां च स्फुटनमिति सम्बन्धः।- The cracking sound is also applicable to phalanges along with the other joints.

अन्येऽपि चेति कासहिक्काशब्दादयः।- '*Anye Api Ca*' means the other sounds which are produced while coughing and hiccup etc. also can be known by direct observation.

यानि चान्यानीत्यनेन लक्षणप्रभादीनि गृह्यन्ते।- '*Yāni Ca Anyāni*' means the other things which are not mentioned here such as glow etc. also can be perceived by means of *Cakṣurindriya*.

यूकापसर्पणेन शरीरवैरस्यमिति विरसाद्धि शरीराद्यूका अपसर्पन्ति; एवं यूकाद्यनपसर्पणेन प्राकृतरसयुक्तं शरीरमनुमातव्यम्।- If the lice are moving away from the body, it shows that the patient has an unusual taste in the body, and when the lice persists in the body, it suggests that the taste of the body is normal.

धारिलोहितमिति जीवशोणितमित्यर्थः।- '*Dhārilohitam*' means pure blood which saves life.

श्वकाकभक्षणादिज्ञेयं यद्धारि रक्तं तत् पित्तादुष्टत्वेनाविरसं श्वादयो भक्षयन्ति, न तु पित्तदुष्टं रक्तपित्तमिति भावः।- In the disease *Raktapitta*, for differential diagnosis of pure and impure blood the following simple test is to be conducted. If the blood which bleeds from the body is taken in by crows and dogs suggest that it is pure and not vitiated by *Pitta*; if the blood is not eaten by the dogs and crows it can be inferred that it is impure blood.

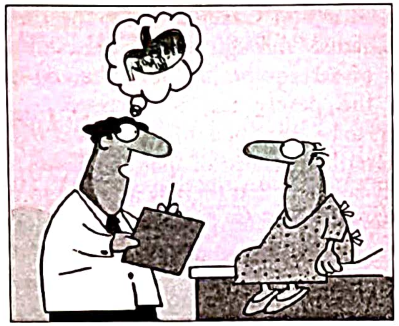
अत्र एवंशब्दस्पर्शरूपरसगन्धमित्युपदेशं कृत्वा शब्दानन्तरं चक्षुर्ग्राह्यं रूपं दर्शयन् शब्दादिपरीक्षायाश्च क्रमनियमाभावं सूचयति।।- Initially the objects of senses are mentioned in the order such as *Śabda, Sparśa, Rūpa, Rasa* and *Gandha*, but at the time of examination through various senses their order of description has been altered. Here after the description of *Srotrendriya* the factors to be examined through *Cakṣurindriya* are described instead of *Sparśanendriya*. This clearly suggests that there is no need to stick on specific order for the examination of the objects of senses by direct observation.

The points to be known from Anumāna

इमे तु खल्वन्येऽप्येवमेव भूयोऽनुमानज्ञेया भवन्ति भावाः। तद्यथा- अग्निं जरणशक्त्या परीक्षेत, बलं व्यायामशक्त्या, श्रोत्रादीनि शब्दाद्यर्थग्रहणेन, मनोऽर्थाव्यभिचरणेन, विज्ञानं व्यवसायेन, रजः सङ्गेन, मोहमविज्ञानेन, क्रोधमभिद्रोहेण, शोकं दैन्येन, हर्षमामोदेन, प्रीतिं तोषेण, भयं विषादेन, धैर्यमविषादेन, वीर्यमुत्थानेन, अवस्थानमविभ्रमेण, श्रद्धामभिप्रायेण, मेधां ग्रहणेन, संज्ञां नामग्रहणेन, स्मृतिं स्मरणेन, ह्रियमपत्रपणेन, शीलमनुशीलनेन, द्वेषं प्रतिषेधेन, उपधिमनुबन्धेन, धृतिमलौल्येन, वश्यतां विधेयतया, वयोभक्तिसात्म्यव्याधिसमुत्थानानि कालदेशोपशयवेदनाविशेषेण, गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां, दोषप्रमाणविशेषमपचारविशेषेण, आयुषः क्षयमरिष्टैः, उपस्थितश्रेयस्त्वं कल्याणाभिनिवेशेन, अमलं सत्त्वमविकारेण, ग्रहण्यास्तु मृदुदारुणत्वं स्वप्नदर्शनमभिप्रायं द्विष्टेष्टसुखदुःखानि चातुरपरिप्रश्नेनैव विद्यादिति।।8।।

The following are some other factors which are to be observed by inference:

- ❑ Digestive fire (*Agni*) should be known by the power of digestion (अग्निं जरणशक्त्या परीक्षेत)
- ❑ Body strength (*Bala*) should be known by the exercising capacity (बलं व्यायामशक्त्या)
- ❑ The state of sense organs should be known by the ability of perceiving their respective objects. For example: Perceiving sound properly through ears etc. (श्रोत्रादीनि शब्दाद्यर्थग्रहणेन)



☐ The mind by the perception of objects accurately (मनोऽर्थाव्यभिचरणेन)

☐ Understanding or knowledge from effort (विज्ञानं व्यवसायेन)

☐ *Rajoguṇa* by attachment (रजःसङ्गेन)

☐ Infatuation is due to lack of proper understanding (मोहमविज्ञानेन)

☐ Anger from acts of violence (क्रोधमभिद्रोहेण)

☐ Grief by cheerlessness (शोकं दैन्येन)

☐ Joy by excitement (हर्षमामोदेन)

☐ Pleasure from the sense of satisfaction (प्रीतिं तोषेण)

☐ Fear from worry (भयं विषादेन)

☐ Courage from cheerfulness (धैर्यमविषादेन)

☐ Energy by excitement (वीर्यमुत्थानेन)

☐ Stability of the mind from the avoidance of any mistake (अवस्थानमविभ्रमेण)

☐ Desire from indication (श्रद्धामभिप्रायेण)

☐ Intelligence by capacity of grasping (मेधां ग्रहणेन)

☐ Consciousness by recognition of names (संज्ञां नामग्रहणेन)

☐ Memory by remembrance (स्मृतिं स्मरणेन)

☐ Shame from bashfulness (ह्रियमपत्रपणेन)

☐ Habits by practices (शीलमनुशीलनेन)

☐ Aversion by prohibitions (द्वेषं प्रतिषेधेन)

☐ Deception by future acts (उपधिमनुबन्धेन)

☐ Restraint by unwavering (धृतिमलौल्येन)

☐ Submission by obedience (वश्यतां विधेयतया)

☐ Age, liking, suitability and aggravation of disease can be known by years, habitat, wholesomeness, and new pains respectively (वयोभक्तिसात्म्यव्याधिसमुत्थानानि कालदेशोपशयवेदनाविशेषेण)

☐ Disease with hidden signs from suitability or unsuitability (गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां)

☐ Degree of vitiation of *Doṣās* from the measurement of provoking factors (दोषप्रमाणविशेषमपचारविशेषेण)

☐ Diminution of lifespan can be known by imminent signs of death (आयुषः क्षयमरिष्टैः)

☐ Imminent prosperity by paying attention to good deeds (उपस्थितश्रेयस्त्वं कल्याणाभि- निवेशेन)

☐ Purity mind from absence of abnormal feelings (अमलं सत्त्वमविकारेण)

☐ The softness and hardness of bowels, dreams, purposes, disagreeable and agreeable things, pleasing and displeasing things should be ascertained by interrogating the patient. (ग्रहण्यास्तु मृदुदारुणत्वं स्वप्नदर्शनमभिप्रायं द्विष्टेष्टसुखदुःखानि चातुरपरिप्रश्नेनैव विद्यादिति।)

Cakrapāṇi:

भूयोऽनुमानज्ञेया इत्यनेनानुमानगम्यतया वक्ष्यमाणा केचिदग्निबलादय आतुरोपदेशगम्या अपि भवन्तीति सूचयति।- Here the author is going to explain the factors which are to be known by *Anumāna Pramāṇa*. '*Bhūyo anumānagñeyā*' means that some of the factors such as the strength of digestive fire etc. can be known by the interrogation of the patient also.

मनोऽर्थाव्यभिचरणेनेति सतीन्द्रियाणामर्थसम्बन्धे यदिदं कदाचिच्छब्दं प्रत्येति, कदाचिद्रसमित्याद्ययौगपद्येन सर्वार्थान् प्रत्येति, तेनास्ति कारणानन्तरमिन्द्रियार्थग्राहकं मन इत्यनुमीयते।- '*Mano arthā vyabhicaraṇena*'- When the senses are associated with their objects sometimes they perceives sound, sometimes they perceives taste but all the senses are not perceiving their respective objectives at a time. Thus, it can be inferred that there must be some other factor i.e. *Manas* which is responsible for perceiving the objects of senses.

विज्ञानं व्यवसायेनेति व्यवसायः प्रवृत्तिः, यथा- पेयजले पानार्थां प्रवृत्तिः; तेनानुमीयते जलज्ञानमस्य जातं, कथमन्यथा ज्ञानकार्यार्थक्रियायां प्रवर्तत इति।- '*Vyavasāya*' means effort. For example: The inclination to drink at the sight of drinking water. Thus, it is inferred that the person has the knowledge about the water. If there is no knowledge, how would a person get in the process of doing a particular work?

रजः सङ्गेनेति नार्यादिसङ्गेन तत्कारणं रजोऽनुमीयते।- '*Rajaḥ sañgena*' means that due to the more attachment with female, *Rajo Guṇa* is inferred.

अभिद्रोहः परपीडार्था प्रवृत्तिः।- '*Abhidroha*' means the attitude of causing trouble the others.

दैन्यं रोदनादि।- The term *Dainya* refers to crying etc.

आमोदः नृत्यगीतवादित्राद्युत्सवकरणम्।- '*Āmoda*' means dancing, singing and playing with instruments as in the festivals.

तोषः मुखनयनप्रसादादिः; एतेन प्रीतिस्तोषमात्रं, हर्षस्तु प्रीतिविशेषो मन-उद्रेककारक इत्युक्तं भवति।- The term '*Toṣa*' refers to pleasure which appears in the face and eyes.

Here both the words '*Prīti*' and '*Toṣa*' connote similar meaning with a subtle difference. *Prīti* means pleasure which gives satisfaction whereas *Harṣa* is the joy associated with mind.

धैर्यं विपद्यपि मनसोऽदैन्यम्।- '*Dhairya*' means not to be getting frustrated even in difficult situations

वीर्यम् आरब्धदुष्करकार्येष्वव्यावृत्तिर्मनसः।- '*Vīryam*' means showing mental stability in continue the task which was started even in difficult condition.

उत्थानेनेति क्रियारम्भेण।- '*Utthānena*' means from the beginning of the work.

अवस्थानं स्थिरमतित्वम्।- '*Avasthānam*' means perseverance of mind or determination

अविभ्रमेणेति अभ्रान्त्या।- '*Avibhrameṇa*' means error free

श्रद्धाम् इच्छाम्।- '*Śraddhā*' means desire.

अभिप्रायेणेति अभ्यर्थनेन।- '*Abhiprāyeṇa*' means extreme interest towards any of the thing

ग्रहणेनेति ग्रन्थादिधारणेन।- '*Grahaṇena*' means holding the book etc.

स्मृतिमिति स्मृतिजनकं संस्कारं; स्मरणेन हि तत्कारणं संस्कारोऽनुमीयते।- '*Smṛti*' means the cause for the memory i.e. *Saṃskāra* (effects of past life). The cause for memory can be inferred by means of *Saṃskāra*.

ह्रियमिति लज्जाम् अपत्रपेणेति लज्जिताकारेण।- '*Hriyam*' means bashfulness. '*Apatrapaṇa*' means shamefully.

शीलमिति सहजं वस्तुषु रागम् अनुशीलनेनेति अनुशीलनं सन्ततशीलनं तेन; सततं यमर्थं सेवते तच्छीलोऽयमित्यनुमीयते।- The term '*Śīlam*' refers to liking as natural towards anything. *Anuśīlana* means regular intake of those liked. Thus, by the regular intake of such things it can be inferred that the individual likes so and so things.

प्रतिषेधेनेति व्यावृत्त्या।- '*Pratiṣedhena*' means prohibition.

उपेत्य धीयते इति उपधिः छद्म इत्यर्थः, तमनुबन्धेनेत्युत्तरकालीनफलेन; उत्तरकालं हि भ्रात्रादिवधेन फलेन ज्ञायते-यदयमुन्मत्तच्छद्मप्रचारी चन्द्रगुप्त इति।- '*Upadhi*' means fraud. It can be known by future acts such as killing the brothers etc. For example: Wandering *Candragupta* like a mad person after killing his brother.

विधेयतयेति विधेयप्रचारेण।- '*Vidheyatā*' means to be obedient.

वयःप्रभृतीनि व्याधिसमुत्थानान्तानि चत्वारि यथासंख्य कालादिविशेषेण ज्ञायन्ते।- The four factors which start from the age of a patient and ends with the origin of disease can be inferred by means of *Kāla* etc. respectively.

तत्र कालविशेषेण षोडशवर्षादिना वयो बाल्यादि ज्ञायते;- The sixteen years of age is considered as *Bāla* and this type of age can be known by specificity of time.

देशेन तु भक्तिरिच्छा ज्ञायते, यथा हि- अयं मध्यदेशीयस्तेनास्य गोधूममाषादिष्विच्छाऽनुमीयते; यस्माच्चेदमस्योपशेते तेनेदमस्य सात्म्यमिति ज्ञायते;- Basing on the interest towards specific type of food it can be known that the person belongs to which region. For example: By showing interest towards wheat and blackgram by a person, it can be known that he belongs to central part of the country. As these foods are suitable for these individuals, it can be said that those foods are wholesome for them.

वेदनाविशेषेण व्याधिसमुत्थानं ज्ञायते,यथा- यस्मादयं सन्तापवेदनावान् तस्मादस्य ज्वरव्याधिसमुत्थानं भूतमित्यादि ज्ञेयम्।- Based on the nature of pain, the cause of the disease can be known. By the raise of body temperature it can be known the person is suffering from pain and the cause for that pain is invasion of fever.

गूढलिङ्गमितिविशेषणेनागूढलिङ्गे व्याधौ लिङ्गैरेवावधारिते नोपशयानुपशयाभ्यां परीक्षा करणीयेति दर्शयति।- '*Gūḍhaliṅgam*' – Means when the clinical features are not visible it should be known by means of *Upaśaya* and *Anupaśaya*. It suggests that when the clinical features are clearly visible, there is no need of *Upaśaya* and *Anupaśaya*.

अपचारविशेषेणेति महताऽपचारेण भूरिदोषो भवति, स्वल्पेण स्वल्प इति।- '*Apacāra Viśeṣeṇa*' means according to the strength of irregular diet and regimen. If these factors are high, the *Doṣās* aggravate more and when the factors are less the *Doṣās* aggravate slightly.

कल्याणाभिनिवेशेनेति श्रेयस्करमार्गानुष्ठानेन; एतद्धि अचिरभाविश्रेयसामेव भवति।- '*Kalyāṇābhiniveśena*' means to follow the righteous path so as to get imminent prosperity.

सत्त्वमिति सत्त्वगुणोद्रेकम्।- '*Sattvam*' means possessing more of *Sattvaguṇa*.

अविकारेणेति रागद्वेषविकाराभावेन।- '*Avikāreṇa*' means devoid of *Rāga* (attachment) and *Dveṣa* (hatredness).

परिप्रश्नेनैवेतिवचनेन यद्यपि ग्रहणीमार्दवाद्यनुमानादपि पार्यते ज्ञातुं, तथाऽप्यनुमानस्य बुद्धिप्रयासबहुत्वेनातुरपृच्छयैव सुखोपचाररूपया विद्याद् ग्रहणीमार्दवादीनीति दर्शयति।-'*Paripraśnena*' means by way of interrogation.

Even though the factors such as hardness and softness of bowels can be known by means of *Anumāna*, it requires extra effort and also difficult to know by means of inference. Thus, the author suggests that such factors can be assessed easily by way of interrogation.

अभिप्रायः भोजनादीच्छा।- '*Abhiprāyaḥ*' means desire towards food etc.

द्विष्टेष्टशब्देन तु द्विष्टेप्सितप्रेष्यादिग्रहणम्।।- *Dviṣṭa* and *Iṣṭa* should be known by means of desire and aversion towards the things liked and disliked by a person.

Thus, it is said

भवन्ति चात्र-
आप्ततश्चोपदेशेन प्रत्यक्षकरणेन च।
अनुमानेन च व्याधीन् सम्यग्विद्याद्विचक्षणः॥9॥
सर्वथा सर्वमालोच्य यथासम्भवमर्थवित्।
अथाध्यवस्येत्तत्त्वे च कार्ये च तदनन्तरम्॥10॥
कार्यतत्त्वविशेषज्ञः प्रतिपत्तौ न मुह्यति।
अमूढः फलमाप्नोति यदमोहनिमित्तजम्॥11॥
ज्ञानबुद्धिप्रदीपेन यो नाविशति तत्त्ववित्।
आतुरस्यान्तरात्मानं न स रोगांश्चिकित्सति॥12॥

- The wise physician should understand the disease of a patient perfectly by means of authoritative instructions (*Āptopadeśa*), direct observation (*Pratyakṣa*) and also by inference (*Anumāna*).
- As far as possible, after examining the patient from all aspects, the physician should diagnose the disease properly and then proceed for its management.
- The physician, who is well versed in both diagnosis and treatment never gets confused in treating a patient. He who is not ignorant certainly receives the fruits which arise from the absence of confusion.
- Even though he is a well-versed physician, he can never cure diseases if he fails to enter the patient's internal body with the help of a lamp of knowledge and understanding.

To sum up

तत्र श्लोकौ-
सर्वरोगविशेषाणां त्रिविधं ज्ञानसङ्ग्रहम्।
यथा चोपदिशन्त्याप्ताः प्रत्यक्षं गृह्यते यथा॥13॥
ये यथा चानुमानेन ज्ञेयास्तांश्चाप्युदारधीः।
भावांस्त्रिरोगविज्ञाने विमाने मुनिरुक्तवान्॥14॥

The three sources of knowledge for all the diseases - The points to be known from *Āptopadeśa*, *Pratyakṣa* and *Anumāna* - The manner in which they are to be known are discussed by the sage in this chapter titled *Trividharogaviseṣavijñānīya-vimāna*.

Cakrapāṇi:

यथासम्भवमित्यनेन सर्वत्र परीक्षणीये सर्वप्रमाणासम्भव इति दर्शयति।- '*Yathāsambhavam*' refers to that it is not possible to examine a patient by means of all the *Pramāṇās* at all the places in the body. That means the physician must examine the patient as maximum as possible.

अथेत्यादि अथ प्रत्येकशब्दादिविषयपरीक्षानन्तरम्।- The word '*Atha*' means after examining all the factors such as sound, vision etc.

तत्त्वे व्याधितत्त्वे, तथा कार्ये च तत्र साध्ये व्याधौ कर्तव्यलक्षणे, तदनन्तरमध्यवस्येत्; यद्युक्तं तत्त्वं भवति, यच्च कार्यमुक्तं, तत्राध्यवसायं निश्चयं कुर्यादित्यर्थः।- After knowing the clinical features of the of the disease and line of treatment by comparing with scriptural description, the physician should proceed to go for treatment only for the curable diseases only.

अनन्तरमिति अविद्यमानान्तरयोग्यमित्यर्थः। कार्यतत्त्वविशेषाध्यवसायफलमाह- कार्येत्यादि। प्रतिपत्तिः कर्मणां यथार्हतयाऽनुष्ठानम्।- '*Anantaram*' means after fully examined. That means nothing is left to examine furthermore. Afterwards if the treatment is done according to the condition of the patient fruitful results will be gained.

अमूढ इति प्रतिपत्तावमूढ इत्यर्थः।-'*Amūdhā*' means that one who is not ignorant in diagnosis and treatment.

ज्ञानं शास्त्रं, तत्कृता बुद्धिः ज्ञानबुद्धिः।- '*Jñānam*' means scriptural knowledge. The knowledge obtained from scriptures is known as wisdom.

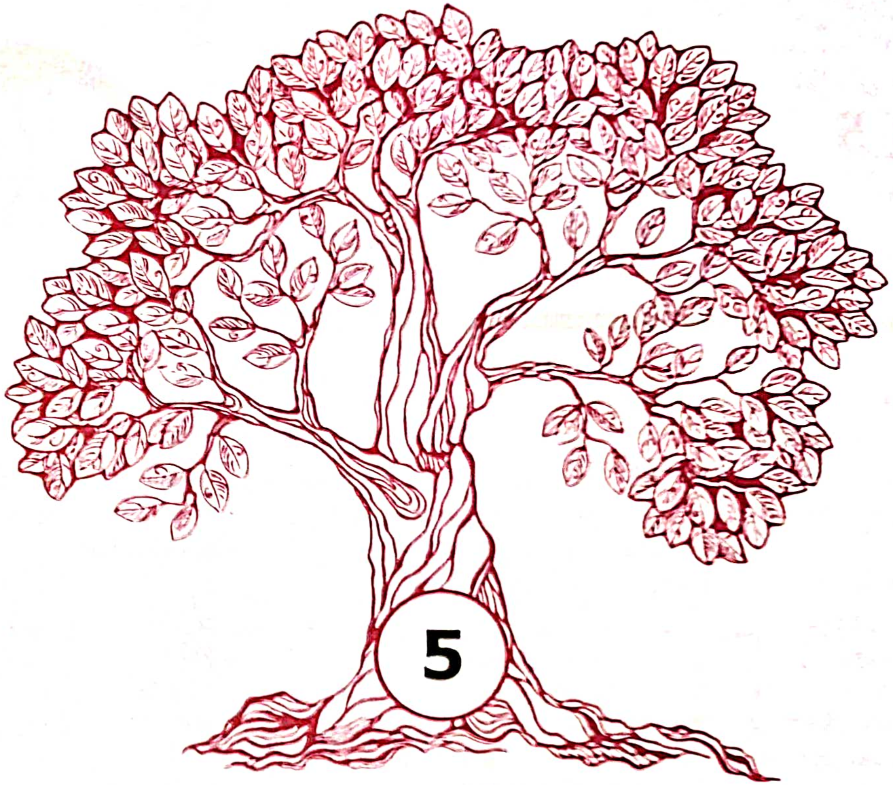
आविशति बुद्ध्याऽवगाहत इत्यर्थः।- '*Āviśati*' means to learn things with intelligence.

अन्तरात्मानमिति वैद्यपक्षे अन्तःशरीरम्।।- '*Antarātmānam*' means to see the inside of the body of a patient by the physician through his intellectual vision.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने त्रिविधरोगविशेषविज्ञानीयं विमानं नाम चतुर्थोऽध्यायः॥4॥

Thus, ends the fourth chapter of the *Vimānasthāna* titled *Trividharogaviseṣavijñānīya-vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***



5

Srotovimānam

[Specific Features of Srotases]

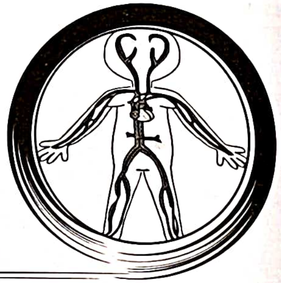
स्त्रोतोविमानम्

5

Srotovimānam

[Specific Features of Srotases]

स्त्रोतोविमानम्



अथातः स्त्रोतसां विमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Trividharoga-viseṣavijñānīya -vimāna Adhyāya, Ācārya Agniveś*a has propounded the chapter entitled *Sroto-vimāna Adhyāya* as taught by Lord *Ātreya.*

Cakrapāṇi:

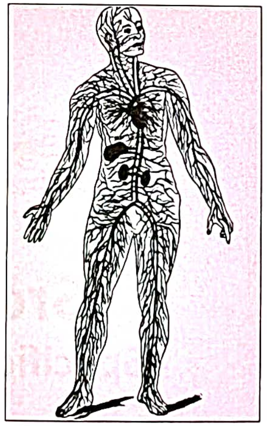
पूर्वस्मिन्नध्याये परीक्षामभिधाय तत्परीक्षणीयं शरीरं दुष्टादुष्टस्त्रोतोविभागेन वक्तुं स्त्रोतसां विमानमुच्यते।।- In the previous chapter the author has described different methods for examination the diseases. In order to examine by those means the body which consists of various ducts is required. Thus, to describe the normal and abnormal features of various ducts, the present chapter entitled *Sroto-vimāna Adhyāya* has been described.

General description about Srotases

यावन्तः पुरुषे मूर्तिमन्तो भावविशेषास्तावन्त एवास्मिन् स्त्रोतसां प्रकारविशेषाः।
सर्वे हि भावा पुरुषे नान्तरेण स्त्रोतांस्यभिनिर्वर्तन्ते, क्षयं वाऽप्यभिगच्छन्ति।
स्त्रोतांसि खलु परिणाममापद्यमानानां धातूनामभिवाहीनि भवन्त्ययनार्थेन॥3॥

It has been told that how many number of substances which have a corporal form are existing in the body, the same number of channels (*Srotases*) also exist in the body.

Without the involvement of these channels, none of these substances is originate or decrease in the body.



In fact, these channels help in transporting them from one place to another during the process of transformation of bodily tissues.

Cakrapāṇi:

मूर्तिमन्त इति असर्वगतद्रव्यपरिमाणवन्तः, असर्वगतद्रव्य-परिमाणं हि मूर्तिरुच्यते।- The term '*Mūrtimanta*' refers to the structural entities that which are not present everywhere, and have a fixed abode and also the size.

भावविशेषा इति उत्पत्तिमन्तो विशेषाः।- '*Bhāvaviśeṣa*' means the entities that have been created.

अत्र हेतुमाह- सर्व इत्यादि।- Beginning the verse with the term '*Sarva*', the author has explained the reason for having different types of ducts in the body.

अभिनिर्वर्तन्त इति सन्तानन्यायेन। स्त्रोतांसीत्यादि।- '*Abhinirvartanta*' means that the ducts have arisen from the law of transformation.

सन्तानन्याय

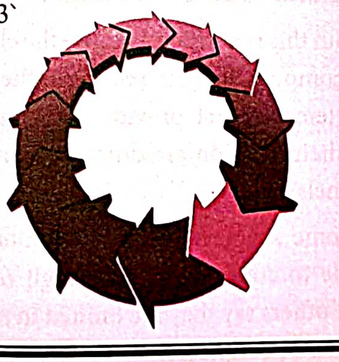
Santāna Nyāya

[Maxim of Continuity]

The term *Santāna* refers to continuity or uninterrupted series. *Nyāya* means proverb. *Santāna Nyāya* means a proverb on continuity or uninterrupted series.

This maxim has employed by the commentator in the present context to explain the about the formation of ducts in the body.

Beginning the verse with the term '*Sarva*', the author has explained the reason for having different types of ducts in the body. '*Abhinirvartanta*' means that the ducts have arisen from the law of transformation i.e. *Santāna Nyāya.* (Ca. Vi. 5/3`



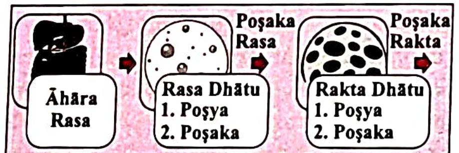
खलुशब्दो हेतौ।- The word '*Khalu*' has been used in the sense of *Hetu.*

परिणाममापद्यमानानामिति पूर्वपूर्वरसादिरूपतापरित्यागे-नोत्तरोत्तररक्तादिरूपतामापद्यमानानाम्।- '*Pariṇāma-māpadyamānānām*' means undergoing transformation. It indicates that the transformation into the subsequent states like *Rakta* etc. by leaving their previous states such as *Rasa* etc.

अयनार्थेनेतिवचनान्न स्थिराणां धातूनामभिवाहीनि भवन्ति स्त्रोतांसि, किन्तु देशान्तरप्रापणेनाभिवाहीनि भवन्ति।- The term '*Ayanārthena*' means that the channels of circulation do not carry the stable tissues, but only the mobile tissues (*Dhātūs*) are carried from one place to the other faraway place.

एवं मन्यते- रक्तस्य वृद्धिः शोणितरूपतया परिणमता रसेन मिलितेन कर्तव्या, स च स्थानान्तरस्थस्य रसस्य रुधिरेण समं मेलको न गमनमार्गं स्त्रोतःसञ्ज्ञकमन्तरा भवति।- The amount of blood increases only when it is combined with *Rasa* which is transformed into *Rakta* located at different places of the body. Such a combination is not possible without the existence of carrying ducts. In other words it can say that the quantity of blood is increased when *Rasa* after the process of transformation gets mixed with it. Since the locations of both these tissue elements are different and they cannot come nearer to one another and thus ducts are very uch essential to carry these substances.

अयं तावदभिसन्धिः- स्त्रोतःकारणिको हि धातूनां प्रायो रक्तादीनामुत्तरधातुपोषकभागपरिणामो भवति, तच्चाप्युत्तरधातुपोषणं नान्तरेण स्त्रोतो भवति; यश्च रक्ते न्यायः, स सर्वत्र शारीरे भावे; न चान्यस्त्रोतसाऽन्यधातुपुष्टिः सम्भवति, सर्वपोष्याणां भिन्नदेशत्वात्; न ह्यभिन्नेन स्त्रोतसा भिन्नदेशवृक्षयोः सेचनमस्ति।- The purpose of this description is to explain how the nourishment of tissues takes place in the body. Each and every body tissue has two components i.e. the first one is *Poṣya* (stable) which get nourishment from the previous tissue element and the other one is *Poṣaka* (unstable) which nourishes the succeeding *Dhātu*. The second component of the tissue element cannot move to nourish the succeeding tissue without the presence of the ducts carrying the substances. Thus, the transformation of *Rasa* to *Rakta*, *Rakta* to *Māṃsa* etc. and the nourishment of succeeding tissues happen only because of *Srotases*.



Nourishment of Body Tissues

The logic mentioned in case of the process of transformation of blood is applicable to all the structural elements of the body. Since the body tissues are located at different places in the body and their nourishment is only possible through their respective ducts only.

Thus, the nourishment of body tissues is only through the respective channels and one channel cannot provide nutrition to the other tissue because the same canal cannot irrigate two trees located at different places.

मनस्तु यद्यपि नित्यत्वेन न पोष्यं, तथाऽपि तस्येन्द्रियप्रदेशगमनार्थं स्रोतोऽस्त्येव। तच्च मनःप्रभृतीनामतीन्द्रियाणां कृत्स्नमेव शरीरं स्रोतोरूपं वक्ष्यति।- Since *Manas* is eternal, it does not require any nourishment. But ducts are necessary for its movement from one sense organ to another. For such factors like *Manas*, which are beyond perception, the entire body serves as channel for their movement.

दोषाणां तु सर्वशरीरचरत्वेन यथास्थूलस्रोतोऽनभिधानेऽपि सर्वस्रोतांस्येव गमनार्थं वक्ष्यन्ते, सूक्ष्मजिज्ञासायां तु वातादीनामपि प्रधानभूता धमन्यः सन्त्येव;- In the same way *Doṣās* are also moving in the entire body, but no gross channels are specified for their movement. However they move through all the channels in the body. The details about the ducts carrying *Vāta* etc. are explained for those who are interested to know the subtle form of them.

यदुक्तं सुश्रुते- 'तासां वातवाहिन्यो दश' (सु.शा.अ.7) इत्यादि। नच चरके सुश्रुते इव धमनीसिरास्रोतसां भेदो विवक्षितः।।- In *Suśruta Saṃhitā* it is told that "Among them the *Vāta* carrying vessels are ten in number" (Su. Śā. 7/6). In *Caraka Saṃhitā*, the description of *Dhamanī*, *Sirā*, *Srotas* are not given similar to *Suśruta*.

The man is embedded with a group of Srotases

अपि चैके स्रोतसामेव समुदयं पुरुषमिच्छन्ति, सर्वगतत्वात् सर्वसरत्वाच्च दोषप्रकोपणप्रशमनानाम्।
न त्वेतदेवं, यस्य हि स्रोतांसि, यच्च वहन्ति, यच्चावहन्ति, यत्र चावस्थितानि, सर्वं तदन्यत्तेभ्यः॥4॥
अतिबहुत्वात् खलु केचिदपरिसंख्येयान्याचक्षते स्रोतांसि, परिसंख्येयानि पुनरन्ये॥5॥

Some scholars opined that the body is nothing but the conglomeration of channels (*Srotases*), since they pervade the whole body and also acts as the carriers of aggravated and alleviated *Doṣās*.

But this is not true, because the elements that compose them, the elements they carry, the elements that provide them nutrition and their location are different from these channels.

Some scholars stated that *Srotases* are unable to count due to the high number, while others say they are limited in number and can be countable.

Cakrapāṇi:

सर्वगतत्वादिति स्रोतसां सर्वशरीरावयवगतत्वादित्यर्थः।- '*Sarvagatatvāt*' means that the *Srotases* go to the entire body components.

सर्वसरत्वादित्युत्तरेण सम्बध्यते।- The term '*Sarvasaratvāt*' is related to aggravating and alleviating factors of *Doṣās*.

दोषप्रकोपणमपथ्यं दोषप्रशमनं वा पथ्यं सर्वस्मिञ् शरीरप्रदेशे दोषरूपं सत् तथा भेषजरूपं सद्गच्छति; तेन सर्वत्र स्रोतो विद्यते; तेन स्रोतोमयः पुरुष इति पूर्वपक्षः।- The aggravation of *Doṣās* happen due to unwholesome foods (*Apathya*) and the pacification of *Doṣās* is due to wholesome substances i.e. *Bheṣaja* (*Pathya*). Both of them travel through the ducts in the form of *Doṣa* or *Bheṣaja* to all the body parts. Thus, it has been reported that the human body is conglomeration of ducts. This is the first part of the argument.

तं निषेधति- न त्वित्यादि।- This argument is refuted by citing the term '*Na tu*'.

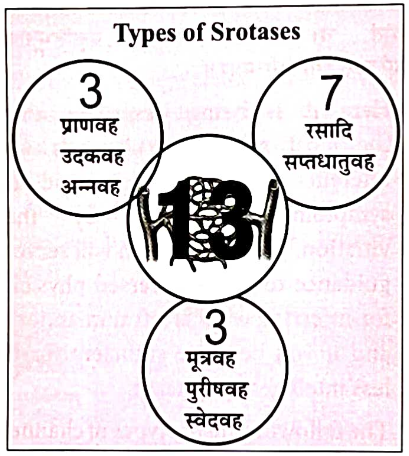
यस्य हि स्रोतांसि यद्घटितानीत्यर्थः, यच्च वहन्तीति यद्रसादि वहन्तीत्यर्थः, यच्चावहन्तीति यच्च पुष्यन्तीत्यर्थः, यत्र चावस्थितानीति यत्र मांसादौ सम्बद्धानीत्यर्थः, तत् सर्वं धमनीभ्योऽन्यत्; तस्मान्न स्रोतोरूप एव पुरुष इत्यर्थः।।- '*Yasya hi srotāṃsi*' means the material from which *Srotases* are made; '*Yacca vahanti*' means those who carry the *Srotases* of *Rasa* etc.; '*Yaccāvahanti*' means *Srotases* that nourish; '*Yatra cāvasthitāni*' means where meat etc. are related to the elements; These are all different from *Dhamanis*. Thus, the person is not only the conglomeration of *Srotases*.

Types of Srotases

तेषां तु खलु स्रोतसां यथास्थूलं कतिचित्प्रकारान्मूलतश्च प्रकोपविज्ञानतश्चानुव्याख्यास्यामः; ये भविष्यन्त्यलमनुक्तार्थज्ञानाय ज्ञानवतां, विज्ञानाय चाज्ञानवताम्॥6॥
तद्यथा-प्राणोदकान्नरसरुधिरमांसमेदोस्थिमज्जशुक्रमूत्रपुरीषस्वेदवहानीति; वातपित्तश्लेष्मणां पुनः सर्वशरीरचराणां सर्वाणि स्रोतांस्ययनभूतानि, तद्वदतीन्द्रियाणां पुनः सत्त्वादीनां केवलं चेतनावच्छरीरमयनभूतमधिष्ठानभूतं च। तदेतत् स्रोतसां प्रकृतिभूतत्वान्न विकारैरुपसृज्यते शरीरम्॥7॥

- ☐ Here it is being described about the most prominent channels with reference to their origin and the symptoms manifested by their vitiation. This description will serve as guidance to the well versed physician for inferring what is left unmentioned and it will be quite sufficient for the less intelligent physician.
- ☐ The following are the types of channels.
  1. *Prāṇavaha Srotas*
  2. *Udakavaha Srotas*
  3. *Annavaha Srotas*
  4. *Rasavaha Srotas*
  5. *Raktavaha Srotas*
  6. *Māṃsavaha Srotas*
  7. *Medovaha Srotas*
  8. *Asthivaha Srotas*
  9. *Majjāvaha Srotas*
  10. *Śukravaha Srotas*
  11. *Mūtravaha Srotas*
  12. *Purīṣavaha Srotas*
  13. *Svedavaha Srotas*
- ☐ *Vāta*, *Pitta* and *Kapha* moves throughout the body and thus all these channels serves the purpose of their movement inside the body.
- ☐ Similarly the entire body serves as their movement and place for the factors

beyond the perception of senses like *Manas* etc.


Types of Srotases

- ☐ Whenever all the channels are in their normal state the body cannot be affected by any disease.

Cakrapāṇi:

प्रकोपविज्ञानतश्चेति यथा स्रोतसां प्रकोपो विज्ञायते तथा व्याख्यास्याम इति योजना।- '*Prakopavigñānataḥ*' means how the characteristics of the vitiated *Srotases* can be known, in the same way it is described here.

अनुक्तार्थज्ञानायेति अनुक्तस्रोतोज्ञानाय।- '*Anuktārthajñānāya*' means the knowledge of vitiation of *Srotases* which are not mentioned here.

ज्ञानवतामिति अनुक्तार्थज्ञानसमर्थानाम् ज्ञानवन्तो ह्यनेन लिङ्गेनानुक्तमपि स्रोतोऽनुमिमते। विज्ञानाय चाज्ञानवतामिति यथोक्तमात्रज्ञानाय च मन्दबुद्धीनामित्यर्थः।- That means the persons who are well versed can able to understand the characteristics of the vitiated ducts even unmentioned here by inference. The others who are not much intellect can understand the features of vitiated ducts with the description available in this context. Moreover this information is enough to treat a disease successfully.

तद्वदिति सर्वशरीरचराणाम्।- '*Tadvat*' means those which are moving throughout the body like *Vāta* etc.

चेतनावच्छरीरमित्यनेनाचेतनकेशनखादिप्रदेशं सत्त्वादिगमने निषेधति, दोषास्तु तत्रापि यान्तीति।- '*Cetanāvaccharīram*' means that the *Manas* and the others like *Buddhi, Ahankāra* and *Ātmā* which are not perceived by ordinary senses are moving in the body only where the conscious exists. Thus, to exclude the tip of the hair, nails etc. the author has specifically used this term. *Manas* and others which cannot be perceived by the senses are unable to move in those regions where there is no consciousness but *Vāta* and other *Doṣās* can be moving in those places also.

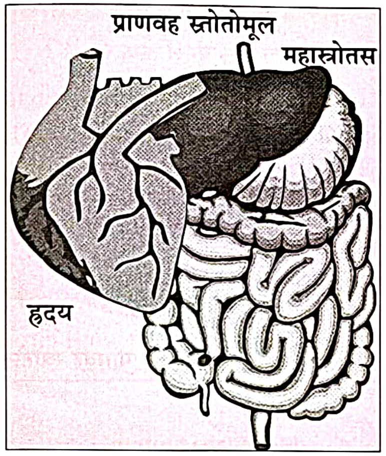
अयनभूतमिति मार्गभूतम्।- '*Ayanabhūtam*' means that which travels.

अधिष्ठानभूतमिति स्थानरूपम्।।- '*Adhiṣṭānabhūtam*' means that which is located at one place.

Prāṇavaha Srotomūla & Duṣṭi Lakṣaṇa

तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतश्च, प्रदुष्टानां तु खल्वेषामिदंविशेषविज्ञानं भवति;तद्यथा- अतिसृष्टमतिबद्धं कुपितमल्पाल्पमभीक्ष्णं वा सशब्दशूलमुच्छ्वसन्तं दृष्ट्वा प्राणवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

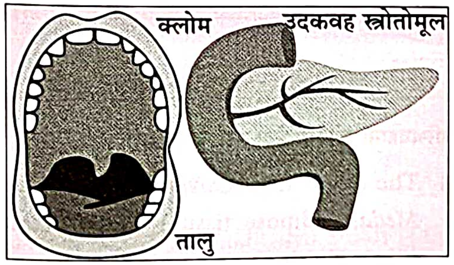
- ☐ The origin for *Prāṇavaha Srotas* is the *Hṛdaya* (heart) and *Mahāsrotas* (G.I. Tract).
- ☐ Based on the following features it can be known that *Prāṇavaha Srotas* is become vitiated.
  - ☐ Too long and too restrained respiration (अतिसृष्टमतिबद्ध)
  - ☐ Aggravated respiration (कुपित)
  - ☐ Short breaths (अल्पाल्पम्)
  - ☐ Continuous breathing (अभीक्ष्णं)
  - ☐ Breathing associated with sound and pain (सशब्दशूलमुच्छ्वसन्तं)



Udakavaha Srotomūla & Duṣṭi Lakṣaṇa

उदकवहानां स्रोतसां तालुमूलं क्लोम च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- जिह्वाताल्वोष्ठकण्ठक्लोमशोषं पिपासां चातिप्रवृद्धां दृष्ट्वोदकवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

- ☐ The origin for *Udakavaha Srotas* is the *Tālu* (palate) and *Kloma* (pancreas).
- ☐ Based on the following features it can be known that *Udakavaha Srotas* is become vitiated.

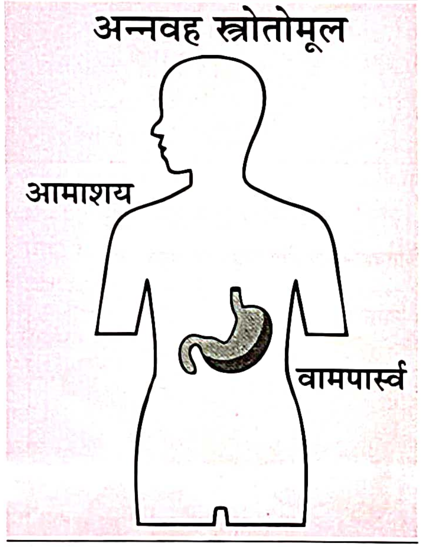


  - ☐ Dryness of the tongue, palate, lips, throat and *Kloma* (जिह्वाताल्वोष्ठ कण्ठक्लोमशोषं)
  - ☐ Excessive thirst (अतिपिपासां)

Annavaha Srotomūla & Duṣṭi Lakṣaṇa

अन्नवहानां स्रोतसामामाशयो मूलं वामं च पार्श्वं, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- अनन्नाभिलषणमरोचकविपाकौ छर्दिं च दृष्ट्वाऽन्नवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात्।

- ☐ The origin for *Annavaha Srotas* is the *Āmāśaya* (stomach) and
- ☐ *Vāmapārśva* (left side of the abdomen).
- ☐ Based on the following features it can be known that *Annavaha Srotas* is become vitiated.

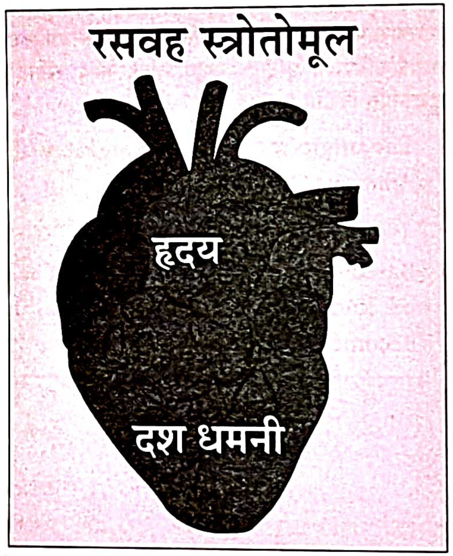


  - ☐ Lack of desire for food (अनन्नाभिलषणम्)
  - ☐ Anorexia (अरोचक)
  - ☐ Indigestion (अविपाक)
  - ☐ Vomiting (छर्दि)

Rasavaha Srotomūla

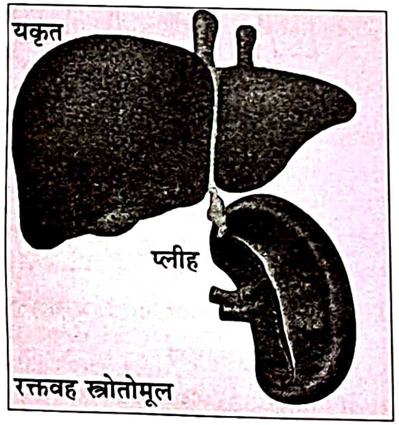
रसवहानां स्त्रोतसां हृदयं मूलं दश च धमन्यः।

- ❑ The origin for *Rasavaha Srotas* is the *Hṛdaya* (heart) and *Daśa-dhamani* (ten vessels).



Raktavaha Srotomūla

शोणितवहानां स्त्रोतसां यकृन्मूलं प्लीहा च।

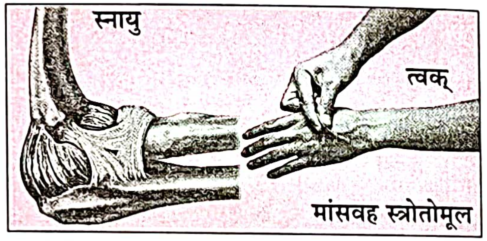


- ❑ The origin for *Raktavaha Srotas* is the *Yakṛt* (liver) and *Plīha* (spleen).

Māṃsavaha Srotomūla

मांसवहानां च स्त्रोतसां स्नायुर्मूलं त्वक् च।

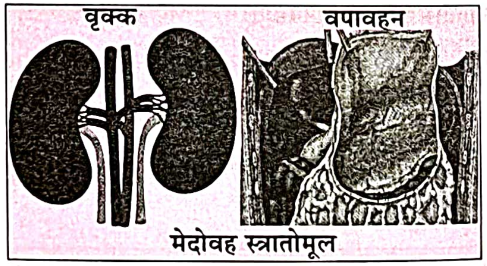
- ❑ The origin for *Māṃsavaha Srotas* is the *Snāyu* (ligaments) and *Tvak* (skin).



Medovaha Srotomūla

मेदोवहानां स्त्रोतसां वृक्कौ मूलं वपावहनं च।

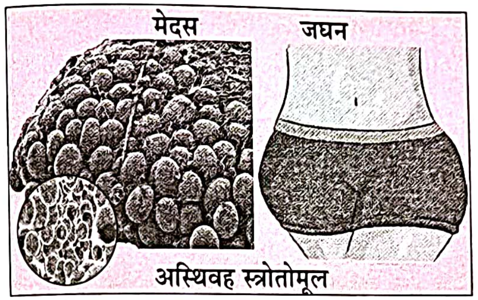
- ❑ The origin for *Medovaha Srotas* is the *Vṛkkā* (kidneys) and *Vapāvahana* (omentum).



Asthivaha Srotomūla

अस्थिवहानां स्त्रोतसां मेदो मूलं जघनं च।

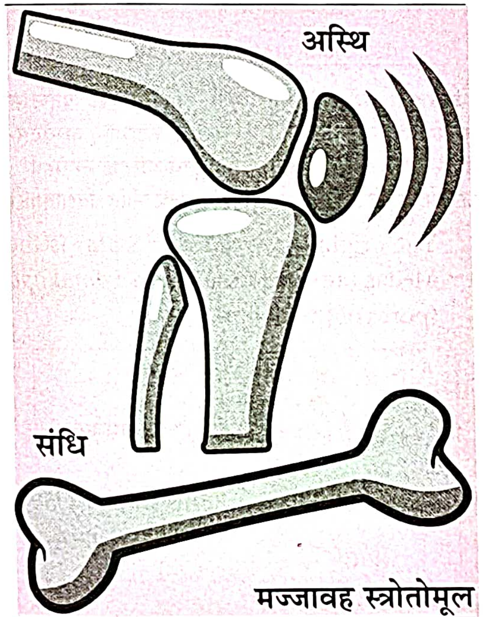
- ❑ The origin for *Asthivaha Srotas* is the *Medas* (adipose tissue) and *Jaghana* (hip region).



Majjāvaha Srotomūla

मज्जवहानां स्त्रोतसामस्थीनि मूलं सन्धयश्च।

- ❑ The origin for *Majjāvaha Srotas* is the *Asthi* (bones) and *Sandhi* (joints).



Śukravaha Srotomūla

शुक्रवहानां स्त्रोतसां वृषणौ मूलं शेफश्च।

- ❑ The origin for *Śukravaha Srotas* is the *Vṛṣaṇa* (testes) and *Śepha* (penis).

शेफ
वृषण
शुक्रवह स्त्रोतोमूल

Rasādivaha Srotoduṣṭi Lakṣaṇa

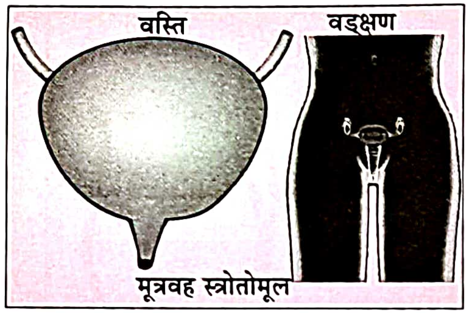
प्रदुष्टानां तु खल्वेषां रसादिवहस्त्रोतसां विज्ञानान्युक्तानि विविधाशितपीतीये; यान्येव हि धातूनां प्रदोष-विज्ञानानि तान्येव यथास्वं प्रदुष्टानां धातुस्त्रोतसाम्।

- ❑ The symptoms of vitiation of various types of *Dhātūs* have already been described in the chapter *Vividhāśitapītīya Adhyāya*.
- ❑ The symptoms of vitiated *Dhātūs* should be considered as those of the indicators of vitiation of their respective channels.

Mūtravaha Srotomūla & Duṣṭi Lakṣaṇa:

मूत्रवहानां स्त्रोतसां बस्तिर्मूलं वङ्क्षणौ च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- अतिसृष्टमतिबद्धं प्रकुपितमल्पाल्पमभीक्ष्णं वा बहलं सशूलं मूत्रयन्तं दृष्ट्वा मूत्रवहान्यस्य स्त्रोतांसि प्रदुष्टानीति विद्यात्।

- ❑ The origin for *Mūtravaha Srotas* is the *Vasti* (bladder) and *Vañkṣaṇa* (groins).
- ❑ Based on the following features it can be known that *Mūtravaha Srotas* is become vitiated.

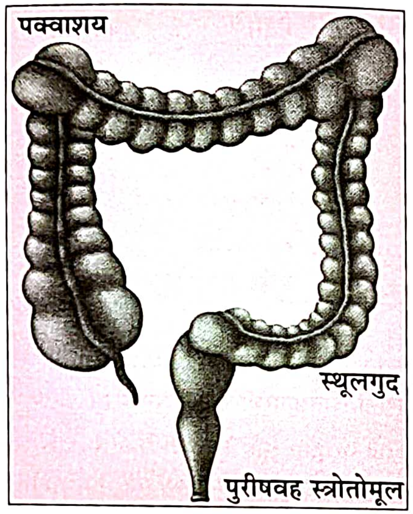


- ☐ Excessive or obstructed urination (अतिसृष्टमतिबद्धं)
- ☐ Provoked by *Doṣās* (कुपित)
- ☐ Scanty urination (अल्पाल्पम्)
- ☐ Frequent urination (अभीक्ष्णं)
- ☐ Passing dense urine associated with pain (बहलं सशूलं)

Purīṣavaha Srotomūla & Duṣṭi Lakṣaṇa

पुरीषवहानां स्त्रोतसां पक्वाशयो मूलं स्थूलगुदं च, प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- कृच्छ्रेणाल्पाल्पं सशब्दशूलमतिद्रवमतिग्रथितमतिबहु चोपविशन्तं दृष्ट्वा पुरीषवहान्यस्य स्त्रोतांसि प्रदुष्टा नीति विद्यात्।

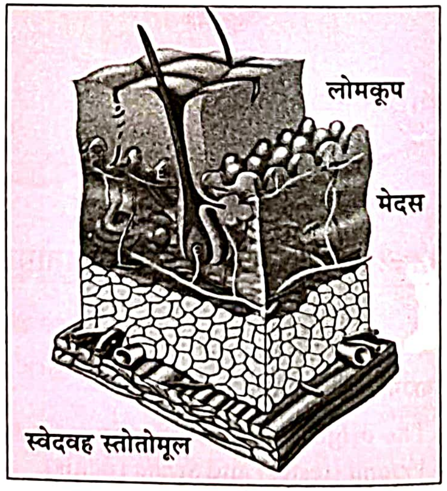
- ☐ The origin for *Purīṣavaha Srotas* is the *Pakvāśaya* (large intestines) and *Sthūla-guda* (rectum).
- ☐ Based on the following features it can be known that *Purīṣavaha Srotas* is become vitiated.
  - ☐ Passing a little quantity of stools with difficulty (कृच्छ्रेणाल्पाल्पं)
  - ☐ Associated with sound and pain while passing stool. (सशब्दशूल)
  - ☐ Passing too liquid and too hard stools (मतिद्रवमतिग्रथितम)
  - ☐ Expulsion of excessive quantity of stools (अतिबहु चोपविशन्तं)



Svedavaha Srotomūla & Duṣṭi Lakṣaṇa

स्वेदवहानां स्त्रोतसां मेदो मूलं लोमकूपाश्च, प्रदुष्टानां तुखल्वेषामिदं विशेषविज्ञानं भवति; तद्यथा- अस्वेदन-मतिस्वेदनं पारुष्यमतिश्लक्ष्णतामङ्गस्य परिदाहं लोमहर्षं च दृष्ट्वा स्वेदवहान्यस्य स्त्रोतांसि प्रदुष्टानीति विद्यात्॥8॥

- ☐ The origin for *Svedavaha Srotas* is the Medas (adipose tissue) and *Lomakūpa* (pores of the body).



- ☐ Based on the following features it can be known that *Svedavaha Srotas* is become vitiated.

  Absence of sweating as well as profuse sweating (अस्वेदनमतिस्वेदनं)
  - ☐ Roughness as well as excessive smoothness of the body (पारुष्यमतिश्लक्ष्णताम्)
  - ☐ Burning sensation all over the body (अङ्गस्य परिदाहं)
  - ☐ Horripilation (लोमहर्षं)

Cakrapāṇi:

प्राणवहानामिति प्राणसञ्ज्ञकवातवहानाम् एतच्च प्राणाख्यविशिष्टस्य वायोर्विशिष्टस्त्रोतः, सामान्येन तु वायोः सर्वा एव धमन्य इति न विरोधः।- '*Prāṇavahānām*' means the ducts which carries the vital breath is called *Prāṇavaha Srotas*. In general *Vāta* moves in the body through all the ducts. But here for the movement of *Prāṇavāyu*, these exceptional ducts are specified. Thus, there is no contradiction in both the statements of the *Ācāryās* of *Āyurveda*.

मूलमिति प्रभवस्थानम्।- '*Mūlam*' means the place where it originates.

अतिसृष्टं वा अतिबद्धं वेति विकल्पेन बोद्धव्यम्, अतिसृष्टातिबद्धयोरेकत्रासम्भवात्।- '*Atisṛṣṭaṃ*' (too long breath) and '*Atibaddhaṃ*' (too short breath) are the two types of breathing problem. During the vitiation of *Prāṇavaha Srotases* both these kinds of defect cannot be seen at a time in the same person since there is not any possibility of suffering from both the types of defects simultaneously.

अल्पाल्पं वा तथाऽभीक्ष्णं वेति च विकल्पः।- Similarly the terms '*Alpālpaṃ*' (little) and '*Abhīkṣṇaṃ*' (frequent) also should be understood as the two different entities.

क्लोम हृदयस्थपिपासास्थानम्।- '*Kloma*' means the site of thirst and is located nearer to the heart.

वपावहनं वपा उदरस्था स्निग्धवर्तिका यामाहुर्जनास्तैलवर्तिकेति।- '*Vapāvahanaṃ*' means the unctuous wick like structure located in the abdomen. It is commonly called as *Tailavartikā*'.

सुश्रुते तु "मेदोवहानां मूलं वृक्कौ कटी च" (सु.शा.अ.) इत्युक्तं; तदत्रातीन्द्रियार्थदर्शिगम्ये नास्मद्विधानां बुद्धयः प्रभवन्ति।- In *Suśruta Saṃhitā* it is quoted that "The origin for *Medovaha Srotas* are the kidneys (*Vṛkka*) and the hip region (*Kaṭi*)". Since the fact can be known by extraordinary sense only, it cannot be decided exactly by naked eyes what it is.

अस्थ्यपि द्रवरूपमस्त्येव स्त्रोतोवाह्यमिति कृत्वा अस्थिवहानामित्युक्तम्।- Since *Asthi-dhātu* is in the liquid form when it is in the *Poṣaka* (unstable) form and it can be moving through the ducts and thus description of *Asthivaha Srotases* has given.

यद्यपि विविधाशितपीतीये रसादीनां दुष्टिलक्षणमुक्तं न रसादिस्त्रोतसां, तथाऽपि रसादिदुष्ट्या रसादिवहधमनीनामपि दुष्टेः साधारणत्वेनोक्तं- रसादिवहस्त्रोतसां विज्ञानान्युक्तानीति।- Even though the author has given the description of *Rasādi Dhātu duṣṭi lakṣaṇa* in the chapter *Vividhāśitapītīya Adhyāya*, he has not mentioned their *Srotoduṣṭi Lakṣaṇa*. However based on the features of the vitiation of bodily tissues it can be inferred the general features of the vitiated ducts which carry them.

ये तु ब्रुवते- रसादिदुष्टेरभिन्नैव तद्वहधमनीदुष्टिरिति, तेषां मते पृथग्धमनीदुष्ट्यभिधानमनुपपन्नं, तथा धमनीदुष्ट्या यद्धातुदुष्टिं वक्ष्यति "तेषां प्रकोपात् स्थानस्थाश्चैव" इत्यादिना तदनुपपन्नम् धमनीदुष्ट्या तु तद्वाह्यदुष्टिरवश्यं भवतीति कृत्वा धातुदुष्टिलक्षणैरेवेह धमनीदुष्टिरुक्ता, रक्तादिधातुदुष्ट्यतिरिक्तं तु धमनीदुष्टिलक्षणम् "अतिप्रवृत्तिः" इत्यादिनाऽत्रैव वक्ष्यति।- Thus, the scholars opined that there is no differentiation between the features of both the vitiated *Dhātūs* and their respective ducts.

In their opinion there is no need of describing the features of vitiated ducts separately.

And also by the mentioning of that, it can also be known the features of vitiated bodily tissues through the vitiation of respective ducts and thus there is no need to mention them separately.

However, in the event of vitiation of the ducts, there is definitely a vitiation of the respective body tissues.

The features of the *Rakta* and other body tissues are indistinguishable from their respective channels when they are in the vitiated condition, as the author states by the term *Atipravṛtti* etc.

अस्वेदनादिकं स्वेदवहदुष्टिलक्षणं कुष्ठपूर्वरूपेऽप्यस्ति; तेन यत्रान्यत्कुष्ठपूर्वरूपदर्शनं भवति तत्र कुष्ठपूर्वरूपता निश्चेतव्या, एतावन्मात्रलक्षणोदये तु स्वेदवहधमनीदुष्टिरिति।- '*Asvedana*' (absence of perspiration) is also seen as one of the premonitory symptoms in *Kuṣṭha*. If the other features along with *Asvedana* appear it can be diagnosed as *Kuṣṭha*. If only the symptom of absence of sweat is present, it can be known as *Svedavaha Srotoduṣṭi Lakṣaṇa*.

धमनीनामिह मूलज्ञाने यद्यपि साक्षात् प्रयोजनं नोक्तं, तथाऽपि मूलोपघाताद्वृक्षाणामिव धमनीनां महानुपघातो भवतीति ज्ञेयम्, अत एव सुश्रुते स्रोतोमूलविद्धलक्षणान्युक्तानि।।- Even though the author has not mentioned directly about the advantage of having the knowledge of the origin of ducts, it can be known that the injury to the root affects the entire duct, just as when the root of the tree dies when it is cut off. Therefore *Suśruta* has described the features of injury to the *Srotomūla*.

Synonyms of Srotases:

स्रोतांसि, सिराः, धमन्यः, रसायन्यः, रसवाहिन्यः,नाड्यः, पन्थानः, मार्गाः, शरीरच्छिद्राणि, संवृतासंवृतानि, थानानि, आशयाः, निकेताश्चेति शरीरधात्ववकाशानां लक्ष्यालक्ष्याणां नामानि भवन्ति।

तेषां प्रकोपात् स्थानस्थाश्चैव मार्गगाश्च शरीरधातवः
प्रकोपमापद्यन्ते, इतरेषां प्रकोपादितराणि च।
स्रोतांसि स्रोतांस्येव, धातवश्च धातूनेव प्रदूषयन्ति प्रदुष्टाः।
तेषां सर्वेषामेव वातपित्तश्लेष्माणः प्रदुष्टा दूषयितारो भवन्ति, दोषस्वभावादिति॥9॥

स्रोतो पर्याय

☐ The following are the synonyms of visible or invisible spaces within the tissue elements of the body:

1. *Srotas* (channels)
2. *Sirā* (veins)
3. *Dhamanī* (arteries)
4. *Rasāyanī* (ducts)
5. *Rasavāhinī* (capillaries)
6. *Nāḍī* (tubes)
7. *Panthāna* (passages)
8. *Mārga* (tracts)
9. *Śarīrachidra* (spaces in the body)
10. *Saṃvṛtāsaṃvṛtāni* (ducts closed at one end and open at the other end)
11. *Sthāna* (venue)
12. *Āśaya* (place)
13. *Niketa* (abode)

☐ As a result of affliction of those channels, the constituent elements of the body, which inhabit and pass around them also, become affected.

☐ Because of the stimulation of other tubes, other elements passing through them are also stimulated.

☐ Similarly those constituent elements that become vitiated also vitiate other constituents of the body.

☐ Due to vitiating nature of *Doṣās*, the *Vāta*, *Pitta* and *Kapha* vitiate the channels as well as the constituents which pass through them.

Cakrapāṇi:

स्रोतसां व्यवहारार्थं पर्यायानाह- स्रोतांसीत्यादि।- Beginning the verse with the word '*Srotaṃsi*', the author has presented the synonyms of the channels of the body for practical purpose.

संवृतासंवृतानीत्येका संज्ञा, तत्राग्रे संवृतानि मूलेऽसंवृतानि।- The term '*Saṃvṛtāsaṃvṛtāni*' should be understood as only one word and which means the duct that is closed at the tip and opens at the base.

स्थानादिपर्यायान् केचिद्धमनीमूलस्य पर्यायानाचक्षते; अन्ये त्वेतानपि धमनीपर्यायानाहुः, धमन्योऽपि हि रसादिस्थानं भवन्त्येवेति कृत्वा।- Some scholars opined that '*Sthāna*', '*Āśaya*', '*Niketa*' etc. are the synonyms of *Srotomūla* but some others say that these are the synonyms of *Srotas* only, since these are the abodes of *Rasa* etc.

स्थानस्था इति आशयस्थाः।- '*Sthānasthā*' means located in a receptacle.

मार्गगाश्चैवेति धमनीभिर्गच्छन्तः।- '*Mārgagāscaiva*' means going through the arteries.

इतरेषां चेत्यादिनोक्तमर्थं स्रोतांसि चेत्यादिना विवृणोति।- The term '*Itareṣāṃ ca*' refers to that the subject going to be described is revealed by the word '*Srotāṃsi*'

स्रोतांसि धातवश्च दुष्टाः प्रत्यासन्नानि स्रोतांसि धात्वन्तराणि च स्वदोषसङ्क्रान्त्या दूषयन्तीत्यर्थः।- Morbidly afflicted ducts and tissues causes vitiation of respective channels and the tissues due to close contact.

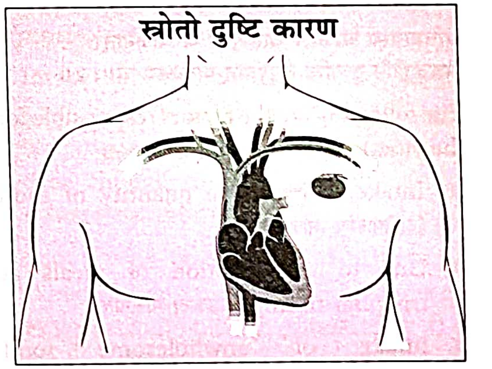
दोषस्वभावादिति दोषाणामेवायं स्वभावो यद्दूषकत्वं, न धात्वन्तराणां; तेन धातुना दुष्टिर्धातुदुष्टिः धातुगतदोषकृतैव ज्ञेया।।- '*Doṣās*' such as *Vāta*, *Pitta* and *Kapha* are only having the nature of vitiation but not the *Dhātūs*. Thus, it should be known that the *Doṣās* therefore vitiate the channels as well as the constituents which pass through them, due to their vitiating nature.

भवन्ति चात्र-

Prāṇavaha Srotoduṣṭi Kāraṇa

क्षयात् सन्धारणाद्रौक्ष्याद्व्यायामात् क्षुधितस्य च।
प्राणवाहीनि दुष्यन्ति स्रोतांस्यन्यैश्च दारुणैः॥10॥

The following are the factors responsible for the vitiation of *Prāṇavaha Srotases*:



☐ Due to depletion of body tissues (क्षयात्)

☐ Suppression of natural urges (सन्धारणात्)

☐ Indulgence in dry substances (रौक्ष्यात्)

☐ Exercises while suffering from hunger (व्यायामात् क्षुधितस्य च)

☐ Other factors of powerful nature (अन्यैश्च दारुणैः)

Udakavaha Srotoduṣṭi Kāraṇa

औष्ण्यादामाद्भयात् पानादतिशुष्कान्नसेवनात्।

अम्बुवाहीनि दुष्यन्ति तृष्णायाश्चातिपीडनात्॥11॥

The following are the factors responsible for the vitiation of *Udakavaha Srotases*:

- Due to exposure to heat (औष्ण्यात्)
- Due to indigestion (आमात्)
- Due to fear (भयात्)
- Excessive intake of alcoholic beverages (पानात्)
- Intake of excessively dried food substances (अतिशुष्कान्नसेवनात्)
- Due to suffering from excessive thirst (तृष्णायाश्चातिपीडनात्)

Annavaha Srotoduṣṭi Kāraṇa

अतिमात्रस्य चाकाले चाहितस्य च भोजनात्।
अन्नवाहीनि दुष्यन्ति वैगुण्यात् पावकस्य च॥12॥

The following are the factors responsible for the vitiation of *Annavaha Srotases*:

- Intake of excessive quantity of food (अतिमात्रस्य भोजनात्)
- Due to consumption of meals at irregular timings (अकाल भोजनात्)
- Intake of unwholesome food substances (अहित्भोजनात्)
- Due to derangement of digestive fire (वैगुण्यात् पावकस्य च)

Rasavaha Srotoduṣṭi Kāraṇa

गुरुशीतमतिस्निग्धमतिमात्रं समश्नताम्।
रसवाहीनि दुष्यन्ति चिन्त्यानां चातिचिन्तन्॥13॥

The following are the factors responsible for the vitiation of *Rasavaha Srotases*:

- Intake of excessive quantity of heavy, cold and more unctuous food substances (गुरुशीतमतिस्निग्धमतिमात्रं समश्नताम्)
- Excessive of worry on subjects of thought (चिन्त्यानां चातिचिन्तन्)

Raktavaha Srotoduṣṭi Kāraṇa

विदाहीन्यन्नपानानि स्निग्धोष्णानि द्रवाणि च।
रक्तवाहीनि दुष्यन्ति भजतां चातपानलौ॥14॥

The following are the factors responsible for the vitiation of *Raktavaha Srotases*:

- Intake of foods and drinks which causes burning sensation (विदाहीन्यन्नपानानि)
- The foods and drinks which are unctuous and hot (स्निग्धोष्णानि)
- The substances which are more liquid in nature (द्रवाणि च)
- Exposure to sun and heat (भजतां चातपानलौ)

Māṃsavaha Sroto duṣṭi Kāraṇa

अभिष्यन्दीनि भोज्यानि स्थूलानि च गुरूणि च।
मांसवाहीनि दुष्यन्ति भुक्त्वा च स्वपतां दिवा॥15॥

The following are the factors responsible for the vitiation of *Māṃsavaha Srotases*:

- Intake of foods which causes blocking the channels, bulky and heavy (अभिष्यन्दीनि भोज्यानि स्थूलानि च गुरूणि च)
- Sleeping in daytime immediately after taking food (भुक्त्वा च स्वपतां दिवा)

Medovaha Srotoduṣṭi Kāraṇa

अव्यायामाद्दिवास्वप्नान्मेद्यानां चातिभक्षणात्।
मेदोवाहीनि दुष्यन्ति वारुण्याश्चातिसेवनात्॥16॥

The following are the factors responsible for the vitiation of *Medovaha Srotases*:

- Due to the absence of physical exercises (अव्यायामात्)

- Due to day sleep (दिवास्वप्नात्)
- Excessive intake of fatty substances (मेद्यानां चातिभक्षणात्)
- Excessive intake of *Vāruṇi* type of alcoholic beverages (वारुण्याश्चातिसेवनात्)

Asthivaha Srotoduṣṭi Kāraṇa

व्यायामादतिसंक्षोभादस्थ्नामतिविघट्टनात्।
अस्थिवाहीनि दुष्यन्ति वातलानां च सेवनात्॥17॥

The following are the factors responsible for the vitiation of *Asthivaha Srotases:*

- Excessive exercises which cause jerking of the body (व्यायामादतिसंक्षोभात्)
- Excessive rubbing of the bones (अस्थ्नामतिविघट्टनात्)
- Intake of foods which causes aggravation of *Vāta* (वातलानां च सेवनात)

Majjāvaha Srotoduṣṭi Kāraṇa

उत्पेषादत्यभिष्यन्दादभिघातात् प्रपीडनात्।
मज्जवाहीनि दुष्यन्ति विरुद्धानां च सेवनात्॥18॥

The following are the factors responsible for the vitiation of *Majjāvaha Srotases*:

- Due to crushing of bones (उत्पेषात्)
- Due to liquefaction (अत्यभिष्यन्दात्)
- Due to injury (अभिघातात्)
- Due to compression (प्रपीडनात्)
- Due to intake of incompatible foods (विरुद्धानां च सेवनात्)

Śukravaha Srotoduṣṭi Kāraṇa

अकालयोनिगमनान्निग्रहादतिमैथुनात्।
शुक्रवाहीनि दुष्यन्ति शस्त्रक्षाराग्निभिस्तथा॥19॥

The following are the factors responsible for the vitiation of *Śukravaha Srotases*:

- Sexual intercourse at improper time and also with inappropriate tract (अकाल योनिगमनात्)
- Suppression of the urge of semen (निग्रहात्)
- Excessive indulgence in sex (अतिमैथुनात्)
- Due to ill effects of surgery, alkaline and thermal cautery (शस्त्रक्षाराग्निभिस्तथा)

Mūtravaha Srotoduṣṭi Kāraṇa

मूत्रितोदकभक्ष्यस्त्रीसेवनान्मूत्रनिग्रहात्।
मूत्रवाहीनि दुष्यन्ति क्षीणस्याभिक्षतस्य च॥20॥

The following are the factors responsible for the vitiation of *Mūtravaha Srotases*:

- Intake of foods and drinks and participation in the sexual act by suppressing the urge of urination even though there is an acute urge (मूत्रितोदकभक्ष्यस्त्रीसेवनान्मूत्रनिग्रहात्)
- Suppression of the urge of urination especially by the persons who are emaciated and injured (क्षीणस्याभिक्षतस्य च)

Purīṣavaha Srotoduṣṭi Kāraṇa

संधारणादत्यशनादजीर्णाध्यशनात्तथा।
वर्चोवाहीनि दुष्यन्ति दुर्बलाग्नेः कृशस्य च॥21॥

The following are the factors responsible for the vitiation of *Purīṣavaha Srotases*:

- Suppression of the urge of stools (सन्धारणात्)
- Excessive intake of food (अत्यशनात्)
- Intake of food without the digestion of previous meal especially by the

persons who are having weak digestive fire and emaciated (अजीर्णाध्यशनात्तथा दुर्बलाग्नेः कृशस्य च)

Svedavaha Srotoduṣṭi Kāraṇa

व्यायामादतिसंतापाच्छीतोष्णाक्रमसेवनात् ।
स्वेदवाहीनि दुष्यन्ति क्रोधशोकभयैस्तथा॥22॥

The following are the factors responsible for the vitiation of *Svedavaha Srotases*:

- ❑ Due to excessive exercises (व्यायामात्)
- ❑ Exposure to excessive heat (अतिसन्तापात्)
- ❑ Indulging in taking cold and hot substances without following the specific order (शीतोष्णाक्रमसेवनात्)
- ❑ Due to anger, grief and fear (क्रोधशोकभयैस्तथा)

Cakrapāṇi:

यथाक्रमं स्रोतसां दुष्टिकारणमाह- क्षयादित्यादि।- Beginning the verse with the term *'Kṣayāt'*, the author has described the *Srotoduṣṭi Kāraṇa* in the specific order.

दारुणैरित्यत्र 'कर्मभिः' इति शेषः।- Here the word *'Karmabhiḥ'* should be completed after the word *'Dāruṇaiḥ'* so that it can get its full meaning.

गुरूणि च भजतामिति पूर्वोक्तेन सम्बन्धः।- Intake of heavy substances is having relation with the previously mentioned conditions like *Abhiṣyandi* etc.

मेद्यानां मेदुराणाम्।- *'Medyānām'* means that the substances which increases adipose tissue.

अकालयोनिगमनादिति अहर्षकालगमनात्,तथाऽनुचितयोनौ गमनात् - *'Akāla-yoni-gamanāt'* means that the sexual intercourse at improper time i.e. in the absence of sufficient excitement and also sex with inappropriate genital tract.

निग्रहादिति शुक्रवेगनिग्रहात्।- *'Nigrahāt'* means suppression of the urge of *Śukra*.

मूत्रितेत्यादौ मूत्रवेगयुक्तस्य उदकादिसेवनादिति ज्ञेयम्।।- *'Mūtrita'* etc. means that intake of foods and drinks during the acute urge of urination.

The other factors for Srotoduṣṭi

आहारश्च विहारश्च यः स्याद्दोषगुणैः समः।
धातुभिर्विगुणश्चापि स्रोतसां स प्रदूषकः॥23॥

- ❑ The food and regimen which causes aggravation of *Doṣās* due to their homologous nature and also those substances and activities which are of having opposite of bodily tissues also causes for the vitiation of channels.

Cakrapāṇi:

आहारश्चेत्यादिना सामान्येन सर्वस्रोतोदुष्टिमाह।- Beginning the verse with the word *'Āhārasca'*, the author has explained the other factors which are responsiblc for the vitiation of *Srotases* in general.

दोषगुणैः सम इत्यनेन दोषातिवर्धकत्वं दर्शयति। क्षीणाश्च दोषा नान्यदुष्टिं कुर्वन्ति, किं तु स्वयमेव क्षीणस्वलिङ्गा भवन्तीत्यादि वेदितव्यम्।- *'Doṣaguṇaiḥ Samaḥ'* means due to the similar attributes of both the *Doṣās* and the foods and regimen, the aggravation of *Doṣās* takes place and which is responsible for *Srotoduṣṭi*. When the *Doṣās* are in the diminished state, they are unable to vitiate others and moreover they exhibit the decreased state of their own features.

धातुभिर्विगुण इति धातुविरोधकस्वभाव इत्यर्थः, नतु धातुविपरीतगुणे विगुणः;- The term *'Dhātubhirviguṇa'* should be understood as the tendency contrary to *Dhātūs* but not the properties contrary to *Dhātūs*.

दिवास्वप्नमेद्यादयो हि मेदसा समानगुणा एव मेदोदूषका उक्ताः।।- Day sleep and intake of fatty substances are

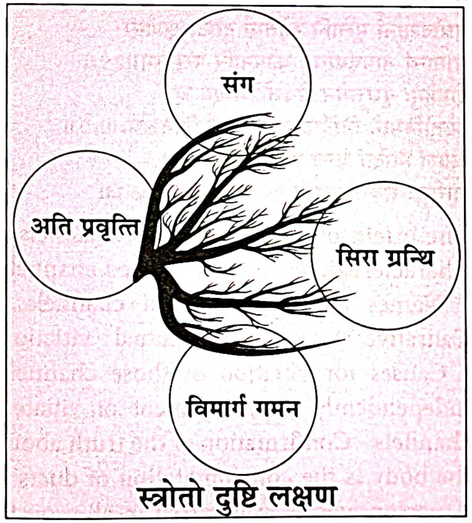
equivalent to the attributes of *Medas* and thus they aggravate *Medas*.

Srotoduṣṭi Lakṣaṇa

अतिप्रवृत्तिः सङ्गो वा सिराणां ग्रन्थयोऽपि वा।
विमार्गगमनं चापि स्रोतसां दुष्टिलक्षणम्॥24॥

The following four are the *Srotoduṣṭi Lakṣaṇa*:

1. *Atipravṛtti* (excessive flow of the contents of the channels)
2. *Sañga* (obstruction of flow in the channels)
3. *Sirāṇām Granthi* (appearance of nodules in the channels)
4. *Vimārgagamana* (diversion of flow of contents into improper channels)



Cakrapāṇi:

अतिप्रवृत्तिरित्यादिना सामान्येन स्रोतोदुष्टिलक्षणमाह।- Beginning the verse with the term *'Atipravṛtti'*, the author has presented the *Srotoduṣṭi Lakṣaṇa* in general.

अतिप्रवृत्तिरिह स्रोतोवाह्यस्य रसादेर्बोद्धव्या;- Here the term *'Atipravṛtti'* refers to the excessive flow of *Rasa* etc. of the respective channels.

एवं सङ्गोऽपि रसादेरेव।- Similar to *Atipravṛtti*, the term *'Sañga'* should be understood as the obstruction of the flow of *Rasa* etc. in their respective channels.

विमार्गगमनं च यथा- मलस्य मूत्रमार्गगमनमित्यादि।।- *'Vimārgagamana'* means the flow of its contents through any duct other than the usual channel. For example: flow of feces through the urethra.

Description of Srotases

स्वधातुसमवर्णानि वृत्तस्थूलान्यणूनि च।
स्रोतांसि दीर्घाण्याकृत्या प्रतानसदृशानि च॥25॥

- ❑ The channels will have the color of the materials they carry.
- ❑ They are tubular either large or small and have long or branched with creeper in shape.

Cakrapāṇi:

स्वधातुसमवर्णानीति वाह्यधातुतुल्यवर्णानि।- *'Svadhātu-sama-varṇāni'* means possessing the similar color to that of the Dhātūs which are flowing through them.

प्रतानः लताप्रपञ्चः।।- *'Pratānaḥ'* means spread like a creeper.

Srotoduṣṭi Sāmānya Cikitsāsūtra

प्राणोदकान्नवाहानां दुष्टानां श्वासिकी क्रिया।
कार्या तृष्णोपशमनी तथैवामप्रदोषिकी॥26॥
विविधाशितपीतीये रसादीनां यदौषधम्।
रसादिस्रोतसां कुर्यात्तद्यथास्वमुपक्रमम्॥27॥
मूत्रविट्स्वेदवाहानां चिकित्सा मौत्रकृच्छ्रकी।

तथाऽतिसारिकी कार्या तथा ज्वरचिकित्सिकी॥28॥

- ☐ The vitiated channels such as *Prāṇavaha*, *Udakavaha* and *Annavaha Srotases* should be managed by adopting the principles of management of *Śvāsa*, *Tṛṣṇā* and *Āmadoṣa* respectively.
- ☐ The treatment prescribed for the management of vitiated *Dhātūs* in the chapter *Vividhāśitapītīya Adhyāya* is suggested in case of vitiation of corresponding *Srotases*.
- ☐ Similarly the vitiated channels such as *Mūtravaha*, *Purīṣavaha* and *Svedavaha Srotases* should be managed by adopting the principles of management of *Mūtrakṛcchra*, *Atīsāra* and *Jvara* respectively.

Name of the Srotas	Treatment Suggested
Prāṇavaha Srotas	*Śvāsa Cikitsā*
Udakavaha Srotas	*Tṛṣṇā Cikitsā*
Annavaha Srotas	*Āmadoṣa Cikitsā*
Rasādi Srotases	Treatment advised for *Rasādi Dhātu Duṣṭi* mentioned In the chapter *Vividhāśitapītīya*
Mūtravaha Srotas	*Mūtrakṛcchra Cikitsā*
Purīṣavaha Srotas	*Atīsāra Cikitsā*
Svedavaha Srotas	*Jvara Cikitsā*

Cakrapāṇi:

प्राणोदकेत्यादिना चिकित्सामाह।- Beginning the verse with the term '*Prāṇodaka*', the author has presented the general line of treatment for the vitiated *Srotases*.

प्राणवहानां श्वासिकी, उदकवहानां तृष्णोपशमनी, अन्नवहानामामप्रदोषिकीति बोद्धव्यम्।- In case of *Prāṇavaha Srotoduṣṭi*, the treatment mentioned for the management of *Śvāsa* is helpful. Similarly the measures which are useful for relieving thirst also help for the management of *Udakavaha Srotoduṣṭi*. In the same way it should be understood that *Āmadoṣa Cikitsā* is useful for the management of *Annavaha Srotoduṣṭi*.

मूत्रादिवहानामपि त्रयाणां मौत्रकृच्छ्रिक्यादयो यथासंख्यं तिस्रश्चिकित्सा ज्ञेयाः।।- In the same way it should be understood that for the management of three conditions such as *Mūtravaha Srotoduṣṭi* etc. the three types of treatments mentioned for the management of *Mūtrakṛcchra* etc. should be employed in the respective order.

To sum up

तत्र श्लोकाः-

त्रयोदशानां मूलानि स्रोतसां दुष्टिलक्षणम्।
सामान्यं नामपर्यायाः कोपनानि परस्परम्॥29॥
दोषहेतुः पृथक्त्वेन भेषजोद्देश एव च।
स्रोतोविमाने निर्दिष्टस्तथा चादौ विनिश्चयः॥30॥
केवलं विदितं यस्य शरीरं सर्वभावतः।
शारीराः सर्वरोगाश्च स कर्मसु न मुह्यति॥31॥

The origin of thirteen types of channels - Characteristic features of vitiated channels - Names and synonyms of channels - Causative factors for mutual vitiation - Causes for vitiation of those channels independently - Management of vitiated channels - Confirmation of the truth about the body is the conglomeration of ducts - A person who is well versed in all aspects of entire body never commits mistakes in treating a patient. All these aspects have discussed by the author in the chapter entitled *Sroto-vimāna*

Cakrapāṇi:

संग्रहे दुष्टिलक्षणं सामान्यं वाताद्यविशेषितं दुष्टिलक्षणमित्यर्थः, स्रोतोदुष्टिलक्षणानीह वातादिदोषभेदेन नोक्तानीत्यर्थः;- Here *Duṣṭi Lakṣaṇa* means the features of vitiated channels without the involvement of *Vāta* and the other *Doṣās*. Thus, it should be known that the description of *Srotoduṣṭi Lakṣaṇa* is not on the basis of *Tridoṣās*.

वातादिविशेषेण चेह विस्तरभयाद्दुष्टिर्नोक्ता; तेन वातादिविशेषलिङ्गाधिक्याद्दुष्टिर्निर्णेतव्या।- Due the fear of elaboration of this treatise the features of vitiated channels based on *Doṣās* are not mentioned here. Those features can be known by the symptoms of vitiated *Doṣās*.

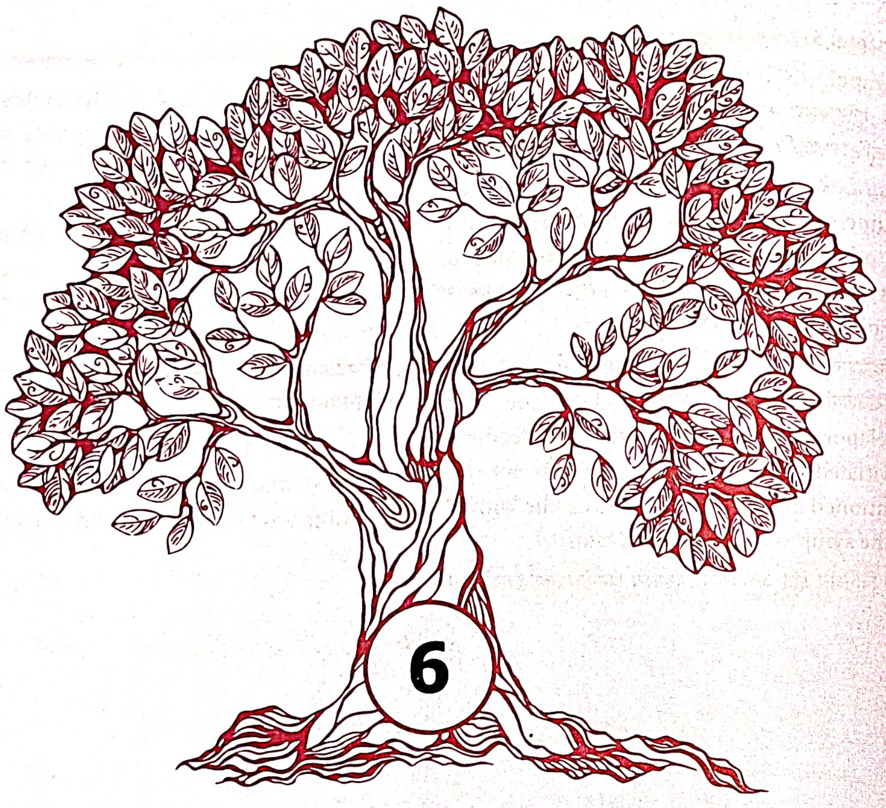
आदौ विनिश्चय इति अध्यायादौ पुरुषस्य धमनीमयत्वादिवादनिश्चय इत्यर्थः।- '*Ādau viniscaya*' means establishment the statement cited in the beginning of the chapter i.e. The *Puruṣa* is the conglomeration of ducts.

केवलमित्यादिना अत्रोक्तधमन्यादिभेदेन शरीरज्ञानस्योपादेयतामाह।।- The term '*Kevalam*' describes how the body should be understood with the knowledge of *Srotases*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने स्रोतोविमानं नाम पञ्चमोऽध्यायः॥5॥

Thus, ends the fifth chapter of the *Vimānasthāna* titled *Sroto-vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***

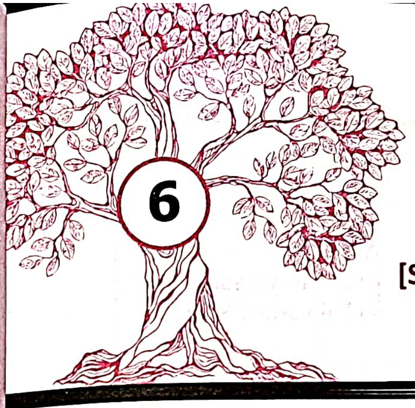


6

Rogānīka Vimāna

[Specific Features of Diseases]

रोगानीकविमानम्

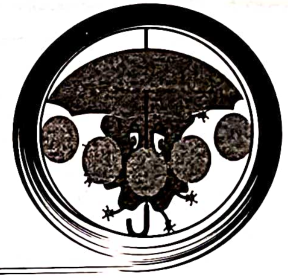


6

Rogānīka Vimāna

[Specific Features of Diseases]

रोगानीकविमानम्



अथातो रोगानीकं विमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Sroto-vimāna Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Rogānīka-vimāna Adhyāya* as taught by Lord *Ātreya.*

Cakrapāṇi:

पूर्वाध्याये स्रोतोरूपाधिष्ठानभेदेन रोगानभिधाय प्रभावादिभेदेन रोगानभिधातुं रोगानीकं विमानमुच्यते।- In the previous chapter, diseases manifested based on various channels in the body are described. To describe diseases on the basis of *Prabhāva* etc., the present chapter named *Rogānīka-vimāna* is being described.

रोगानीकमिति रोगसमूहः।।- The term '*Rogānīka*' refers to group of diseases.

Different Types of Classification of Diseases:

द्वे रोगानीके भवतः प्रभावभेदेन- साध्यम्, असाध्यं च; द्वे रोगानीके बलभेदेनमृदु, दारुणं च; द्वे रोगानीके अधिष्ठानभेदेनमनोऽधिष्ठानं, शरीराधिष्ठानं च; द्वे रोगानीके निमित्तभेदेनस्वधातुवैषम्यनि मित्तम्, आगन्तुनिमित्तं च; द्वे रोगानीके आशयभेदेनआमाशयसमुत्थं, पक्काशयसमुत्थं चेति।

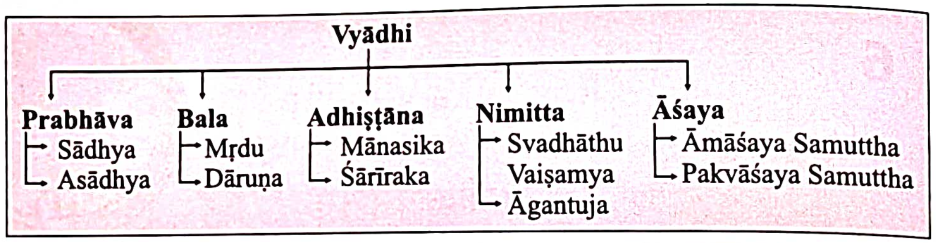
एवमेतत् प्रभावबलाधिष्ठाननिमित्ताशयभेदाद्द्वैधं सद्भेदप्रकृत्यन्तरेण भिद्यमानमथवाऽपि सन्धीयमानं स्यादेकत्वं बहुत्वं वा।

एकत्वं तावदेकमेव रोगानीकं, दुःखसामान्यात्; बहुत्वं तु दश रोगानीकानि प्रभावभेदादिना भवन्ति; बहुत्वमपि संख्येयं स्यादसंख्येयं वा।

तत्र संख्येयं तावद्यथोक्तमष्टोदरीये, अपरिसंख्येयं पुनर्यथामहारोगाध्याये रुग्वर्णसमुत्थानादीनामसंख्येयत्वात्॥3॥

☐ The diseases have been classified into two types each on the basis of the five different criteria as mentioned under.

1. Diseases have been classified into two types on the basis of their prognosis viz.
   a. *Sādhya* (curable)
   b. *Asādhya* (incurable)
2. On the basis of their strength diseases are of two types viz.
   a. *Mṛdu* (mild)
   b. *Dāruṇa* (severe)
3. On the basis of their location diseases are of two types viz.
   a. *Mānasika* (mind)
   b. *Śārīraka* (body)
4. On the basis of the difference of their causative factors diseases are of two types viz.
   a. *Svadhātu-vaiṣamya-nimitta* (endogenous)
   b. *Āgantu-nimitta* (exogenous)



5. On the basis of the site of origin diseases are of two types viz.
   a. *Āmāśaya-samuttha* (those that arise from stomach)
   b. *Pakvāsaya-samuttha* (those that arise from colon)

- ☐ Although diseases are of two types as a result of the difference of *Prabhāva, Bala, Adhiṣṭāna, Nimitta* and *Samutthāna*, still if due to their combinations and permutations manifold or when unified it becomes only one.
- ☐ With respect to integration, all groups can be included under one head as a result of having common symptom such as pain in all diseases.
- ☐ With respect to the difference of *Prabhāva, Bala* etc., there are ten groups of diseases.
- ☐ This plurality of diseases is either countable or innumerable.
- ☐ Among them the countable diseases are described in the chapter *Aṣṭodarīya*.
- ☐ The diseases which are unable to count are described in the chapter *Mahāroga*, due to the variation and multiplicity of pain, complexion, causes etc.

Cakrapāṇi:

बलभेदेनेत्यत्र मृदु अल्पबलं, दारुणं तु महाबलं ज्ञेयम्।- Here the term '*Bala*' refers to the intensity of disease. *Mṛdu Bala* means *Alpa Bala* i.e. mild nature of the disease. *Dāruṇa* means *Mahā bala* i.e. the diseases of severe or serious nature.

दारुणं किंचित्कालातिपातादेव बलवत्त्वान्मारयति।- The diseases those having serious nature by gaining more strength during the course of time cause the death.

यदुक्तं- "सन्ति ह्येवंविधा रोगाः साध्या दारुणसम्मताः। ये हन्युरनुपक्रान्ता मिथ्यारम्भेण वा पुनः" (सू.अ.18) इति।- It is also told that "There are certain curable diseases of serious nature may become fatal, if they are not treated or by wrong treatment" (Ca. Sū. 18 / 37).

आमाशयसमुत्थत्वेन आमाशयाश्रयाः कफपित्तजाः सर्वे गदा गृह्यन्ते, पक्वाशयसमुत्थग्रहणेन सर्वे वातजाः; एवं सर्वविकारावरोधः।- '*Āmāśaya Samuttha*' means the diseases which are originated from *Āmāśaya* (stomach). Thus, all the diseases caused by the aggravation of *Kapha* and *Pitta* can be included under the diseases having the origin from *Āmāśaya*. '*Pakvāśaya Samuttha*' means the diseases which are originated from *Pakvāśaya* (colon). Therefore all the diseases caused by the aggravation of *Vāta* can be included under the diseases having the origin from *Pakvāśaya*.

द्वैधं सदिति द्वैविध्यं सत्। भेदप्रकृत्यन्तरेणेति भेदकारणान्तरेण। अथवाऽपि सन्धीयमानमिति एकीक्रियमाणम् एकबुद्धिकारकानुगतधर्मान्तरेणेति बोद्धव्यम् दुःखसामान्यादिति दुःखकर्तृत्वेन सर्वरोगानुगतेन साधारणेन रूपेण सर्व एव रोगा एकरूपा भवन्ति। बहुत्वमपीति उक्तप्रभावभेदादिकृतत्वादपि बहुत्वमित्यर्थः।- Regardless of the classification of diseases under two due to other differentiating factors or by clubbing of some, the number changes such that all diseases with the same type of pain or discomfort become one, while multitudinous of diseases with other parameters is observed.

संख्येयत्वमष्टोदरीये "अष्टचत्वारिंशद्रोगाधिकरणान्यस्मिन् संग्रहे" (सू.अ.19) इत्यादिनोक्तम् असंख्येयत्वं महारोगाध्याये तथा त्रिशोफीये च 'त एवापरिसंख्येया भिद्यमाना भवन्ति हि। रुजावर्णसमुत्थानस्थानसंस्थाननामभिः' (सू.अ.18) इत्यनेनोक्तम्।।- The diseases that are countable have been described briefly into 48 groups of diseases in the chapter '*Aṣṭodarīya*' by the author (Ca. Sū. 19 / 3). However the multitudinous of diseases have been described in the chapter *Mahārogādhyāya* and also *Trisophīya* by quoting that "There is innumerable number of diseases depending upon *Ruja* (pain), *Varṇa* (color), *Samutthāna* (nature of their onset), *Sthāna* (location), *Saṃsthāna* (signs and symptoms) and *Nāma* (by nomenclature)" (Ca. Sū. 18 / 42).

Basis of Different Types of Classification of Diseases

न च संख्येयाग्रेषु भेदप्रकृत्यन्तरीयेषु विगीतिरित्यतो दोषवती स्यादत्र काचित् प्रतिज्ञा, न चाविगीतिरित्यतः स्याददोषवती। भेत्ता हि भेद्यमन्यथाभिनत्ति, अन्यथा पुरस्ताद्भिन्नं भेदप्रकृत्यन्तरेण भिन्दन् भेदसंख्याविशेषमापादयत्यनेकधा, न च पूर्वं भेदाग्रमुपहन्ति।
समानायामपि खलु भेदप्रकृतौ प्रकृतानुप्रयोगान्तरमपेक्ष्यम्।
सन्ति ह्यर्थान्तराणि समानशब्दाभिहितानि, सन्ति चानर्थान्तराणि पर्यायशब्दाभिहितानि।
समानो हि रोगशब्दो दोषेषु च व्याधिषु च; दोषा ह्यपि रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते, व्याधयश्च रोगशब्दमातङ्कशब्दं यक्ष्मशब्दं दोषप्रकृतिशब्दं विकारशब्दं च लभन्ते।
तत्र दोषेषु चैव व्याधिषु च रोगशब्दः समानः, शेषेषु तु विशेषवान्॥4॥

- ☐ The statement that disease is one and many is not a self-contradiction because there is really no contradiction.
- ☐ The reason is that the author classifies the thing from different points of view, thus it does not contradict if it classifies the unit, already classified by some points, before other points and finds the number of different groups is.
- ☐ It is necessary to consider the context of reference also in the case of equal division factor because similar words have different meanings while different synonyms have the same meaning.
- ☐ For example: The word '*Roga*' connotes the meaning of both *Doṣa* as well as disease. Again *Doṣa* possesses the synonyms like *Roga, Ātaṅka, Yakṣma, Doṣaprakṛti* and *Vikāra*. The *Roga* also possesses the same synonyms. Thus, the word '*Roga*' is similar in case of both disease and *Doṣa*, but in other cases it is different.

Cakrapāṇi:

ननु संख्येयत्वमसंख्येयत्वं च विरुद्धावेतौ धर्मौ, तथैकत्वमनेकत्वं चेति विरुद्धौ, तत् कथं विरुद्धत्वेन ख्यातौ धर्मावेकस्मिन् रोगे घटेतामित्याह- न चेत्यादि।- The terms such as countable and uncountable and also single and multitudinous are possessing opposite attributes. Beginning the verse with the term '*Na ca*', the author has clarified the doubt that how these opposite attributes can exist in the same disease.

संख्येयाग्रेष्विति संख्येयरोगपरिमाणेषु, अग्रशब्दः परिमाणे वर्तते; यथा- एकैकस्य भेदाग्रमपरिसंख्येयं भवति, भेदसंख्यारूपं परिमाणमित्यर्थः। भेदप्रकृत्यन्तरीयेष्विति भेदकारणान्तरभवेषु। विरुद्धा गीतिः विगीतिः कथनं; यथा- 'एकं चानेकं च तत्' इत्यादिका विरुद्धा गीतिः। अत इति यथोक्तविगीतियोगात्, न दोषवती काचित् प्रतिज्ञा; यथा- एकानेकरूपान्तरगमनरूपा अत्रोक्ता स्यादिति योजना। विगीतौ दोषाभावं दर्शयित्वा भेदकारणान्तरकृतायामविगीतावपि दोषो भवतीति दर्शयन्नाह- न चाविगीतिरित्यादि।- '*Saṅkhyeyāgreṣu*' means the measure of countable diseases. Here the word '*Agra*' connotes the meaning *Parimāṇa*.

In other words, the dimension of classification of diseases makes them numerous, and due to differences in classification criteria, this diversity is seen in classifications.

The disease is also said to be one and more than one. Although this statement seems contradictory, there is no wrong in it because classification can be many types in a single disease and the number changes with the change in the parameters of classification.

यदि हि 'एकं रोगानीकं रुजासामान्यात्' इत्यभिधाय पुनः 'एकं रोगानीकं प्रभावभेदात्' इत्यविरुद्धा एकताख्यायिकाऽविगीतिः क्रियते, सा विरुद्धैव स्यात्; यतो न प्रभावभेदेन रोगाणामेकत्वमुपपन्नं, किन्तु द्वैधमेवेति भावः। विगीतौ दोषाभावे हेतुमाह- भेत्ता हीत्यादि।- भेत्ता पुरुषः, भेद्यं रोगम्, अन्यथा द्वित्वादिना भिनत्ति, अन्यथा एकत्वेन पुरस्ताद्भेदितं चान्यथा भिनत्तीति। अस्यार्थं व्याकरोति- भेदप्रकृत्यन्तरेणेत्यादिना।- If it is said that due to the similarity of pain or discomfort in all diseases, the disease is only one and it is also said that the disease is caused by the effect, and thus there is no contradiction because both of them accept the same.

However er it should have been contrary as diseases are said to be of two types according to effect. Despite the opposite here, there is no defect because it depends on the physician that which type of classification he accepts; He can classify more than one number of diseases or accept only one type by applying other parameters.

अनेकधेति द्वे रोगानीके, तथा दश रोगानीकानीत्यादि। न च पूर्वं भेदाग्रं भेदप्रमाणमुपहन्ति। एवं मन्यते- यद्धर्मयोगविवक्षयैकत्वमुक्तं, तद्धर्मयोगविवक्षयैव यदि बहुत्वमप्युच्यते रोगाणां ततो विरोधो भवति, न हि तदेवैकं चानेकं चेत्युपपन्नं; यदा तु धर्मान्तरयोगविवक्षया बहुत्वमुच्यते, न तदा विरोधः; बहुत्वाभिधानकाले बहूनामेव रोगधर्माणां विवक्षितत्वात्; तेन रोगाणामेकत्वमेकधर्मविषयं, बहुत्वं च बहुधर्मविषयमिति नास्ति विरोधः।- Diseases are classified under a group of two and then counted as ten. By this the classifications remain unaffected prior to this type of classification. It is accepted that no more than one classification can be made based on the same parameter. But the disease can be divided into several types with differences in classification parameters.

ननु यत्रासमानं भेदकारणं तत्र कारणान्तरकृतत्वादुक्तन्यायेन विगीतिः साध्वी भवतु, यत्र तु दश रोगानीकानि प्रभावादिद्वैविध्यादुच्यन्ते, तत्र कथं द्वे रोगानीके इति द्वित्वकृतं द्वैविध्यमभिधाय पुनर्द्वित्वादिभेदेनैव दशत्वमुच्यते? समानो ह्ययं द्विशब्दो द्वित्वे दशत्वे च रोगाणां हेतुरित्याह-Now it comes to mind that when the parameters are not the same, the classification done differently is taken as non-contrast according to the rule described above. However, where there are only two types of groups of ten diseases divided on the basis of *Prabhāva* etc., there remain only two groups.

This repetition is called as duality or repetition is again called ten groups of disorders based on repetition. How has it been said? In fact the repetition and grouping of ten are used for the same purpose.

समानायामपीति; समानशब्दाभिधेयत्वेनापाततः समानत्वेन प्रतिभासमानायामित्यर्थः। प्रकृतानुप्रयोगान्तरमपेक्ष्यमिति प्रकृतस्य समानशब्देनाभिहितस्य यद्भेदख्यापकं पश्चात्प्रयोगान्तरं, तदपेक्षणीयं विगीतिसमाधानार्थमित्यर्थः। एतेनैतद्दर्शयति- यद्यपि द्विशब्दो रोगप्रभावे तथा रोगबलादौ च समानः, तथाऽप्येकत्र 'प्रभावभेदात्' इत्यनुप्रयोगान्तरमपेक्ष्य प्रभावद्वैविध्ये वर्तते, तथा 'बलभेदात्' इत्यनुप्रयोगान्तरमपेक्ष्य च द्विशब्दो बलद्वैविध्ये वर्तत इत्यादि। तेनार्थान्तराभिधायिभिर्द्विशब्दैर्भिद्यमानस्य दशत्वमप्युपपन्नं तथा द्वित्वं चेति भावः। दृष्टान्तार्थमेकेन शब्देनानेकार्थाभिधानमाह- सन्ति हीत्यादि। अर्थान्तराणि पर्यायशब्दानभिहिता अर्थाः। तत्रोदाहरणमाह- समानो हीत्यादि।- दोषेषु व्याधिषु च समान उभयवाचकत्वेन तुल्यो रोगशब्दः; तेन रोगदोषसमानत्वेनाभिधेयसमानानां रोगातङ्कयक्ष्मादिशब्दानां सर्वेषामेव वक्ष्यमाणानां ग्रहणम् शेषेष्विति हेत्वादिषु। विशेषवानिति अभिधानरूपविशेषवानित्यर्थः।।- The author explains it with the word '*Samānāyāmapīti*' or at first glance the words that seem to be the same and are also accepted as one and the same, although the same word is used at times shows the difference and has different meanings.

To clarify this fact and to remove doubt about some contrary statements above the description is given.

With this description the author has shown this fact that the word '*Dvi*' is used to explain *Prabhāva* and *Bala* alike, however, when it is used to describe classification of *Prabhāva*, it describes the duality of *Prabhāva* and when it is used to describe the classification of *Bala*, it exposes the duality of *Bala*.

This makes clear that the word '*Dvi*' in different sense is used for a group of ten and is also true for repetition.

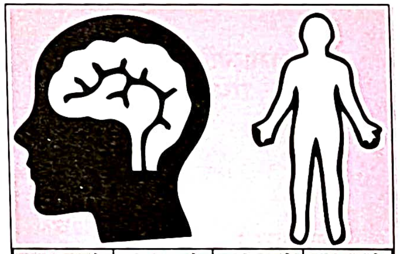
For example: Sometimes a polysemic word connotes different words, whereas synonyms denote only one word. Both the words *Doṣa* and *Vyādhi* are used to convey one meaning namely *Roga*. Other words that predate *Roga* and do having such as *Roga*, *Ātaṅka*, *Yakṣma* are all accepted to describe the same term i.e. disease.

Hetu and *Nimitta* are also similar if used for etiology, yet are different if used elsewhere or in other contexts.

Description of Śārīraka and Mānasika Doṣās

तत्र व्याधयोऽपरिसंख्येया भवन्ति, अतिबहुत्वोत् दोषास्तु खलु परिसंख्येया भवन्ति, अनतिबहुत्वोत् तस्माद्यथाचित्रं विकारानुदाहरणार्थम्, अनवशेषेण च दोषान् व्याख्यास्यामः।
रजस्तमश्च मानसौ दोषौ।
तयोर्विकाराः कामक्रोधलो भमोहेर्ष्यामानमदशोकचित्ता (न्तो) द्वेगभयहर्षादयः।
वातपित्तश्लेष्माणस्तु खलु शारीरा दोषाः।
तेषामपि च विकारा ज्वरातीसारशोफशोषश्वासमेहकुष्ठा दयः।
इति दोषाः केवला व्याख्याता विकारैकदेशश्च॥5॥

- ☐ It has been stated that the diseases are countless due to their large number. On the other hand, *Doṣās* are countable because their number is limited.
- ☐ Therefore some of the diseases for the sake of example and the entire *Doṣās* are going to be explained.



मानसिक दोष	मानसिक रोग	शारीरक दोष	शारीरक रोग
रजस्	काम	वात	ज्वर
तमस्	क्रोध	पित्त	अतीसार
	लोभ	कफ	शोफ

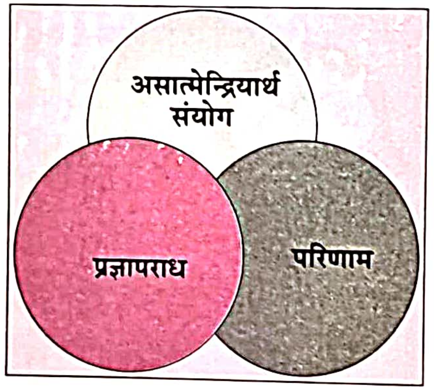
- ☐ *Rajas* and *Tamas* are the two types of *Mānasika Doṣās*. They cause the disorders like *Kāma* (passion), *Krodha* (anger), *Lobha* (greed), *Moha* (confusion), *Īrṣyā* (envy), *Māna* (ego), *Mada* (pride), *Śoka* (worry), *Cittodvega* (anxiety), *Bhaya* (fear) and *Harṣa* (joy) etc.

- ☐ *Vāta*, *Pitta* and *Kapha* are the *Doṣās* related to the body. Due to the derangement of these *Doṣās*, the diseases like *Jvara* (fever), *Atisāra* (diarrhea), *Śopha* (oedema), *Śoṣa* (wasting), *Śvāsa* (dyspnea), *Meha* (diabetes), *Kuṣṭha* (skin disorders) etc. will occur.
- ☐ Thus, the *Doṣās* in full and only a part of diseases is explained.

Factors Responsible for Vitiation of Doṣās

तत्र खल्वेषां द्वयानामपि दोषाणां त्रिविधं प्रकोपणं; तद्यथा- असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥6॥

The following three factors are responsible for the vitiation of both *Śārīraka* and *Mānasika Doṣās*.



1. *Asātmendriyārtha Saṃyoga* (disagreeable conjunction of senses with their objects)
2. *Pragñāparādha* (intellectual error)
3. *Pariṇāma* (seasonal irregularity)

Cakrapāṇi:

तत्रापि रोगशब्दाभिधेयतया समानेऽपि दोषे तथा विकारे च परिसंख्येयापरिसंख्येय (त्व) रूपा विगीतिरस्त्यथ चादोष इत्यभिप्रायेणाह- तत्रेत्यादि।- In the earlier discussion it has been stated that the terms *Roga*, *Doṣa* and *Vikāra* connotes the same meaning. But it is mentioned here that *Doṣās* (body humors) are countable and *Vikāra* (disease) are uncountable. Since these statements are contradicting each other it should be a faulty. In order to clarify the doubt as well as to say that there is no wrong in both the statement the author has presented his view by starting the verse with the word '*Tatra*'.

एकैकस्मिन् दोषे बहवो विकारा भवन्तीत्यभिप्रायेण विकारापेक्षया दोषाणामनतिबहुत्वं ज्ञेयम्।- Since the *Doṣās* individually can be able to manifest many a number of diseases, when compared to diseases the number of *Doṣās* is very less.

यथाचित्रमिति यथाविन्यासं, तेन यानेव पूर्वाचार्या विकारानधिकतमत्वेनोक्तवन्तस्तानेव व्याख्यास्यामः; नतु सर्वान्, अशक्यत्वात्। किंवा, 'यथोचितम्' इति पाठः।- '*Yathācitram*' means that the way it has been described in the treatise. Thus, here the diseases which have described by the earlier sages will only be explained but not the all, since it is not possible. Or to say what is necessary is more appropriate.

अनवशेषेण च दोषानित्यनेन दोषा अनतिबहुत्वेनानवशेषेणाप्यभिधातुं शक्यन्त इति प्रकाशयति।- '*Anavaśeṣeṇa ca Doṣāh*' means that the number of *Doṣās* is not much and thus it is definitely possible to explain them in their entirety.

तत्र मानसदोषविकारयोरनल्पवक्तव्यत्वेनाग्रेऽभिधानम्।।- Here the psychic diseases cannot be explained easily, they will be discussed in detail later.

Factors Responsible for Manifestation of Innumerable Diseases

प्रकुपितास्तु खलु ते प्रकोपणविशेषाद्दूष्यविशेषाच्च विकारविशेषानभिनिर्वर्तयन्त्यपरिसंख्येयान्॥7॥

When the *Doṣās* are vitiated, they cause innumerable diseases due to specific nature of causative factors and specificity of the bodily tissues afflicted.

Cakrapāṇi:

ननु परिमिताद्दोषरूपात् कारणात् कथमपरिमिता विकारा भवन्तीत्याह- प्रकुपितास्त्वित्यादि।- Beginning the verse with the word '*Prakupitāstu*', the author has presented how the limited number of *Doṣās* with their causative factors manifests uncountable number of diseases.

हेतुविशेषदुष्टो हि स एव दोषो दूष्यान्तरगतश्च विभिन्नशक्तियोगाद्बहून् विकारान् करोतीति युक्तमेव। उक्तं च- "स एव कुपितो दोषः समुत्थानविशेषतः। स्थानान्तरगतश्चैव विकारान् कुरुते बहून्" (सू. अ.18) इति।।- It is certainly possible to manifest multitudinous diseases when the *Doṣās* are vitiated by specific causative factors and followed by the association with different types of *Dūṣyās* located at different places. The same view is expressed as "The same *Doṣās* gets aggravated by different causative factors and lodges at different places and produces many a number of diseases" (Ca. Sū. 18 / 45).

Mutual Relation of Śārīraka and Mānasika Roga

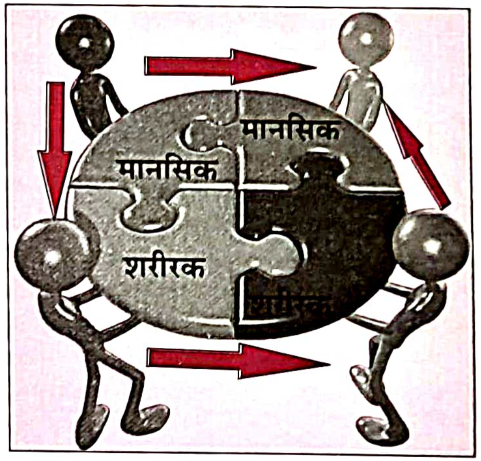
ते च विकाराः परस्परमनुवर्तमानाः कदाचिदनुबध्नन्ति कामादयो ज्वरादयश्च॥8॥

These disorders both psychic such as *Kāma* (desire) etc., and somatic such as *Jvara* (fever) etc., are follow each other and sometimes exist together.

Cakrapāṇi:

विकाराणां शारीरमानसानां परस्परं संसर्गमाह- ते च विकारा इत्यादि।- Beginning the verse with the term '*Te ca vikārāḥ*', the author has presented mutual relation between the psychic and somatic disorders.

अनुवर्तमाना इत्यनेन यदैव ज्वरादयः कामादयो वा बलवत्त्वेन चिरकालमनुवर्तन्ते, तदैवानुबध्नन्ति प्रायः; यदा तु स्तोककालावस्थायिनो भवन्ति, न तदा प्रायोऽनुबध्नन्तीत्यर्थः। किंवा, अनुवर्तमानाः परस्परबलमभिवर्धयन्तः।- '*Anuvartamānā*' means whenever the somatic diseases such as *Jvara* etc. or the psychic disorders like *Kāma* etc. prevail and remain afflicted for a long time, only such diseases are related to each other. If those diseases are of a short-term nature they may not be interrelated. Or the term '*Anuvartamānā*' also means the psychic as well as somatic disorders enhance the strength of each other.



अत्र च परस्परशब्देन शारीराणां शारीरेण, मानसानां मानसेन, शारीराणां मानसेन, मानसानां शारीरेण चानुबन्धो ज्ञेयः।।- The term '*Paraspara*' insinuates that the interrelation between the two types of diseases as shown under:

- ☐ Interrelation between one somatic disorder with another somatic disorder;
- ☐ Interrelation between one psychic disorder with another psychic disorder,
- ☐ Interrelation between one somatic disorder with the other psychic disorder;
- ☐ Interrelation between one psychic

disorder with the other somatic disorder.

The Mutual Affinity of Rajas and Tamas

नियतस्त्वनुबन्धो रजस्तमसोः परस्परं, न ह्यरजस्कं तमः प्रवर्तते॥9॥

As *Rajas* and *Tamas* are concerned, they co-exist forever, because without *Rajas* there can be no *Tamas*. That means in the absence of *Rajas*, *Tamas* cannot do anything.

Tamas & Rajas

Cakrapāṇi:

विकारानुबन्धं दर्शयित्वा दोषानुबन्धमाह- नियतस्त्वित्यादि।।- After describing the relation between the diseases, the author is being described the mutual affinity of *Doṣās* in this verse by starting with the word '*Niyata*'.

Combination of Śārīraka Doṣās

(प्रायः) शारीरदोषाणामेकाधिष्ठानीयानां सन्निपातः संसर्गो वा समानगुणत्वात्; दोषा हि दूषणैः समानाः॥10॥

In general, the *Doṣās* which are residing in the body, because they belong to the same place and having identical attributes it is happens the mingling of all three or any two *Doṣās*. The *Doṣās* possess similar attributes to those of vitiating factors.

Cakrapāṇi:

शारीरदोषानुबन्धमाह- शारीरेत्यादि।- Beginning the verse with the term '*Śārīra*', the author has presented the combination of *Śārīraka Doṣās*.

एकाधिष्ठानीयानामित्य-नेनैकशरीराधिष्ठानप्रत्यासत्त्या च संसर्गा दोषाणां भवन्तीति दर्शयति। समानगुणत्वादिति हेतुं विवृणोति- दोषा हीत्यादि।- The *Śārīraka Doṣās* located at one place gets combined with one another due to their proximity as well as the similarity in attributes of causative factors.

दूषणैरिति हेतुभिः; प्रायो हि शारीराणां वातादीनां समान एव हेतुर्भवति; यथा- ह्यम्लं लवणं कटु च पित्तकरं; तत्राम्लं सकफं पित्तं करोति, लवणं च सपित्तं कफं करोति, कटु तु सवातं पित्तं करोति। तथा वसन्तः श्लेष्मकारकोऽप्यादानत्वेन वातपित्ते च करोति, तथा वर्षास्वपि पित्तं चीयमानं शरदि प्रकुप्य कफानुगतमेव कुप्यति, तथा ग्रीष्मो वातचयं रूक्षत्वेन कुर्वन् उष्णत्वेन मनाक् पित्तचयमपि करोतीत्यनुसरणीयम्।।- The similarity in attributes of causative factors with the *Doṣās* are described as mentioned under.

a. In general the substances possessing *Amla*, *Lavaṇa* and *Kaṭu Rasās* aggravates *Pitta*. *Amla Rasa* aggravates *Kapha* as well as *Pitta*. Similarly *Lavaṇa Rasa* also aggravates *Pitta* and *Kapha*. *Kaṭu Rasa* aggravates *Vāta* and *Pitta* also.

b. Even though *Kapha* aggravates during *Vasanta Ṛtu* due to its influence of season, it also causes the aggravation of *Vāta* and *Pitta* as it is debilitating period (*Ādāna kāla*)

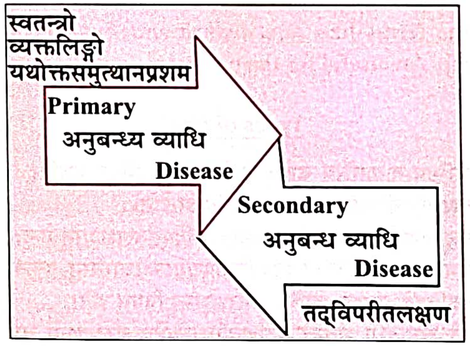
c. Similarly the *Pitta* aggravates in *Varṣa Ṛtu* in general and the further aggravation of *Kapha* along with *Pitta* takes place during *Śaradṛtu*.

d. During *Grīṣma Ṛtu* aggravation of *Vāta* takes place due to *Rūkṣa Guṇa* and also causes the aggravation of *Pitta* due to *Uṣṇatva*.

Anubandhya & Anubandha Roga

तत्रानुबन्ध्यानुबन्धकृतो विशेषः- स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवत्यनुबन्ध्यः, तद्विपरातलक्षण स्त्वनुबन्धः।
अनुबन्ध्यलक्षणसमन्वितास्तत्र यदि दोषा भवन्ति तत्त्रिकं सन्निपातमाचक्षते, द्वयं वा संसर्गम् अनुबन्ध्यानुबन्धविशेषकृतस्तु बहुविधो दोषभेदः।
एवमेष संज्ञाप्रकृतो भिषजां दोषेषु व्याधिषु च नानाप्रकृतिविशेषव्यूहः॥11॥

- ❑ Now the author is going to explain the characteristics of *Anubandhya Vyādhi* (primary disease) and *Anubandha Vyādhi* (secondary disease).



- ❑ It is called a primary disease (*Anubandhya Vyādhi*) that is present independently, manifests all symptoms, and develops from a specific etiology, and is cured by prescribed therapy. The secondary disease (*Anubandha Vyādhi*) is having exactly opposite features.
- ❑ If the primary disorder appears when all three *Doṣās* are combined together then it is called *Sannipāta* or if two are joined together then it is *Saṃsarga*.
- ❑ Due to specific nature of primary and secondary diseases, there become multiple variations of *Doṣās*.
- ❑ By considering different factors, physicians attribute different names to *Doṣās* and disorders classified into different groups

Cakrapāṇi:

एनमेव दोषानुबन्धमनुबन्ध्यानुबन्धभेदेन दर्शयितुमनुबन्ध्यानुबन्धलक्षणमेवाह- तत्रेत्यादि।- Beginning the verse with the word '*Tatra*', the author has explained the characteristics of *Anubandhya* (primary) and *Anubandha* (secondary) to reveal the relationship between the *Doṣās* and the diseases of primary and secondary nature.

अनुबन्ध्यस्य अनुबन्धस्य च विशेषोऽनुबन्ध्यानुबन्धविशेषः 'स्वतन्त्र' इत्यादिग्रन्थलक्षणीयः। स्वतन्त्र इत्यस्यैव विवरणं- व्यक्तलिङ्ग इत्यादि।- The differentiation between the *Anubandhya* (primary) and *Anubandha* (secondary) is known as '*Anubandhyānubandhaviśeṣaḥ*'. The term '*Svatantra*' refers to the clinical features which have been exhibited by the primary disease.

यथोक्तसमुत्थानप्रशम इति स्वहेतुसमुत्थितः स्वचिकित्सयैव प्रशमनीयः। किंवा, स्वतन्त्र इत्येनापि स्वविकारकरणे प्राधान्यमुच्यते; स्वतन्त्रो हि दोषः प्रकोपकाले विकारान् करोति, अस्वतन्त्रस्तु स्वतन्त्रप्रकोपकाल एव विकारं प्रधानदोषेरितः सन् करोति।- '*Yathokta samutthāna praśama*' refers to a disease which manifests itself according to its specific causative factors and which is alleviated only through the prescribed therapeutic measures for that disease. Or the word '*Svatantra*' suggests the primacy of a disease since the manifestation of disease happens independently through its causative factors. The *Doṣās* can produce disorders independently during their aggravated state *Doṣās* only in case of a primary disease, whereas in secondary diseases the aggravation of *Doṣās* depends on the primary disease.

तद्विपरीतलक्षण इति अनेनाव्यक्तलिङ्गोऽस्वहेतुप्रकुपितः परचिकित्साप्रशमनीयश्चानुबन्ध इति लभ्यते; अनुबन्धो ह्यबलवत्त्वेन न लिङ्गं व्यक्तं करोति, तथा परहेतुना किंचिदनुगुणेन कृतः परचिकित्सयैव किंचिदनुगुणया शाम्यति।- '*Tadviparīta lakṣaṇa*' means *Anubandha Vyādhi* is that which is having the following features:

a. *Avyakta Liñga* (indistinct clinical features)

b. *Asvhetu prakupitaḥ* (gets aggravation not because of its own causative factors)

c. *Paracikitsā praśamanīyaḥ* (pacified by treating the primary disease)

The secondary (*Anubandha*) *Doṣa* is not being much powerful it cannot exhibit the clinical features distinctly. Moreover it aggravates as well as alleviates due to even with slight favorable conditions pertaining to primary *Doṣa*.

यथा- शरदि श्लेष्मा पित्तहेतुना जलाद्यम्लविपाकेन जन्यते, स च पित्तचिकित्सयैव तिक्तसर्पिरादिकया कफेऽप्यनुगुणया शाम्यति। द्वयं वाऽनुबन्ध्यलक्षणं प्राप्तं संसर्गमाचक्षत इति योजना।- For example: During *Śaradṛtu*, the *Kapha* gets aggravated due the factors which aggravates *Pitta* and also due to the *Amla Vipāka* of *Jala*. By adopting *Pittahara* treatments like administration of *Tikta Ghṛta* etc. *Kapha* gets pacified as this becomes favorable to *Kapha*. Or both the *Pitta* and *Kapha* becomes primary by combining together and is also known as *Saṃsarga*.

अनुबन्ध्यशब्दश्चायं व्यक्तलिङ्गतादिधर्मयुक्ते दोषे वर्तते। तेनाप्रधानानुगमनीये सन्निपाते अनुबन्धाभावेऽप्यनुबन्ध इति व्यपदेशो भवत्येव अनुबन्ध्यानुबन्धरूपसंसर्गविशेषेण कृतः।- The term '*Anubandhya*' refers to the *Doṣa* that can manifest clinical features clearly. In case due to following by secondary *Doṣa*, the *Sannipāta* develops, then in the absence of *Anubandhya* also it is called *Anubandhānubandhya*.

संज्ञाप्रकृत इति अनुबन्ध्यानुबन्धसन्निपातसं सर्गज्वरातिसारादिसंज्ञाकृत इत्यर्थः।- With this kind of *Sannipāta* and *Saṃsarga* it results in the nomenclature of *Jvara, Atīsāra* etc.

नानाप्रकृतिविशेषव्यूह इति यथोक्तनानाकारणविशेषकृतो ज्वरातिसारादिरूपो व्यधीनां दोषाणां च समूह इत्यर्थः।- '*Nānā prakṛti viśeṣa vyūha*' means that in the scriptures it is described various groups of diseases in the name of *Jvara, Atīsāra* etc. Due to variation in the etio-pathological factors.

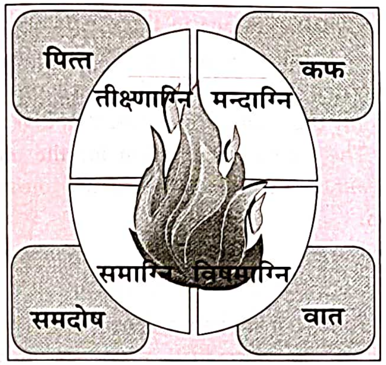
भिषजामितिपदेन च वैद्यानामेवेयं समयसिद्धाऽनुबन्ध्यादिसञ्ज्ञेति दर्शयति।।- It is clear that by the word *Bhiṣajām*, the terms like *Anubandhya* and *Anubandha* etc. Are useful for the physicians only.

Types of Agni

अग्निषु तु शारीरेषु चतुर्विधो विशेषो बलभेदेन भवति।
तद्यथा- तीक्ष्णो, मन्दः, समो, विषमश्चेति।
तत्र तीक्ष्णोऽग्निः सर्वापचारसहः, तद्विपरीतलक्षणस्तु मन्दः, समस्तु खल्वपचारतो विकृतिमापद्यतेऽनपचारतस्तु प्रकृता ववतिष्ठते, समलक्षणविपरीतलक्षणस्तु विषम इति।
एते चतुर्विधा भवन्त्यग्नयश्चतुर्विधानामेव पुरुषाणाम् तत्र समवातपित्तश्लेष्मणां प्रकृतिस्थानां समा भवन्त्यग्नयः, वातलानां तु वाताभिभूतेऽग्न्यधिष्ठा ने विषमा भवन्त्यग्नयः, पित्तलानां तु पित्ताभिभूते ह्यग्न्यधिष्ठाने तीक्ष्णा भवन्त्यग्नयः, श्लेष्मलानां तु श्लेष्माभिभूतेऽग्न्यधिष्ठाने मन्दा भवन्त्यग्नयः॥12॥

- ❑ The *Agni* (digestive fire) present in the body has been classified into four types according to its intensity.
  1. *Tikṣṇāgni* (sharp digestive fire)
  2. *Mandāgni* (weak digestive fire)

  3. *Samāgni* (balanced digestive fire)
  4. *Viṣamāgni* (erratic digestive fire)



- ❑ Among them, the sharp type of digestive fire (*Tīkṣṇāgni*) can tolerate all kinds of dietary irregularities. That means it can be able to digest all types of food substances such as irregular, unwholesome and even heavy without any difficulty.
- ❑ Whereas the weak digestive fire (*Mandāgni*) possesses the features exactly opposite to *Tīkṣṇāgni*. That means it cannot tolerate any kind of dietary irregularities.
- ❑ The balanced type of digestive fire (*Samāgni*) gets impaired even by slight irregularities in the diet and as long as there is no irregularity in the dietary habits, its condition remains normal.
- ❑ While the erratic digestive fire (*Viṣamāgni*) possesses the features that are opposite to *Samāgni*. That means sometimes it gets impaired due to irregular dietary habits and sometimes it doesn't.
- ❑ These four kinds of digestive fire can be seen in four different types of individuals.
- ❑ Among them, those who are having normal body constitution and have normal features of *Vāta*, *Pitta* and *Kapha* possesses *Samāgni* (balanced digestive fire).
- ❑ That individual who are having *Vāta* constitution and when the *Vāta* afflicts the site of *Agni* possesses *Viṣamāgni* (erratic digestive fire).
- ❑ That person who has *Pitta* constitution and due to affliction of the site of *Agni* by *Pitta* possesses *Tīkṣṇāgni* (sharp digestive fire).
- ❑ The people who have *Kapha* constitution and when the site of *Agni* is being afflicted by *Kapha* possess *Mandāgni* (weak digestive fire).

Cakrapāṇi:

दोषभेदविकारभेदमभिधाय शरीरस्थितेः प्रधानकारणस्याग्नेर्भेदमाह- अग्निष्वित्यादि।- 'Beginning the verse with the word '*Agniṣu*', the author has described the types of *Agni*, the major cause of body maintenance after describing the types of *Doṣa* and *Vikāra*.

शारीरेष्विति सामान्यवचनेन सर्वशरीरगतानग्नीन् ग्राहयति, विवरणे तु जङ्गराग्नेरेव "तीक्ष्णोऽग्निः सर्वापचारसहः" इत्यादिना यच्चातुर्विध्यमुक्तं, तज्जङ्गराग्नितीक्ष्णतादिमूलकमेव त्वगग्न्यादितीक्ष्णत्वादिकमिति ज्ञापयति। वचनं हि- "तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः" (चि.अ.15) इति।- By the general term '*Śārīreṣu*', it should be understood that the *Agni* present in the body should be taken. By mentioning that *Tīkṣṇāgni* (sharp type of digestive fire) can tolerate all kinds of dietary irregularities, the author has presented all the four types of '*Jāṭharāgni*'. It is told that

Jāṭharāgni is the basic cause for these four types of *Agni* and its sharpness represents through the *Agni* present in the skin (*Bhrājakāgni*). Thus, it is cited that "The increase and decrease of all other types of Agni present in the body depends upon *Jāṭharāgni*" (Ca. Ci. 15 / 39).

यद्यपि समोऽग्निः शस्तत्वेनाग्रेऽभिधातुं युज्यते, तथाऽपि समतश्च तीक्ष्णस्यैव प्राधान्योपदर्शनार्थमिहाग्रेऽभिधानं; समस्य हि प्राधान्यं निर्विकारत्वेनैव सुस्थितं, तीक्ष्णस्य तु सर्वापचारसहत्वेन प्राधान्यम्।- Since *Samāgni* (balanced state of digestive fire) is the best one for the maintenance of health, it should have been described at first, yet in order to emphasize the importance of *Tīkṣṇāgni* it is described here before the description of *Samāgni*.

तद्विपरीतलक्षण इति स्वल्पापचारमपि यो न सहते, स मन्द इत्यर्थः।- '*Tadviparīta lakṣaṇa*' means unable to tolerate even a simple dietary irregularity by *Mandāgni* (weak digestive fire).

समलक्षणविपरीतलक्षण इति कदाचिद्विषमोऽपचारादपि न विक्रियते, कदाचिद्विक्रियते।- '*Sama lakṣaṇa viparīta lakṣaṇa*' means *Viṣamāgni* (erratic digestive fire) possess the features that are opposite to *Samāgni*. That means sometimes it doesn't produce any ill effects due to irregular dietary habits and at times it shows the ill effects.

समवातपित्तश्लेष्मणामित्युक्तेऽपि प्रकृतिस्थानामिति पदं वृद्धानां समवातपित्तश्लेष्मणां प्रतिषेधार्थम् प्रकृतिशब्दस्य कारणाद्यनेकार्थताव्युदासार्थं समवातपित्तश्लेष्मणामिति कृतम्।- Even though the term '*Sama vāta pitta sleṣmaṇām*' insinuates the meaning of the equal state of all the *Tridoṣās*, in order to specify the *Doṣās* are not in the aggravated state the author has specifically used another term '*Prakṛtisthānām*'. In order to separate many meanings etc. due to the word *Prakṛti*, this word has been said '*Sama vāta pitta sleṣmaṇām*'.

वाताभिभूतेऽग्न्यधिष्ठाने इति वचनेन वातलानामपि यदैवाग्न्यधिष्ठा नोपघातो वातेन क्रियते, तदैव वैषम्यं भवति। एवं पित्ताभिभूत इत्यादावपि व्याख्येयम्।- '*Vātābhibhūte agnyadhiṣṭāne*' means in those persons who are predominantly having *Vāta*, when the aggravated *Vāta* reaches the place of *Agni* and only then causes impairment of digestive fire. The similar explanation for the terms *Pittābhibhūta* and *Sleṣmābhibhūta* also can be given.

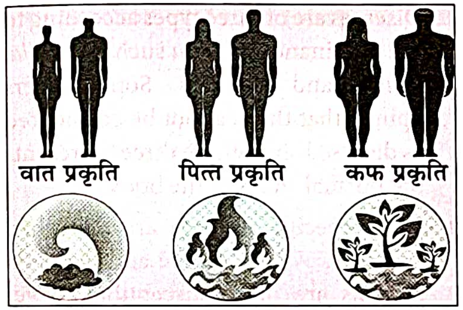
Description of Prakṛti

तत्र केचिदाहुः- न समवातपित्तश्लेष्माणो जन्तवः सन्ति, विषमाहारोपयोगित्वान्मनुष्याणां; तस्माच्च वातप्रकृतयः केचित्, केचित् पित्तप्रकृतयः, केचित् पुनः श्लेष्मप्रकृतयो भवन्तीति।

तच्चानुपपन्नं, कस्मात् कारणात्? समवातपित्तश्लेष्माणं ह्यरोगमिच्छन्ति भिषजः, यतः प्रकृतिश्चारोग्यम्, आरोग्यार्था च भेषजप्रवृत्तिः, सा चेष्टरूपा, तस्मात् सन्ति समवातपित्तश्लेष्माणः; न खलु सन्ति वातप्रकृतयः पित्तप्रकृतयः श्लेष्मप्रकृतयो वा।

तस्य तस्य किल दोषस्याधिक्यात् सा सा दोषप्रकृतिरुच्यते मनुष्याणां, न च विकृतेषु दोषेषु प्रकृतिस्थत्वमुपपद्यते, तस्मान्नैताः प्रकृतयः सन्ति; सन्ति तु खलु वातलाः पित्तलाः श्लेष्मलाश्च, अप्रकृतिस्थास्तु ते ज्ञेयाः॥13॥

- Some scholars opined that there is no individual who is having the equilibrium state of all the *Tridoṣās*, because of their consumption of food having unequal attributes. Therefore some individuals have *Vāta Prakṛti*, some persons have *Pitta Prakṛti* and some others have *Kapha Prakṛti*.
- However it is not correct. Because the physicians consider that those who have the balanced state of *Vāta*, *Pitta* and *Kapha* are healthy. Thus, health represents the normal state of the body. And the application of the medicine is meant for the purpose of health. That state of the body is most precious. Therefore it can be seen that the balanced state of *Vāta*, *Pitta* and *Kapha* in the individuals.



- The usage of the words like *Vāta Prakṛti*, *Pitta Prakṛti* and *Kapha Prakṛti* is inappropriate, because the term *Prakṛti* refers to normalcy. Whereas in these types of *Prakṛti* it is always seen the dominancy of any one of the *Doṣās*. Therefore such individuals who are having the dominancy of any of one of the *Doṣās* cannot be called in the name of *Prakṛti*.
- Thus, it is better to call them in the name of *Vātalā* (having the dominancy of *Vāta*), *Pittalā* (having the dominancy of *Vāta*) and *Sleṣmalā* (having the dominancy of *Kapha*). So, those people who are having the dominancy of any one of the *Doṣās* cannot be considered in the name of *Prakṛti* due to their imbalanced state.

Cakrapāṇi:

विषमाहारोपयोगित्वादिति नायं पुरुषस्तुलाधारधृतमिवाहारमुपयुङ्क्ते, तेनावश्यमत्र वातादिष्वन्यतमोऽपि दोषो विकृतो भवतीति भावः।- '*Viṣamāhāropayogitvāt*' means consumption of food in unequal quantity. In fact no individual is taking his food by measuring with a libra and thus there is every possibility of vitiation of *Doṣās*.

समवातपित्तश्लेष्माणमित्यादिना अस्ति तावदारोग्यं पुरुषेषु वैद्यव्यवहारसिद्धमिति दर्शयति।- The physicians clearly stated that as long as the *Doṣās* like *Vāta*, *Pitta* and *Kapha* are in the balanced state in an individual, he is called a healthy person.

तेन, यादृगिदं दोषाणां कलाकाष्ठा दिवैषम्यं परित्यज्याविर्भूतविकाराकारित्वेनादूरान्तरं साम्यमिष्यते, तादृगेव प्रकृतावपि साम्यमस्त्येवेति भावः। अन्ये तु वैषम्यं नाद्रियन्त एव, व्यपदेश्यरोगाजनकत्वात्।- The imbalanced states of *Doṣās* which are seen usually due to variation in the time such as *Kalā*, *Kāṣṭa* etc. doesn't cause any abnormality in the body and thus it should be considered the normal state. Similar type of normalcy is seen in case of *Prakṛti* also. Some other scholars have not given any importance to such imbalance since it cannot manifest any disease.

दोषप्रकृतिरिति दुष्टदोषभाविता प्रकृतिरित्यर्थः।।- '*Doṣaprakṛti*' means the *Prakṛti* which is influenced by the vitiated *Doṣās*.

Diet etc. according to Physical Constitution

तेषां तु खलु चतुर्विधानां पुरुषाणां चत्वार्यनुप्र णिधानानि श्रेयस्कराणि भवन्ति।

तत्र समसर्वधातूनां सर्वाकारसमम्, अधिकदोषाणां तु त्रयाणां यथास्वं दोषाधिक्यमभिसमीक्ष्य दोषप्रतिकूलयोगीनि त्रीण्यनु (त्र) प्रणिधानानि श्रेयस्कराणि भवन्ति यावदग्नेः समीभावात्, समे तु सममेव कार्यम्; एवं चेष्टा भेषजप्रयोगाश्चापरे। तान् विस्तरेणानुव्याख्यास्यामः॥14॥

- There are four kinds of measures are prescribed for the welfare of four types of persons.

- In case of the persons who are having the balanced state of all the *Doṣās*, all the measures to keep the equilibrium state of all the *Doṣās* should be employed.
- When there is a predominance of any one of the *Doṣās*, after the proper assessment of the specific involvement of the *Doṣa*, measures have to be employed that are useful to bring back them to normalcy till the digestive fire remains to normal.
- After attaining the normalcy of digestive fire, the remaining measures should be employed. In the same way other therapies and regimen is also to be adopted. These aspects will be discussed further in detail.

Cakrapāṇi:

दोषे प्रवृद्धे प्रतिकूलतया योगीनि दोषप्रतिकूलयोगीनि। त्रीणि वातपित्तश्लेष्मप्रतिकूलानि। समे त्विति समतां गते वह्नौ, यथोचितविधानेन (वातप्रकृत्यादीनां) सममेवानुप्रणिधानं कर्तव्यम् एवमित्यनेन प्रकारेण चेष्टाभेषजयोरपि प्रयोगा वातादीनां भवन्ति;- '*Doṣa-pratikūlayogīni*' means to adopt the diet and regimen which is contrary to the aggravated *Doṣa*. '*Trīṇi*' means those foods and regimen should be contrary according to aggravation of *Vāta, Pitta* and *Kapha*.

When *Agni* (digestive fire) is in the balanced state one has to adopt the drug, diet and regimen that keeps the normalcy of *Doṣās*.

ये तु, एवमित्यनेन चतुर्विधेनोक्तेन प्रकारेणेति वदन्ति, ते समप्रकृतीनां च समव्यायामादिचेष्टा भेषजं च ऋतुचर्याविधेयं वमनादिकारकं सूच्यतेऽनेनेति व्याख्यानयन्ति।।- Some scholars opined that the persons who have *Sama Prakṛti* should also be followed the seasonal regimen such as emesis etc. along with the prescribed diet, drug and regimen.

Disorders are of 3 Types According to Doṣa

त्रयस्तु पुरुषा भवन्त्यातुराः, ते त्वनातुरास्तन्त्रान्तरीयाणां भिषजाम् तद्यथा- वातलः, पित्तलः, श्लेष्मलश्चेति। तेषामिदं विशेषविज्ञानंवातलस्य वातनिमित्ताः, पित्तलस्य पित्तनिमित्ताः, श्लेष्मलस्य श्लेष्मनिमित्ता व्याधयः प्रायेण बलवन्तश्च भवन्ति॥15॥

- Diseases are of three types according to the dominancy of *Doṣa* such as *Vātalā*, *Pittalā* and *Sleṣmalā*. Some others opined that they cannot be considered as diseased since these three represents the normal states of the body.
- Their specific features are described as under. *Vātalā, Pittalā* and *Sleṣmalā* persons are more susceptible to get *Vāta roga, Pitta roga* and *Kapha roga* respectively, and they become more severe. .

Features of Vātalā and the Management of Vāta Disorders

तत्रवातलस्यवातप्रकोपणान्यासेवमानस्यक्षिप्रंवातःप्रकोपमापद्यते,नतथेतरौदोषौ;सतस्यप्रकोपमापन्नोयथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुप घाताय।
तस्यावजयनंस्नेहस्वेदौ विधियुक्तौ, मृदूनि च संशोधनानि स्नेहोष्णमधुराम्ललवणयुक्तानि, तद्वदभ्यवहार्याणि, अभ्यङ्गोपनाहनोद्वेष्टनोन्मर्दनपरिषेकावगाहनसंवाहनावपीडनवित्रासनविस्मापनवि स्मारणानि, सुरासवविधानं, स्नेहाश्चानेकयोनयोदीपनीयपाचनीयवातहरविरेचनीयोपहितास्तथा शतपाकाः सहस्रपाकाः सर्वशश्च प्रयोगार्थाः, बस्तयः, बस्तिनियमः सुखशीलता चेति॥16॥

- When a *Vātalā* type of individual consumes *Vāta* increasing food and regimen results in instantaneous aggravation of *Vāta*. But this is not the case with the other two.
- The aggravated *Vāta* afflicts the body and manifests the diseases already mentioned and leads to the impairment of body strength (*Bala*), complexion (*Varṇa*), happiness (*Sukha*) and longevity (*Āyu*).

Management Methods

- Conduction of *Sneha* (oleation) and *Sveda* (sudation) in the prescribed method.
- Mild purification with unctuous, hot, sweet, sour and saline substances.

- Intake of substances possessing the attributes like unctuousness, hotness, sweetness, sourness and salty.
- Body massage (*Abhyaṅga*), poultices (*Upanāha*), bandage (*Udveṣṭana*), kneading (*Unmardana*), sprinkling (*Pariṣeka*), tub bath (*Avagāha*), gentle massage with hand (*Saṃvāhana*), pressing (*Pīḍana*), cause for fear (*Vitrāsana*), cause for excitement (*Vismāpana*) and cause for the forgetfulness (*Vismaraṇa*).
- Intake of wine and other alcoholic beverages
- The oleating substances of different sources are taken initially and boiled for about one hundred times or thousand times with drugs having the properties like carminative, digestive, *Vāta* pacifying and purgative. They can be used in different ways like external application, internal administration and enema etc.
- *Vasti* therapy and other procedures should be conducted by following the specific measures prescribed in the treatises.

Cakrapāṇi:

न तथेतरौ दोषाविति सत्याऽपि हेतुसेवयेत्यर्थः; अन्यथा वातप्रकोपणसेवया पित्तश्लेष्मणोर्वृद्धिरेव नास्ति।- '*Na Tathetarau Doṣau*' means that by the consumption of the substances and adopting *Vāta* aggravating factors, it is being increased only *Vāta* but not the other *Doṣās* such as *Pitta* and *Kapha*.

वित्रासनादयो यद्यपि वातकारकास्तथाऽपि वातजनितोन्मादविनाशकत्वेन चोक्ता इति ज्ञेयम् उन्मादे हि वित्रासनादि भेषजमभिधायोक्तं- "तेन याति शमं तस्य सर्वतो विप्लुतं मनः" (चि.अ.९) इति।- Even though *Vitrāsana* (cause for fear) etc. causes for aggravation of *Vāta* in general, since they are indicated for the management of *Vātaja Unmāda*, they are mentioned here. It is said that "When the patient's mind gets agitated from all around is pacified by this terrorization" (Ca. Ci. 9 / 84).

सर्वशः प्रयोगार्था इति पानाभ्यङ्गबस्त्यादिभिः प्रयोजनीया इत्यर्थः।- '*Sarvaśaḥ Prayogārthā*' means that it can be used for all types of therapeutic measures such as *Pāna* (internal administration), *Abhyaṅga* (external application), *Vasti* (enema) etc.

बस्तिनियम इति बस्तौ यथोक्तनियमसेवेत्यर्थः; किंवा बस्तिनियमशब्देन सिद्धौ वक्ष्यमाणकर्म-काल-योगरूपं बस्तिसंख्यानियमं कर्तव्यतया दर्शयति। वक्ष्यति हि- "त्रिंशन्मताः

कर्मसु बस्तियोगाः कालस्ततोऽर्धेन ततश्च योगः'' (सि.अ.1) इति।- '*Vasti niyama*' means administration of *Vasti* according to the prescribed rules and regulations or the term '*Vasti Niyama*' also refers to conduct *Vasti* according to the number such as *Karmavasti*, *Kālavasti* and *Yogavasti* which are described in the section *Siddhisthāna*. It is told that "*Karmavasti* means the number of *Vasti* is thirty. Half of the number in *Karmavasti* is considered as *Kālavasti* and half of the number in *Kālavasti* is known as *Yogavasti*" (Ca. Si. 1 / 47).

सुखशीलता सततसुखसेवित्वम्।।- '*Sukhaśilatā*' means regular usage of comfortable things.

Features of Pittalā and the Management of Pitta Disorders

पित्तलस्यापि पित्तप्रकोपणान्यासेवमानस्य क्षिप्रं पित्तं प्रकोपमापद्यते, न तथेतरौ दोषौ; तदस्य प्रकोपमापन्नं यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुप घाताय। तस्यावजयनंसर्पिष्पानं, सर्पिषा च स्नेहनम्, अधश्च दोषहरणं, मधुरतिक्तकषायशीतानां चौषधाभ्यवहार्याणामुपयोगः, मृदुमधुरसुरभिशीतहृद्यानां गन्धानां चोपसेवा, मुक्तामणिहारावलीनां च परमशिशिरवारिसंस्थितानां धारणमुरसा, क्षणे क्षणेऽग्र्यचन्दनप्रियङ्गुकालीयमृणालशीतवातवारिभिरुत्पलकुमुदकोकनदसौगन्धिकपद्मानुगतैश्चवारिभिरभिप्रोक्षणं, श्रुतिसुखमृदुमधुरमनोऽनुगानां च गीतवादित्राणां श्रवणं, श्रवणं चाभ्युदयानां, सुहृद्भिः संयोगः, संयोगश्चेष्टाभिः स्त्रीभिः शीतोपहितांशुकस्त्रग्धारिणीभिः, निशाकरांशुशीतलप्रवातहर्म्यवासः, शैलान्तरपुलिनशिशिरसदनवसनव्यजनपवनसेवनं, रम्याणां चोपवनानां सुखशिशिरसुरभिमारुतोपहितानामुपसेवनं, सेवनं च पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रहस्तानां, सौम्यानां च सर्वभावानामिति॥17॥

- ☐ When a *Pittalā* type of individual consumes *Pitta* increasing food and regimen results in instantaneous aggravation of *Pitta*. But this is not the case with the other two.
- ☐ The aggravated *Pitta* afflicts the body and manifests the diseases already mentioned and leads to the impairment of body strength (*Bala*), complexion (*Varṇa*), happiness (*Sukha*) and longevity (*Āyu*).

Management Methods

- ☐ Intake of ghee (*Ghṛtapāna*).
- ☐ External application the body with ghee.
- ☐ Purgation therapy (*Virecana*)
- ☐ Use of the food substances and the drugs having the properties like sweet, bitter, astringent and coldness.
- ☐ Use of such scents which are mild, sweet, fragrant, cooling and agreeable.
- ☐ Wearing of garlands of pearls, gems and flowers after a dip in extreme cold waters.
- ☐ Frequent sprinkling and fanning of cold water drenched from *Candana*, *Priyaṅgu*, *Kālīyaka*, *Mṛṇāla*, *Utpala*, *Kumuda*, *Kokanada*, *Saugandhika* and *Padma*.
- ☐ Listening to such vocal songs and instrumental music as are pleasing to the ear, soft, melodious and agreeable.
- ☐ Listening to scriptural recitations and other discourses which are auspicious.
- ☐ Meeting friends and well-wishers
- ☐ Spending with beloved women wearing cool garments and garlands.
- ☐ Stay in the mansions cooled by the rays of the moon and exposed to breezes blowing from every direction.
- ☐ Residing in the caves of mountains, river banks and other cooled houses and enjoying with cold breezes.
- ☐ Enjoy the delightful gardens through which delicious, serene and fragrant winds blow.
- ☐ The use of the large number flowers of *Padma*, *Utpala*, *Nalina*, *Kumuda*, *Saugandhika*, *Puṇḍarīka*, *Śatapatra* and also can use everything which imparts cooling effect to the body.

Cakrapāṇi:

यथोक्तैरिति महारोगाध्यायोक्तैः।- '*Yathoktaiḥ*' means the list of diseases which are already mentioned in the chapter named '*Mahārogādhyāya*'.

अधश्च दोषहरणमिति विरेचनादित्यर्थः।- '*Adhasca doṣaharaṇam*' means expulsion of *Doṣās* by means of *Virecana* (purgation therapy).

अग्र्यचन्दनं धवलचन्दम्- '*Agryacandana*' means *Dhavala Candana* i.e. *Sveta Candana*

हस्तानामिति कला पानाम्।- '*Hastānām*' means *Kalā pānām* i.e. a bundle or bunch.

Features of Sleşmalā and the Management of Kapha Disorders

श्लेष्मलस्यापि श्लेष्मप्रकोपणान्यासेवमानस्य क्षिप्रं श्लेष्मा प्रकोपमापद्यते, न तथेतरौ दोषौ; स तस्य प्रकोपमापन्नो यथोक्तैर्विकारैः शरीरमुपतपति बलवर्णसुखायुषामुपघाताय। तस्यावजयनंविधियुक्तानितीक्ष्णोष्णानि संशोधनानि, रूक्षप्रायाणि चाभ्यवहार्याणि कटुकतिक्तकषायोपहितानि, तथैव धावनलङ्घनप्लवनपरिसरणजागरणनियुद्धव्यवाय व्यायामोन्मर्दनस्नानोत्सादनानि, विशेषतस्तीक्ष्णानांदीर्घकालस्थितानांचमद्यानामुपयोगः, सधूमपानःसर्वशश्चोपवासः, तथोष्णं वासः, सुखप्रतिषेधश्च सुखार्थमेवेति॥18॥

- ☐ When a *Sleşmalā* type of individual consumes *Kapha* increasing food and regimen results in instantaneous aggravation of *Kapha*. But this is not the case with the other two.
- ☐ The aggravated *Kapha* afflicts the body and manifests the diseases already mentioned and leads to the impairment of body strength (*Bala*), complexion (*Varṇa*), happiness (*Sukha*) and longevity (*Āyu*).

Management Methods

- ☐ Conduction of elimination therapies in a proper way by the use of sharp and hot substances.
- ☐ Use of the food substances and the drugs mostly having the properties

like unuctuous, pungent, bitter, and astringent.

- ☐ Running (*Dhāvana*), jumping (*Laṅghana*), swimming (*Plavana*), walking about (*Parisaraṇa*), fighting (*Niyuddha*), sexual intercourse (*Vyavāya*), physical exercises (*Vyāyāma*), rubbing the body (*Unmardana*), bathing (*Snāna*) and anointing (*Utsādana*).
- ☐ Especially the use of alcoholic beverages which are sharp and preserved for longtime.
- ☐ Fasting therapy (*Upavāsa*) and medicated fumes (*Dhūmapāna*)
- ☐ Wearing warm cloths.
- ☐ Self-restraint from every kind of comfort.

Cakrapāṇi:

श्लेष्मविजयार्थं रूक्षस्यैव हितत्वेन रूक्षाणीति वक्तव्ये यद्रूक्षप्रायाणीति करोति, तेनात्यर्थरूक्षान्नस्य वातानुगुणत्वेन तथा धात्वपोषकत्वेन चासेव्यत्वं दर्शयति; उक्तं हि रसविमाने- 'स्निग्धमश्नीयात्; स्निग्धं हि भुक्तं स्वदते, भुक्तमौदर्यमग्निमुदीरयति' (वि.अ.1) इत्यादि।- For the management of *Kapha* disorders *Rūkṣa* (ununctuous) *dravyās* are indicated. However excessive *Rūkṣa dravyās* may leads to aggravation of *Vāta* and also unable to nourish the bodily tissues, and thus they are not advisable. Hence the author has specifically mentioned the term '*Rūkṣa Prāyāṇi*' to indicate the use of slightly ununctuous.

It is also told in the chapter '*Rasavimāna*' that "Food is to be taken unctuous and thus it increases taste; Unctuous food also stimulates the digestive fire and helps in quick digestion" (Ca. Vi. 1 / 25).

लङ्घनम् उत्प्लुत्य गमनं,- '*Laṅghanam*' means *Utplutya Gamanaṃ* i.e. jumping

परिसरणं कुण्डलरूपभ्रमणम्।- '*Parisaraṇa*' means walking in a circular manner.

सर्वशश्चोपवास इति सर्वलङ्घनानि। यदुक्तं- "चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ। पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम्" (सू. अ.22) इति।- '*Sarvaśaścopavāsa*' means all the 10 types of fasting therapy which was mentioned as " 4 types of purificatory measures viz. *Vamana-karma* (emesis), *Virecana karma* (purgation), *Āsthāpanavasti* (enema with decoctions) and *Nasyakarma* (nasal administration), *Pipāsā* (thirst control), *Māruta sevana* (exposed to the wind), *Ātapa sevana* (exposed to sun), *Pācana* (intake of the substances that stimulates digestion), *Upavāsa* (fasting) and *Vyāyāma* (physical exercises)" (Ca.Sū. 22 / 18).

उपवासशब्दो ह्यत्र लङ्घने वर्तते।- Here the term '*Upavāsa*' is used in the sense of fasting.

सुखार्थमिति आयतिसुखार्थं; सुखप्रतिषेधाद्धि श्लेष्मक्षये भूते श्लेष्मविकाराभावलक्षणं सुखं भवति।।- '*Sukhārtham*' means for the benefit of happiness in the future, the person should avoid the foods and activities which increases *Kapha*. Thereby the *Kapha* will be reduced and due to the absence of the features of *Kapha* disorders and thus the person gets happiness.

Thus, it is said

भवति चात्र-
सर्वरोगविशेषज्ञः सर्वकार्यविशेषवित्।
सर्वभेषजतत्त्वज्ञो राज्ञः प्राणपतिर्भवेदिति।।19।।

One who is well versed in the distinctive features of all diseases, who has the knowledge of curative measures, and that who knows the attributes of all drugs should be considered as royal physician.

Cakrapāṇi:

यथोक्ताध्यायज्ञानादेव सर्वरोगाभिज्ञं स्तौति- सर्वेत्यादिना।- It is said that the knowledge of the all diseases is happens due to the wisdom of the chapters.

प्राणान् पाति रक्षतीति प्राणपतिः।।- '*Prāṇapati*' means the physician who is the savior of lives.

To sum up

तत्र श्लोकाः-
प्रकृत्यन्तरभेदेन रोगानीकविकल्पनम्।
परस्पराविरोधश्च सामान्यं रोगदोषयोः।।20।।
दोषसंख्या विकाराणामेकदेशः प्रकोपणम्।
जरणं प्रति चिन्ता च कायाग्नेर्धुक्षणानि च।।21।।
नराणां वातलादीनां प्रकृतिस्थापनानि च।
रोगानीके विमानेऽस्मिन् व्याहृतानि महर्षिणा।।22।।

Concept of groups of diseases according to difference of originating causes - Absence of any contradiction in these statements - Enumeration of the *Doṣās* and Diseases - Factors responsible for the aggravation of each one of the *Doṣās* - Considerations of different types of *Agni* - Treatment for restoring the normalcy of health in *Vātalā*, *Pittalā* and *Sleṣmalā* types of persons - All these topics were discussed in the chapter entitled *Rogānīka-vimāna* by the great *Ṛśi*.

Cakrapāṇi:

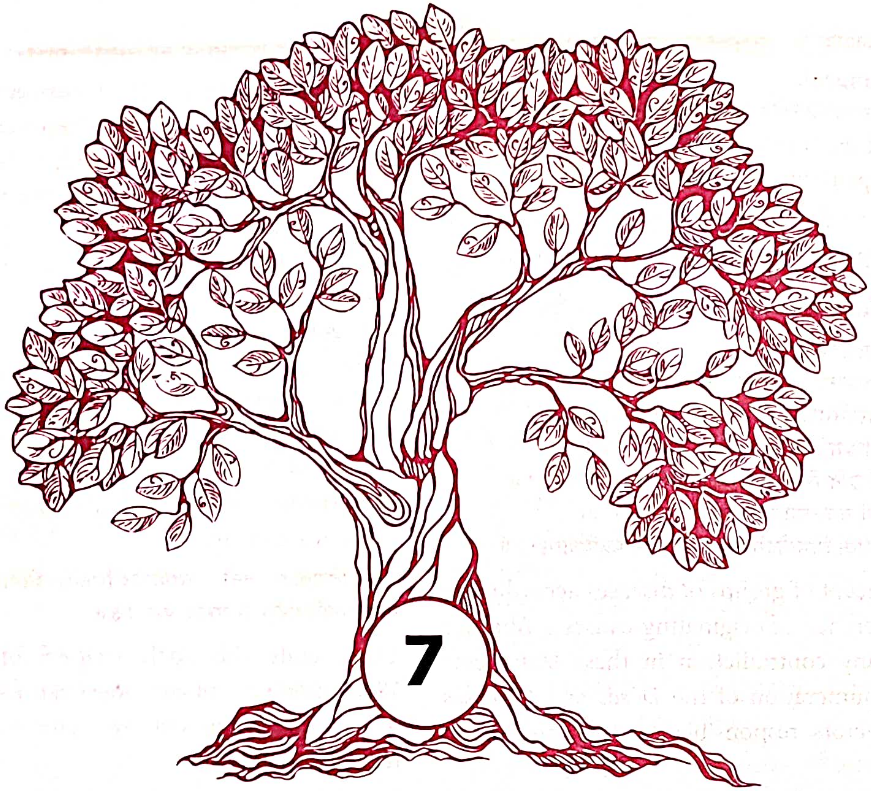
संग्रहे जरयतीति जरणो वह्निः, तं प्रति चिन्ता 'अग्निषु' इत्यादिना कृता।- The term '*Jaraṇa*' mentioned in the summary refers to *Agni* (digestive fire). *Jāṭharāgni* is thought of with the words '*Agniṣu*' etc.

प्रकृतिस्थापनानीति भेषजानि।।- '*Prakṛtisthāpanāni*' means the medicines.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रोगानीकविमानं नाम षष्ठोऽध्यायः।।6।।

Thus, ends the sixth chapter of the *Vimānasthāna* titled *Rogānīka-vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***



Vyādhitarūpīya vimāna

[Specific Features of Patients]

व्याधितरूपीयविमानम्

Vyādhitarūpīya vimāna

[Specific Features of Patients]

व्याधितरूपीयविमानम्

अथातो व्याधितरूपीयं विमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Rogānīka -vimāna Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Vyādhitarūpīya-vimāna Adhyāya* as taught by Lord *Ātreya.*

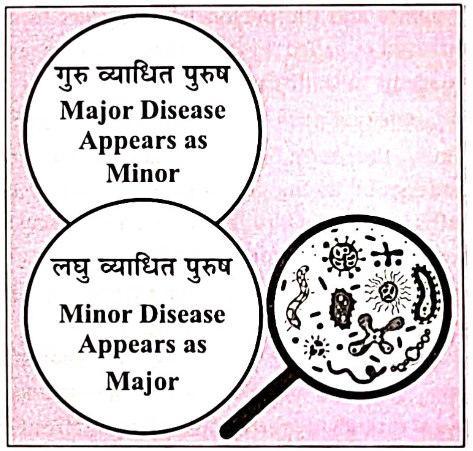
Cakrapāṇi:

पूर्वाध्याये व्याधिं प्रतिपाद्य व्याधितस्य पुरुषस्य भेदं चिकित्सोपयोगितया प्रतिपादयितुं तथा तत्प्रसङ्गाच्च क्रिमीन् प्रतिपादयितुं व्याधितरूपीयोऽभिधीयते।।- In the previous chapter the author has discussed about the disease and in the present chapter the types of persons suffering from diseases are described to facilitate their treatment. In this context the author has also discussed about specific characteristics of different types of *Kṛmi* also. Literally the term *Vyādhitarūpīya* refers to various aspects of the diseased, and thus the name of the chapter is given as *Vyādhitarūpīya-vimāna.*

Patients with two types of diseases

इह खलु द्वौ पुरुषौ व्याधितरूपौ भवतः- गुरुव्याधितः, लघुव्याधितश्च।
तत्र- गुरुव्याधित एकः सत्त्वबलशरीरसम्पदुपेतत्वाल्लघुव्याधित इव दृश्यते, लघुव्याधितोऽपरः सत्त्वादीनामधमत्वाद्गुरुव्याधित इव दृश्यते।
तयोरकुशलाः केवलं चक्षुषैव रूपं दृष्ट्वाऽध्यवस्यन्तो व्याधिगुरुलाघवे विप्रतिपद्यन्ते॥3॥

There are two types of people suffering from diseases viz.


गुरु व्याधित पुरुष
Major Disease Appears as Minor
लघु व्याधित पुरुष
Minor Disease Appears as Major

1. *Guru vyādhita Puruṣa* (those afflicted with major disease)
2. *Laghu vyādhita Puruṣa* (those afflicted with minor disease)

Guru vyādhita Puruṣa: Even though the persons are afflicting with major disease may appear as suffering from only a minor problem due to the excellence of physical and mental stamina.

Laghu vyādhita Puruṣa: On the other hand, individuals who are suffering from even minor problems may appear as suffering from a major illness due to the poorness of physical and mental strength.

Inexperienced physicians may fail to diagnose these two types of individuals and diagnose them reversely due to their attempts to diagnose a disease only through physical appearance.

Cakrapāṇi:

द्वावित्यादौ व्याधिः जातो यस्य स व्याधितः, तस्येव रूपं ययोस्तौ व्याधितरूपौ; व्याधितसदृशावित्यर्थः।- With the term '*Dvau*' the author has explained two types of people suffering from disease are explained. The person suffering from a disease is called *Vyādhita* and the person who appears to be diseased is called *Vyadhitarūpa*. That means he seems to be diseased.

तेन, व्याधितरूपावित्यनेन गुरुलघुव्याधियुक्तसदृशौ बोद्धव्यौ।- Thus, the term *Vyadhitarūpa* should be understood as the persons who seems to be suffering from *Guru Vyādhi* (major disease) *Laghu Vyādhi* (minor disease).

यो हि गुरुव्याधिः सम्पन्नसत्त्वादिना लघुव्याधिर्दृश्यते, नासावपि लघुना व्याधिना व्याधितः, किं तु गुरुव्याधित एवासौ। स तु गुरुणैव व्याधिना व्याधितो गुरुव्याधिरदूरदर्शिना लघुव्याधिरिव दृश्यते, एवं विपर्यासाल्लघुव्याधितोऽपर इत्यादावपि व्याख्येयम्।- Even though a person is suffering from a major disease, it appears to be that he is suffering from a minor disease because of the excellence of *Sattva Bala, Śārīra Bala* etc. In fact he is suffering from a major disease only. But due to inexperience or ignorance the physicians are unable to diagnose properly and will misunderstand that he is suffering from minor disease only. In the same way, it can be understood that even in the case of a minor illness, ignorant physicians may have the possibility of diagnosis to the contrary.

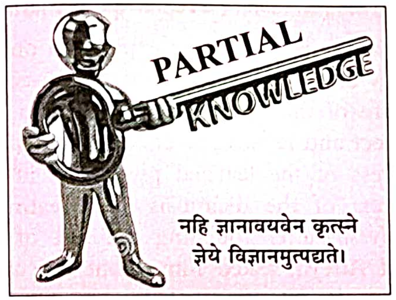
अधमत्वादिति ह्यवरत्वादित्यर्थः।- '*Adhamatva*' means *Avaratva* i.e. inferior.

चक्षुषैवेति इतरज्ञानसाधनोपलक्षणं; तेन स्पर्शादिनाऽपि विशेषानवगाहकेनेति बोद्धव्यम् रूपमिति विरूपम् अध्यवस्यन्त इति निश्चयं कुर्वन्तः। गुरुलाघवे विप्रतिपद्यन्त इति गुरुलघुत्वे न प्रतिपद्यन्ते।।- In general the ignorant physicians are unable to diagnose a disease properly because of employing only *Cakṣurindriya* while examining a patient. Even the other senses like *Sparśanendriya* etc. are also not much helpful for the correct diagnosis, because they provide superficial knowledge only. Thus, the ignorant physicians will diagnose a major disease as a minor one and the minor disease as a major one reversely.

Need of complete knowledge for proper examination of the patient

नहि ज्ञानावयवेन कृत्स्ने ज्ञेये विज्ञानमुत्पद्यते।
विप्रतिपन्नास्तु खलु रोगज्ञाने उपक्रमयुक्तिज्ञाने चापि विप्रतिपद्यन्ते।
ते यदा गुरुव्याधितं लघुव्याधितरूपमासादयन्ति, तदा तमल्पदोषं मत्वा संशोधनकालेऽस्मै मृदु संशोधनं प्रयच्छन्तो भूय एवास्य दोषानुदीरयन्ति।
यदा तु लघुव्याधितं गुरुव्याधितरूपमासादयन्ति, तदा तंमहादोषं मत्वा संशोधनकालेऽस्मै तीक्ष्णं संशोधनं प्रयच्छन्तो दोषानतिनिर्हृत्य शरीरमस्य क्षिणवन्ति।
एवमवयवेन ज्ञानस्य कृत्स्ने ज्ञेये ज्ञानमभिमन्यमानाः परिस्खलन्ति।
विदितवेदितव्यास्तु भिषजः सर्वं सर्वथा यथासम्भवं परीक्ष्यं परीक्ष्याध्यवस्यन्तो न क्वचिदपि विप्रतिपद्यन्ते, यथेष्टमर्थमभिनिर्वर्तयन्ति चेति॥4॥

- Without a doubt, the knowledge of the entire object is never obtained by knowing only a part of it.
- The physician who fails in diagnosing a disease also fails in prescribing an appropriate medication.
- When inexperienced physicians treat a patient suffering from a major illness as minor one, and think that illness as mild, and thus only give the patient a mild purificatory drug and result in a greater increase of *Doṣās*.



- On the other hand when the physician treat a patient suffering from a minor disease as major one, and think that illness is severe, and thus administer strong purificatory drug and which result in excessive elimination of *Doṣās* as well as emaciation of the body.
- Thus, those who consider the part of the means of knowledge as sufficient to provide knowledge of the entire object, fail in their endeavor.
- But the physicians, who are aware of all aspects, never gets confused if they take action after examining everything in every possible way, and thus achieve the desired result.

Cakrapāṇi:

अत्रैव विरुद्धप्रतिपत्तौ हेतुमाह- नहीत्यादि।- Beginning the verse with the term '*Nahi*', the author has presented the reason for getting improper knowledge.

ज्ञानावयवेनेति एकदेशज्ञानेन।- '*Gñānāvayavena*' means partial knowledge only. It means a part of the entirety of knowledge.

विप्रतिपत्तिफलमाह- विप्रतिपन्नास्त्वित्यादि। उपक्रमस्य भेषजप्रयोगस्य विकारेण समं योजना उपक्रमयुक्तिः, तस्या ज्ञाने विरुद्धप्रतिपत्तिमन्तो भवन्ति। एतदेव व्याकरोति- ते यदेत्यादि।- '*Upakramayukti*' means to prescribe a suitable medicine according to the disease. Those who possess a part of knowledge cannot diagnose a disease properly and thus unable to prescribe an appropriate medication. Thus, due to lack of proper knowledge there is every possibility of prescribing unsuitable medicine. This fact is explained by the author by starting the verse with the terms '*Te yadā*'.

आसादयन्तीति बुध्यन्ते।- '*Āsādayanti*' refers to understand or known.

उदीरयन्तीति प्रकोपयन्त्येव परं, नत्वल्पबलत्वाद्धरन्तीत्यर्थः। अतिनिर्हृत्येति अतियोगेन हृत्वेत्यर्थः।- Due to lack of proper knowledge the physicians prescribe strong drugs to the mild diseased and mild drugs to the severe diseased. Due to the administration of mild drugs in a patient suffering from a severe disease, the *Doṣās* are unable to expel properly. Similarly excessive elimination of *Doṣās* in a patient suffering from a mild disease leads to *Atiyoga*, due to the administration of strong drugs. .

ज्ञानस्येति ज्ञानसाधनस्य। यथासम्भवमिति यानि यत्र ज्ञानसाधनानि भवन्ति, तैस्तत्र। परीक्ष्यं सत्त्वादि। न क्वचिदपीति गौरवलाघवादौ।।- Therefore a person who has complete knowledge and examines a patient by all means like *Sattva Parīkṣā* etc. never commits a mistake in diagnosing a person suffering from a major and minor diseases.

Thus, it is said:

भवन्ति चात्र-
सत्त्वादीनां विकल्पेन व्याधिरूपमथातुरे।
दृष्ट्वा विप्रतिपद्यन्ते बाला व्याधिबलाबले॥5॥
ते भेषजमयोगेन कुर्वन्त्यज्ञानमोहिताः।
व्याधितानां विनाशाय क्लेशाय महतेऽपि वा॥6॥
प्राज्ञास्तु सर्वमाज्ञाय परीक्ष्यमिह सर्वथा।
न स्खलन्ति प्रयोगेषु भेषजानां कदाचन॥7॥

- ☐ Due to differences in the nature of *Sattva* etc., ignorant physicians make a mistake in deciding on the severity or mildness of a disease when examining a patient only from the symptoms of his disease.
- ☐ Due to their ignorance, the physicians administer wrong therapies to patients which result in the aggravation of the disease or death of the patient.
- ☐ On the other hand the learned physicians, after ascertaining the knowledge from all aspects of the disease never commits mistake in administering proper medication.

Cakrapāṇi:

एतदेव सुखग्रहणार्थं श्लोकेनाह- सत्त्वेत्यादि।- The verses starting with the word '*Sattvādīnāṃ*' are presented here for the purpose of easily understanding the subject matter mentioned by the author in the previous verses.

व्याधिरूपमिति व्याधेर्गतिरूपमित्यर्थः।- '*Vyādhirūpam*' means the manifestation and progress of the disease.

'व्याधितरूपम्' इति तु पाठः सुगमः।- '*Vyādhitarūpam*' means the form or different aspects of a person afflicted by a disease. And this term can be easily understood by everyone.

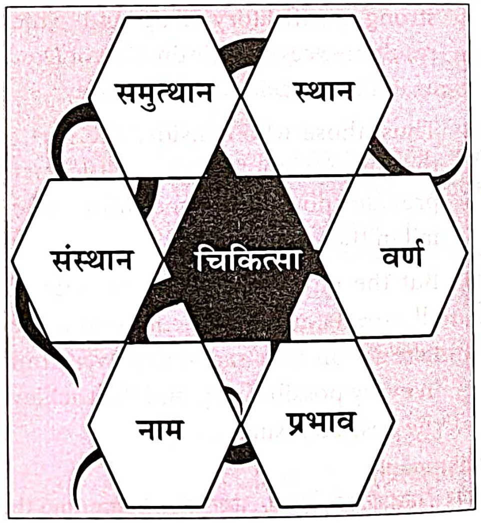
बाला इति अल्पज्ञाः।- '*Bālā*' means *Alpagñāḥ* i.e. ignorant or less intelligent

अतियोगेनेति असम्यग्योगेन; तेनातियोगमिथ्यायोगयोर्ग्रहणं भवति।।- '*Atiyoga*' means *Asamyagyoga*. By this it should be taken *Atiyoga* and *Mithyāyoga* also.

Query by Agniveśa regarding Kṛmi

इतिव्याधितरूपाधिकारेव्याधितरूपसंख्याग्रसंभवंव्याधितरूपहेतुविप्रतिपत्तौ कारणं सापवादं संप्रतिपत्तिकारणं चानपवादं निशम्य, भगवन्तमात्रेयमग्नि वेशोऽतः परं सर्वक्रिमीणां पुरीषसंश्रयाणां समुत्थानस्थान संस्थानवर्णनामप्रभावचिकित्सितविशेषान् पप्रच्छोपसङ्गृह्य पादौ॥8॥

Thus, having heard the exposition on the types of the appearance of the diseased, failure of the ignorant physicians in this respect and its adverse effects, the definite success of the learned physicians in the context of the diagnosis and treatment, *Agniveśa*, after touching the feet of the Lord *Ātreya*, asked him about the cause (*Samutthāna*), place (habitat / *Sthāna*), shape (*Saṃsthāna*), complexion (*Varṇa*), name (*Nāma*), effects (*Prabhāva*), and treatment (*Cikitsā*) of all kinds of worms (*Kṛmi*) produced in the body.



Cakrapāṇi:

संप्रति व्याधिगुरुलाघवस्य दुर्ज्ञेयताप्रसङ्गेन दुर्ज्ञेयक्रि-मिख्यापकमपि प्रकणमारभते- इति व्याधितेत्यादि।- Beginning the verse with the term '*Iti Vyādhita*', now in the context of explaining about difficulty in diagnosing severe and mild diseases, the author has explained another disease condition known as *Kṛmiroga*, which is also difficult to understand.

सयाग्रसम्भवमिति संख्याप्रमाणसम्भवमित्यर्थः; अग्रशब्दो हि परिमाणवाची।- '*Sankhyāgrasambhavam*' means that arises from numerical standard. Here the term '*Agra*' denotes the quantity.

व्याधितरूपस्य हेतुः सत्त्वादिबलवत्त्वाबलवत्त्वे, तत्कृतो विप्रतिपत्तिर्व्याधितरूपहेतुविप्रतिपत्तिः, तत्र। कारणम् एकदेशेन ज्ञानम्।- The cause for the confusion of knowing diseases is because of variation of the strength and weakness of *Sattva* and the other factors. Thus, the physician may be misguided and wrongly diagnosed due to partial knowledge.

सापवादमिति सदोषम्।- The cause for the confusion of knowing diseases is because of variation of the strength and weakness of *Sattva* and the other factors. Thus, the physician may be misguided and wrongly diagnosed due to partial knowledge.

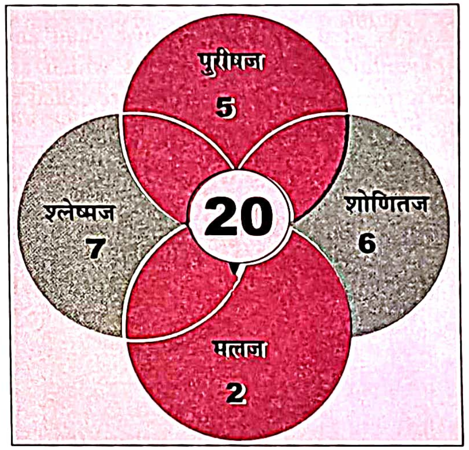
सम्यक् प्रतिपत्तिः संप्रतिपत्तिः।।- '*Sampratipatti*' means right understanding.

Reply by Ātreya

अथास्मै प्रोवाच भगवानात्रेयः- इहखल्वग्निवेश! विंशतिविधाःक्रिमयःपूर्वमुद्दिष्टानानाविधेनप्रविभागेनान्यत्र सहजेभ्यः; ते पुनः प्रकृतिभि विंभज्यमानाश्चतुर्विधा भवन्ति; तद्यथा- पुरीषजाः, श्लेष्मजाः, शोणितजा, मलजाश्चेति॥9॥

Lord *Ātreya* replied by addressing that O *Agniveśa*! There are 20 types of *Kṛmi* (parasites or worms). Other than the normal worms, these 20 varieties are explained earlier in brief. They are again divided into 4 types according to their source as mentioned under.

1. *Purīṣaja Kṛmi* (born of faeces)
2. *Śleṣmaja Kṛmi* (born of Kapha)
3. *Śoṇitaja Kṛmi* (born of blood)
4. *Malaja Kṛmi* (born of external impurities)



Cakrapāṇi:

पूर्वमुद्दिष्टा इति अष्टोदरीये संज्ञामात्रकथिताः।- '*Pūrvamuddiṣṭā*' means that in the chapter '*Aṣṭodarīya*', it has already been briefly described.

अन्यत्र सहजेभ्य इत्यनेन शरीरसहजास्त्ववैकारिकाः क्रिमयो विंशतेरप्यधिका भवन्तीति दर्शयति।- The term '*Anyatra Sahajebhyaḥ*' means that there are some other non-pathogenic organisms (*Sahaja*) also exists in the body in addition to the twenty types of worms.

प्रकृतिभिरिति कारणैः।- '*Prakṛtibhiḥ*' means for various reasons.

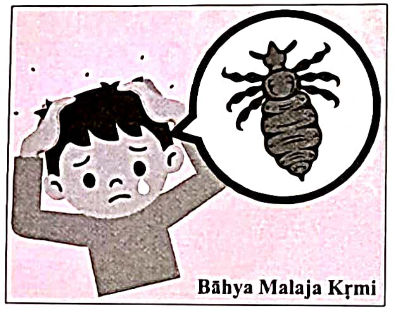
मलजा इति बाह्यमलजाः।।- '*Malaja*' means that which are originated from external impurities.

Bāhya Malaja Kṛmi

तत्र मलो बाह्यश्चाभ्यन्तरश्च।
तत्र बाह्यमलजातान् मलजान् सञ्चक्ष्महे।
तेषां समुत्थानंमृजावर्जनं; स्थानं- केशश्मश्रुलो मपक्ष्मवा-
सांसि; संस्थानम् अणवस्तिलाकृतयो बहुपादाश्च; वर्णः-

कृष्णः, शुक्लश्च; नामानियूकाः, पिपीलिकाश्च; प्रभावः-कण्डूजननं, कोठपिडकाभि निर्वर्तनं च; चिकित्सितं तु खल्वेषामपकर्षणं, मलोपघातः, मलकराणां च भावानामनुपसेवनमिति॥10॥

Mala is of 2 types viz. *Bāhya Mala* and *Ābhyantara Mala*. The worms which are born from external impurities are called in the name of *Malaja Kṛmi*.



Bāhya Malaja Kṛmi

The details about *Malaja Kṛmi* (born of external impurities) are as follows:

a. *Samutthāna (cause):* Due to negligence in cleanliness (मृजावर्जनं)
b. *Sthāna* (habitat): Hair, beard, mustaches, eyelashes, and clothes (केशश्मश्रुलोमपक्ष्मवासांसि;)
c. *Saṃsthāna* (shape): They are minute, sesamum grain shaped and having multiple legs (अणवस्तिलाकृतयोबहुपादाश्च)
d. *Varṇa* (complexion): They are black and white colored (कृष्णः शुक्लश्च).
e. *Nāma* (name): Their names are lice and ants (यूकाः, पिपीलिकाश्च)
f. *Prabhāva* (effects): They cause itching sensation, skin rash and boils (कण्डूजननं, कोठपिडकाभि निर्वर्तनं च)
g. *Cikitsā* (treatment): Removal of the dirt on the body, and avoidance of conditions leading to the formation of impurity (अमपकर्षणं, मलोपघातः, मलकराणां च भावानामनुपसेवनमिति)

Cakrapāṇi:

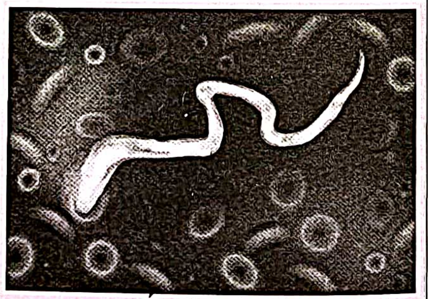
पिपीलिकां लिक्षां केचिदाहुः।- Some people called *Pipīlikā as Likṣā* (young louse or egg of louse).

क्रिमीणां संज्ञा स्वशास्त्रव्यवहारसिद्धा देशान्तरप्रसिद्धा च बोद्धव्या।- The term '*Kṛmi*' is familiar not only in this treatise but at other places also.

प्रभाव इति स्वशक्तिसम्पाद्यमित्यर्थः।।- '*Prabhāva*' means the resulted effects due the strength of the worms

Śoṇitaja Kṛmi

शोणितजानां तु खलु कुष्ठैः समानं समुत्थानं; स्थानंरक्तवाहिन्यो धमन्यः; संस्थानम्अणवो वृत्ताश्चापादाश्च, सूक्ष्मत्वाच्चैके भवन्त्यदृश्याः;वर्णः-ताम्रः;नामानिकेशादा,लोमादा, लोमद्वीपाः, सौरसा, औडुम्बरा, जन्तुमातरश्चेति; प्रभावः-केशश्मश्रुनखलो मपक्ष्मापध्वंसः,व्रणगतानांचहर्षकण्डूतोदसंसर्पणानि, अतिवृद्धानां च त्वक्सिरास्नायुमांसतरुणास्थिभक्षणमिति; चिकित्सितमप्येषां कुष्ठैः समानं, तदुत्तरकाल- मुपदेक्ष्यामः॥11॥



Śoṇitaja Kṛmi

The details about *Śoṇitaja / Raktaja Kṛmi* (born of blood) are as follows:

a. *Samutthāna* (cause): Cause of *Raktaja Kṛmi* is similar to *Kuṣṭha* (कुष्ठैः समानं)

b. *Sthāna* (habitat): The channels that carrying blood (रक्तवाहिन्यो धमन्यः)
c. *Saṃsthāna* (shape): They are minute, round shaped and having no legs. Due to minuteness some of them are invisible (अणवो वृत्ताश्चापादाश्च, सूक्ष्मत्वाच्चैके भवन्त्यदृश्याः)
d. *Varṇa* (complexion): They are copper colored (ताम्रः).
e. *Nāma* (name): Their names are *Keśādā, Lomadā, Lomadvīpā, Saurasā, Audambarā,* and *Jantumātarā* etc. (केशादा, लोमादा, लोमद्वीपाः, सौरसा, औडुम्बरा, जन्तुमातरश्चेति)
f. *Prabhāva* (effects): Falling of hair, beard and mustaches, nails, eyelashes etc. (केशश्मश्रुनखलो मपक्ष्मापध्वंसः)

   When they infect a wound, they cause oversensitivity, itching, piercing pain and creeping sensation (व्रणगतानां च हर्षकण्डूतोदसंसर्पणानि)

   When excessively grown, they eats away skin, blood vessels, ligaments, muscles and cartilage (अतिवृद्धानां च त्वक्सिरास्नायुमांसतरुणास्थिभक्षणमिति)
g. *Cikitsā* (treatment): Treatment is similar to *Kuṣṭha*, which is described later (चिकित्सितमप्येषां कुष्ठैः समानं, तदुत्तरकालमुपदेक्ष्यामः).

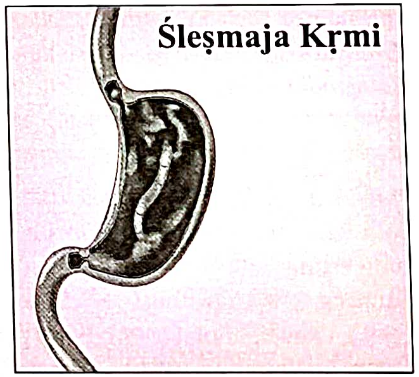
Cakrapāṇi:

हर्षकण्ड्वादयो व्रणदेश एव ज्ञेयाः।।- '*Harṣa*' (horripilation), *Kaṇḍū* (itching sensation) etc. should be understood as the symptoms which are produced at the site of the wound.

Śleṣmaja Kṛmi

श्लेष्मजाः क्षीरगुडतिलमत्स्यानूपमांसपिष्टान्नपरमान्नकुसुम्भस्नेहाजीर्णपूतिक्लिन्नसङ्कीर्णविरुद्धा सात्म्यभोजन समुत्थानाः; तेषामामाशयः स्थानं, ते प्रवर्धमानास्तूर्ध्वमधो वा विसर्पन्त्युभयतो वा; संस्थानवर्णविशेषास्तु श्वेताः पृथुब्रध्नसंस्थानाः केचित्, केचिद्वृत्तपरिणाहा गण्डूपदाकृतयः श्वेतास्ताम्रावभासाश्च, केचिदणवो दीर्घास्तन्त्वाकृतयः श्वेताः; तेषां त्रिविधानां श्लेष्मनिमित्तानां क्रिमीणां नामानिअन्त्रादाः, उदरादाः,हृदयचराः,चुरवः,दर्भपुष्पाः,सौगन्धिकाः,महागुदाश्चेति; प्रभावोहृल्लासः, आस्यसंस्रवणम्, अरोचकाविपाकौ,ज्वरः,मूर्च्छा,जृम्भा,क्षवथुः,आनाहः,अङ्गमर्दः,छर्दिः कार्श्यं, पारुष्यं, चेति॥12॥

The details about *Śleṣmaja Kṛmi* (born of *Kapha*) are as follows:



a. *Samutthāna* (cause): Due to consumption of milk (क्षीर), jaggery (गुड), sesamum (तिल), fish (मत्स्य), meat of animals dwelling in marshy land (आनूपमांस), food prepared with flour (पिष्टान्न), milk pudding (परमान्न), *Kusumbha Taila* (कुसुम्भस्नेह), uncooked, putrefied and softened food (अजीर्णपूतिक्लिन्न), mixed, mutually contradictory and unwholesome food (सङ्कीर्णविरुद्धासात्म्यभोजन)
b. *Sthāna* (habitat): Their location is usually *Āmāśaya* and when they are

fully grown they move upwards or downwards or both the ways (तेषामामाशयः स्थानं, ते प्रवर्धमानास्तूर्ध्वमधो वा विसर्पन्त्युभयतो वा)

c. *Saṃsthāna* (shape) & *Varṇa* (complexion): Some of them are big in size, flat like tape and whitish in color (श्वेताः पृथुब्रध्नसंस्थानाः केचित). Some of them are round like earthworm shaped and whitish coppery colored (केचिद्वृत्तपरिणाहा गण्डूपदाकृतयः श्वेतास्ताम्रावभासाश्च). Some others are minute, long thready and white in color (केचिदणवो दीर्घास्तन्त्वाकृतयः श्वेताः).

d. *Nāma* (names): The worms moving in all the three directions are called in the names such as *Āntrāda, Udarādā, Hṛdayacarā, Curava, Darbhapuṣpā, Saugandhikā* and *Mahāgudā* (तेषां त्रिविधानां श्लेष्मनिमित्तानां क्रिमीणां नामानि- अन्त्रादाः, उदरादाः, हृदयचराः, चुरवः, दर्भपुष्पाः, सौगन्धिकाः, महागुदाश्चेति)

e. *Prabhāva* (effects): Nausea (हृल्लासः), Salivation (आस्यसंस्रवणम्), Anorexia and indigestion (अरोचकाविपाकौ), Fever (ज्वरः), Fainting (मूर्च्छा), Yawning (जृम्भा), Sneezing (क्षवथुः), Constipation (आनाहः), Body pains (अङ्गमर्दः), Vomiting (छर्दिः), Emaciation (कार्श्यं) and Dryness of the body (पारुष्यं).

Cakrapāṇi:

परमान्नं पायसम्।- '*Paramānna*' means *Pāyasa* (rice pudding prepared by boiling with milk and sugar)

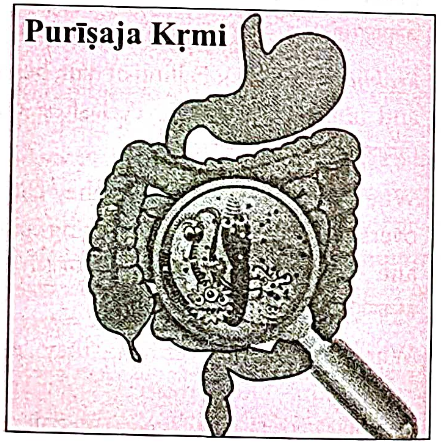
सकीर्णभोजनं घृणाविषयमलादिमिश्रितव्यञ्जनादिभोजनम्। - '*Sañkīrṇabhojana*' means the food substances that are mixed with excreta and certain other material which causes aversion.

ब्रध्नः चर्मलता।।- '*Bradhnaḥ*' means *Carmalatā* i.e. a leather strip.

Purīṣaja Kṛmi

पुरीषजास्तुल्यसमुत्थानाः श्लेष्मजैः; तेषां स्थानं पक्वाशयः, ते प्रवर्धमानास्त्वधो विसर्पन्ति, यस्य पुनरामाशयाभिमुखाः स्युर्यदन्तरं तदन्तरं तस्योद्गारनिः श्वासाः पुरीषगन्धिनः स्युः; संस्थानवर्णविशेषास्तुसूक्ष्मवृत्तपरीणाहाः श्वेतादीर्घा ऊर्णांशुसङ्काशाः केचित्, केचित् पुनः स्थूलवृत्तपरीणाहाः श्यावनीलहरितपीताः; तेषां नामानि ककेरुकाः, मकेरुकाः, लेलिहाः; सशूलकाः, सौसुरादाश्चेति; प्रभावः- पुरीषभेदः, कार्श्यं, पारुष्यं, लोमहर्षाभिनिर्वर्तनं च, त एव चास्य गुदमुखं परितुदन्तः कण्डूं चोपजनयन्तो गुदमुखं पर्यासते, त एव जातहर्षा गुदनिष्क्रमणमतिवेलं कुर्वन्ति; इत्येष श्लेष्मजानां पुरीषजानां च क्रिमीणां समुत्थानादिविशेषः॥13॥

The details about *Purīṣaja Kṛmi* (born of faeces) are as follows:



a. *Samutthāna* (cause): The worms that are born of faeces have the same origin as those born of *Kapha* (पुरीषजास्तुल्यसमुत्थानाः श्लेष्मजैः).

b. *Sthāna* (habitat): Their location is usually *Pakvāśaya* and when they are fully grown they move downwards (तेषां स्थानं पक्वाशयः, ते प्रवर्धमानास्त्वधो विसर्पन्ति). When they moves towards *Āmāśaya*, the eructation and breath of a patient emits the smell like faeces (यस्य पुनरामाशयाभिमुखाः स्युर्यदन्तरं तदन्तरं तस्योद्गारनिःश्वासाः पुरीषगन्धिनः स्युः)

c. *Saṃsthāna* (shape) & *Varṇa* (complexion): Some of them are minute, round, long, appears like wool fiber and whitish in color (सूक्ष्मवृत्तपरीणाहाः श्वेता दीर्घा ऊर्णांशुसङ्काशाः केचित्). Some of them are large, round and gray, blue, green and yellow colored (केचित् पुनः स्थूलवृत्तपरीणाहाः श्यावनीलहरितपीताः)

d. *Nāma* (names): Their names are *Kakerukā, Makerukā, Lelihā, Sasūlakā,* and *Sausurādā* (तेषां नामानि ककेरुकाः, मकेरुकाः, लेलिहाः; सशूलकाः, सौसुरादाश्चेति)

e. *Prabhāva* (effects): Diarrhea (पुरीषभेदः), Emaciation (कार्श्यं), Dryness of the body (पारुष्य), Horripilation (लोमहर्ष), When they reaches the anus they cause piercing pain and itching sensation (त एव चास्य गुदमुखं परितुदन्तः कण्डूं चोपजनयन्तो गुदमुखं पर्यासते), When they are excited they come out through anus frequently (त एव जातहर्षा गुदनिष्क्रमणमतिवेल कुर्वन्ति).

Thus, the causes and the other factors of worms born of *Kapha* and *Purīṣa* are explained.

Cakrapāṇi:

यदन्तरमिति यस्मिन् काले, तदन्तरं तत्कालमेव।- Whenever the worms move towards *Āmāśaya*, at that particular point of time.

ऊर्णांशुसङ्काशा इति मेषलोमतुल्याः।- '*Ūrṇāśu Saṅkāśā*' means that which resembles the hair of sheep i.e. like a wool fiber.

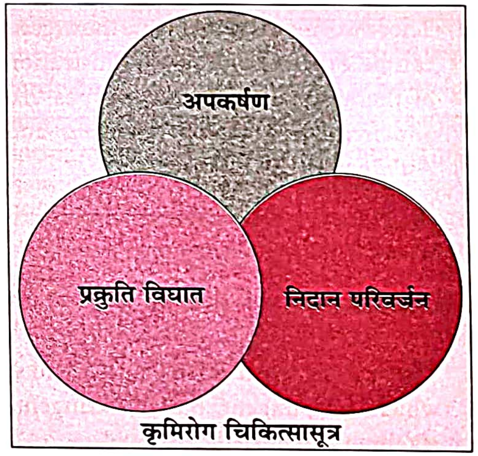
पर्यासत इति क्षिपन्ति, किंवा गुदं परिवार्यासते।- '*Paryāsata*' refers to throw away, that means reaching the worms to the anal region.

अतिवेलमिति पुनः पुनः।।- '*Ativelam*' means repeatedly.

Kṛmiroga Cikitsāsūtra

चिकित्सितं तु खल्वेषां समासेनोपदिश्य पश्चाद्विस्तरणोपदेक्ष्यामः।
तत्र सर्वक्रिमीणामपकर्षणमेवादितः कार्यं, ततः प्रकृतिविघातः, अनन्तरं निदानोक्तानां भावानामनुपसेवनमिति॥14॥

It is now being explained the treatment of *Kṛmi* in brief and will be described it in detail later.



1. The first step to be taken for the management of all types of *Kṛmi* is their expulsion (*Apakarṣaṇa*)
2. The next step is the destruction of their origin and development (*Prakṛtivighāta*)
3. Afterwards one should avoid the etiological factors (*Nidāna-parivarjana*)

तत्रापकर्षणं- हस्तेनाभिगृह्य विमृश्योपकरणवताऽपनयनमनुपकरणेनवा; स्थानगतानां तु क्रिमीणां भेषजेनापकर्षणं न्यायतः, तच्चतुर्विधं; तद्यथा- शिरोविरेचनं, वमनं, विरेचनम्, आस्थापनं च; इत्यपकर्षणविधिः।
प्रकृतिविघातस्त्वेषां कटुतिक्तकषायक्षारोष्णानां द्रव्याणामु-

पयोगः, यच्चान्यदपि किंचिच्छ्लेष्म पुरीषप्रत्यनीकभूतं तत् स्यात्; हति प्रकृतिविघातः।

अनन्तरं निदानोक्तानां भावानामनुपसेवनं- यदुक्तं निदान-विधौ तस्य विवर्जनं तथाप्रायाणां चापरेषां द्रव्याणाम् इति लक्षणतश्चिकित्सितमनुव्याख्यातम् एतदेव पुनर्विस्तरेणोपदेक्ष्यते॥15॥

Apakarṣaṇa (expulsion)

- In these treatment modalities, expulsion of worms can be done through the hands with or without the help of any device.
- Those worms residing inside the organs can be expelled by the administration of therapies. They are of 4 types viz. *Śirovirecana, Vamana, Virecana* and *Āsthāpanavasti*.
- In short it is the method of expulsion of worms.

Prakṛtivighāta (destruction of their origin and development)

- The use of such foods and drinks, which are pungent, bitter, astringent, alkaline, and hot
- The other substances which are contrary to *Śleṣma* and *Purīṣa*.
- In short it is the method of destruction of origin and development of worms.

Nidāna-parivarjana (avoidance of etiological factors)

- Afterwards abstinence from the etiological factors - Whatever is described as a causative factor and other similar substances should be avoided.

Thus, treatment of worms is explained in brief and this will be further described in detail.

Cakrapāṇi:

अपकर्षणं हस्तादि संशोधनानि च।- *Apakarṣaṇa* means expulsion of worms by means of hand etc. and also by means of elimination therapies like *Vamana, Virecana* etc.

प्रकृतेः कारणस्य श्लेष्मादिरूपस्य विघातः प्रकृतिविघात इत्यर्थः।- *Prakṛtivighāta* means destruction of origin and development of worms such as *Śleṣma, Purīṣa* etc.

उपकरणवतेति सन्दंशाद्युपकरणयुक्तेन। तत् स्यादिति विघातः स्यादिति योजना। निदानोक्तानां भावानामनुपसेवनमिति विवरणानुवादः। अस्य विवरणं- यदुक्तमित्यादि। तथाप्रायाणामिति श्लेष्मजपुरीषजक्रिमिनिदानसदृशानामित्यर्थः।- The term '*Upakaraṇavatā*' refers to elimination of the worms by means of the instruments like *Sandaṃśa Yantra* (forceps) etc.

Nidānoktānām Bhāvānām Anupasevanam' means avoidance of the causative factors which are responsible for the production of worms as mentioned in *Kṛmi Nidāna*. '*Tathā Prāyāṇām*' means refers to that avoidance of the factors which are especially liable for the origin and development of *Śleṣmaja* and *Purīṣaja Kṛmi*.

लक्षणत इति संक्षेपतः; संक्षेपो हि विस्तरस्य ग्राहकं लक्षणं भवति।।- '*Lakṣaṇataḥ*' means in brief. This brief description is helpful to grasp the detailed description.

Pre-operative Measures to be taken for Treating Kṛmirogi

अथैनं क्रिमिकोष्ठमातुरमग्रे षड्रात्रं सप्तरात्रं वा स्नेहस्वेदाभ्यामुपपाद्य श्वोभूते एनं संशोधनं पाययिताऽस्मीतिक्षीरगुडदधितिलमत्स्यानूपमांसपिष्टान्नपरमान्नकुसुम्भस्नेहसंप्रयुक्तैर्भोज्यैः सायं प्रातश्चोपपादयेत् समुदीरणार्थं क्रिमीणां कोष्ठाभिसरणार्थं च भिषक्।

अथ व्युष्टायां रात्र्यां सुखोषितं सुप्रजीर्णभक्तं च विज्ञाया स्थापनवमनविरेचनैस्तदहरेवोपपादयेदुपपादनीयश्चेत् स्यात् सर्वान् परीक्ष्यविशेषान् परीक्ष्य सम्यक्॥16॥

- The patient who is suffering from worm infestation should be given oleation (*Sneha*) and sudation (*Sveda*) therapies initially for a period of 6 to 7 days.
- In order to stimulate the worms and to move them from other parts of the body to the *Koṣṭa*, on the day before the administration of eliminative therapies, he should be given food containing milk (क्षीर), jaggery (गुड), sesamum (तिल), fish (मत्स्य), meat of animals dwelling in marshy land (आनूपमांस), food prepared with flour (पिष्टान्न), milk pudding (परमान्न) and *Kusumbha Taila* (कुसुम्भस्नेह).
- After passing the night comfortably and food taken is properly digested and assessing the patient properly by the physician he should be given *Āsthāpanavasti, Vamana* and *Virecana* on the same day.

Cakrapāṇi:

कोष्ठाभिसरणार्थमिति क्षीरगुडादिलोभेन देशान्तरं परित्यज्य कोष्ठ गमनार्थम्।- '*Koṣṭābhisaraṇartham*' means the worms that are moving towards *Koṣṭa* by leaving the other places due to greed for milk, jaggery etc.

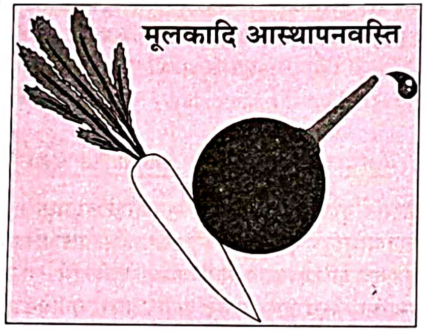
तदहरेवेति एकस्मिन् दिने; एतच्चैकदिन एव भूरिकर्मकरणं व्याधिप्रभावाद्बोद्धव्यम् एतच्चैकाहेन सर्वकरणं यदि शरीरबलादिसम्पद्युक्तः पुरुषो भवति तदैव परं कर्तव्यं, नान्यथेत्याह-उपपादनीयश्चेत् स्यादित्यादिना।।- '*Tadahareva*' means in one day only. Conduction of many therapies on the same day should be understood as the specific nature of the disease. However all treatments which are to be done in the same person on the same day is based on the physical strength of the person and other factors. If the person is weak they cannot be conducted on the same day.

Āsthāpanavasti with Mūlakādi Yoga

अथाहरेति ब्रूयात्- मूलकसर्षपलशुनकरञ्जशिग्रुमधुशिग्रुखरपुष्पाभूस्तृणसुमुखसुरसकुङ्केरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकानि सर्वाण्यथवा यथालाभं; तान्याहृतान्यभिसमीक्ष्य खण्डशश्छेदयित्वा प्रक्षाल्य पानीयेन सुप्रक्षालितायां स्थाल्यां समावाप्य गोमूत्रेणार्धोदकेनाभिषिच्य साधयेत् सततमवघट्टयन् दर्व्या, तमुपयुक्तभूयिष्ठेऽम्भसि गतरसेष्वौषधेषु स्थालीमवतार्य सुपरिपूतं कषायं सुखोष्णं मदनफलपिप्पलीविडङ्गकल्कतैलोपहितं स्वर्जिकालवणितमभ्यासिच्य बस्तौ विधिवदास्थापयेदेनं; तथाऽर्कालर्ककुटजाढकीकुष्ठकैडर्यकषायेणवा, तथाशिग्रुपीलुकुस्तुम्बुरुकटुकासर्षपकषायेण, तथाऽऽमलकशृङ्गवेरदारुहरिद्रापिचुमर्दकषायेण मदनफलादिसंयोगसम्पादितेन, त्रिवारं सप्तरात्रं वाऽऽस्थापयेत्॥17॥

- Initially one has to procure the following drugs wholly or as maximum available as possible.
  - *Mūlaka, Sarṣapa, Laśuna, Karañja, Śigru, Madhuśigru, Kharapuṣpa, Bhūstṛna, Sumukha, Surasa, Kuṭheraka, Gaṇḍīra, Kālamālaka, Parṇāsa, Kṣavaka, Phaṇijjaka*
- After proper examination, those drugs should be cut into pieces and then washed well. Then they should be taken in a clean vessel and boil well by adding 1 part of cow's urine and half of the quantity of water. During the process of boiling it should be stirred well with the help of a ladle till the active principles are absorbed by the

liquids and then remove the vessel from the fire. Then filter the decoction.



- ☐ When the decoction is in lukewarm state add the paste of *Madanaphala*, *Pippalī* and *Viḍaṅga* and then add *Taila*, *Sarjakṣāra* and *Saindhavalavaṇa* and administer in the form of *Āsthāpanavasti*.
- ☐ In the same way take the decoctions of any one of the following
  a. *Arka*, *Alarka*, *Kuṭaja*, *Āḍhakī*, *Kuṣṭha* and *Kaiḍarya*

  Or

  b. *Śigru*, *Pīlu*, *Kustuburu*, *Kaṭuka* and *Sarṣapa*

  Or

  c. *Āmalaka*, *Śṛṅgavera*, *Dāruharidrā* and *Picumarda*
- ☐ Then add the paste of *Madanaphala* and other ingredients as mentioned above and conduct *Āsthāpanavasti* for a period of 3 days or 7 days.

Cakrapāṇi:

मधुशिग्रुः शोभाञ्जनः।- '*Madhuśigru*' means *Śobhāñjana*.

अत्र क्काथ्यद्रव्यजलादिमानं क्काथपरिभाषया कर्तव्यम् उपयुक्तभूयिष्ठे प्रक्षीणभूयिष्ठ इत्यर्थः। गतरसेष्वौषधेष्विति जले सङ्क्रान्तरसेषु। अनेन कषायसिद्धिलक्षणेन यावता जलेन पाकेन चौषधानि गतरसानि भवन्ति, तावदेव जलं देयं, तावांश्च पाकः कर्तव्यः, नावश्यं परिभाषया सर्वत्रेति क्रमं दर्शयति।- In general for preparing decoctions the quantity of water to be added to the drug is based on *Quātha Paribhāṣā* only. However while preparing decoctions one should observe that the extraction of the complete drug is being taken place or not. Thus, the quantity of water to be added and the duration of boiling depend upon the extraction of the essence of the drugs. Thus, it is not mandatory to follow the prescribed method always.

सुपरिपूतमिति वस्त्रगालितम्।- '*Suparipūta*' means strained properly with a cloth.

बस्तौ कषायादिमानं सिद्धौ वक्ष्यमाणेन ज्ञेयम्।- The quantity of decoction and the measure of other ingredients should be known as per the description available in the section *Siddhisthāna*.

अलर्कः मन्दारः।।- '*Alarka*' means *Mandāra* i.e. red variety of *Arka*.

Vamana, Virecana and Anuvāsanavasti

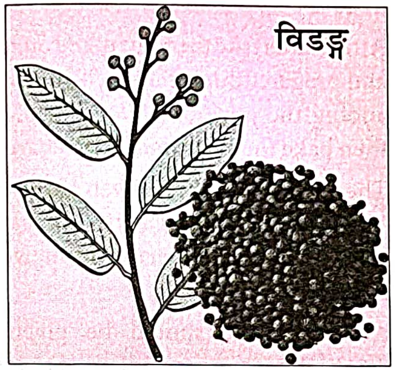
प्रत्यागते च पश्चिमे बस्तौ प्रत्याश्वस्तं तदहरेवोभयतोभागहरं संशोधनं पाययेद्युक्त्या; तस्य विधिरुपदेक्ष्यतमदनफलपिप्पलीकषायस्यार्धाञ्ज लिमात्रेण त्रिवृत्कल्काक्षमात्रमालोड्य पातुमस्मै प्रयच्छेत्, तदस्य दोषमुभयतो निर्हरति साधु;एवमेव कल्पोक्तानि वमनविरेचनानि प्रतिसंसृज्य पाययेदेनं बुद्ध्या सर्वविशेषानवेक्षमाणो भिषक्॥18॥

अथैनं सम्यग्विरिक्तं विज्ञायापराह्णे शैखरिककषायेण सुखोष्णेन परिषेचयेत्।

तेनैव च कषायेण बाह्याभ्यन्तरान्सर्वोदकार्थान्कारयेच्छश्वत्; तदभावे कटुतिक्तकषायाणामौषधानांक्काथैर्मूत्रक्षारैर्वा परिषेचयेत्।

परिषिक्तं चैनं निवातमागारमनुप्रवेश्य पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरसिद्धेन यवाग्वादिना क्रमेणोपाचरेत्, विलेपीक्रमागतं चैनमनुवासयेद्विडङ्गतैलेनैकान्तरं द्विस्त्रिर्वा॥19॥

- ☐ After the elimination of *Vasti dravya*, the patient should be assured and then administer *Vamana* and *Virecana* on the same day as mentioned under.



- ☐ Take ½ *Añjali* (48ml) quantity of *Madanaphala Kaṣāya* and add 1 *Karṣa* (12gm) quantity of the paste of *Trivṛt* and administer internally so as to eliminate the *Doṣās* by means of *Vamana* and *Virecana*. Similarly the recipes mentioned for *Vamana* and *Virecana* in the section *Kalpasthāna* can be mixed and administer after careful examination.
- ☐ After finding that the patient has been adequately cleansed, sprinkled the body of the patient with lukewarm decoction of *Viḍaṅga* in the afternoon. Instead of ordinary water, it is better to use *Viḍaṅga Kaṣāya* for both internal and external purposes. If the *Viḍaṅga Kaṣāya* is unavailable, the decoction prepared with the substances possessing *Kaṭu*, *Tikta*, *Kaṣāya Rasa* or the *Kṣāra* mixed with *Mūtra* can be used for washing the body.
- ☐ After bathing, the patient is instructed to stay in a room which is devoid of breeze and the food should be given in the form of *Yavāgū* (gruel) prepared with *Pippalī*, *Pippalīmūla*, *Cavya*, *Citraka* and *Śṛṅgavera* (*Nāgara*) etc.
- ☐ Gradually the food should be increased and when it reaches to *Vilepī*, the patient should be given 2 or 3 *Anuvāsanavasti* on alternate days with *Viḍaṅga Taila*.

Cakrapāṇi:

पश्चिमे तृतीयपुटके।- '*Pascime*' means after the evacuation of *Vasti Dravya* completely which was administered on the third time.

संसृज्येति मिश्रीकृत्य।- '*Saṃsṛjya*' means by mixing properly.

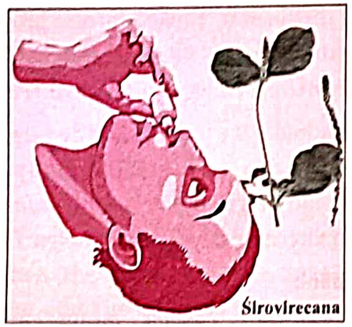
शैखरिककषायेणेति विडङ्गकषायेण, विडङ्गकषायो हि वैद्यकव्यवहारात् शैखरिककषाय उच्यते।- '*Saikharika Kaṣāya*' means *Viḍaṅga Kaṣāya*. *Viḍaṅga Kaṣāya* is called in the name of *Saikharika Kaṣāya* in medical practice.

विलेप्याः क्रमागतमिति कृतयवाग्वादिक्रममित्यर्थः।।- "*Vilepyāḥ Kramāgatam*' means after the proper administration of specific diet in an order such as *Yavāgū* etc.

Śirovirecana

यदि पुनरस्यातिप्रवृद्धाञ्छीर्षादान् क्रिमीन् मन्येत शिरस्यैवाभिसर्पतः कदाचित्, ततः स्नेहस्वेदाभ्यामस्य शिर उपपाद्य विरेचयेदपामार्गतण्डुलादिना शिरोविरेचनेन॥20॥

When the aggravated worms reach the head and causing trouble, they should be eliminated. Initially oleation (*Sneha*) and sudation therapies (*Sveda*) should be conducted and is followed by Śirovirecana (nasal administration) with the recipes mentioned in the chapter *Apāmārga Taṇḍulīya Adhyāya.*



Cakrapāṇi:

अपामार्गतण्डुलादिनेति अपामार्गतण्डुलीयोक्तेन।।- '*Apāmārga Taṇḍulādinā*' means the recipes which are useful for *Śirovirecana* that are mentioned in the chapter *Apāmārga Taṇḍulīya.*

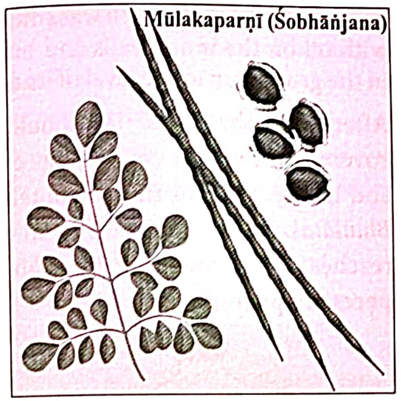
Specific Diet for Kṛmirogi

यस्त्वभ्यवहार्यविधिः प्रकृतिविघातायोक्तः क्रिमीणामथ तमनुव्याख्यास्यामः- मूलकपर्णीसमूलाग्रप्रतानामाहृत्यखण्डशश्छेदयित्वोलू (दू) खले क्षोदयित्वा पाणिभ्यां पीडयित्वा रसं गृह्णीयात्, तेन रसेन लोहितशालितण्डुलपिष्टं समालोड्य पूपलिकां कृत्वा विधूमेष्वङ्गारेपूपकुड्य विडङ्गतैललवणोपहितां क्रिमिकोष्ठाय भक्षयितुं प्रयच्छेत्, अनन्तरं चाम्लकाञ्जिकमुदश्विद्वा पिप्पल्यादिपञ्चवर्गसंसृष्टं सलवणमनुपाययेत्। अनेन कल्पेन मार्कवार्कसहचरनीपनिर्गुण्डीसुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्षवकफणिज्झकबकुलकुटजसुवर्णक्षीरीस्वरसानामन्यतमस्मिन् कारयेत् पूपलिकाः; तथा किणिहीकिराततिक्तकसुवहामलकहरीतकीबिभीतकस्वरसेषु कारयेत् पूपलिकाः; स्वरसांश्चैतेषामेकैकशो द्वन्द्वशः सर्वशो वा मधुविलुलितान् प्रातरनन्नाय पातुं प्रयच्छेत्॥21॥

Hereafter the food preparation useful for the destruction of the environment that causes for the growth of the worms has explained.

- ❑ Initially procure the whole plant of *Mūlakaparṇī* along with roots, apex and branches and then cut into pieces. Then pound them in a mortar and extract the juice by pressing with hands.
- ❑ Afterwards take the flour of red *Śāli* rice and prepare round cakes (*Pūpālikā*) by adding the juice of *Mūlakaparṇī*, and then bake them on smokeless charcoal.
- ❑ These cakes should be given along with *Viḍañga Taila* and *Lavaṇa* for eating to the persons suffering from worm infestation.
- ❑ Afterwards he should be given to drink the sour gruel (*Amlakāñjika*) or diluted buttermilk (*Udasvit*) mixed with five drugs of *Pippalyādi Gaṇa* (*Pippalī, Pippalīmūla, Cavya, Citraka, Śuṇṭhī*) with a little salt.
- ❑ In the same way *Pūpālikā* can be prepared with the juice of any one of the following plants.

1. *Mārkava*
2. *Arka*
3. *Sahacara*
4. *Nīpa*
5. *Nirguṇḍī*
6. *Sumukha*
7. *Surasa*
8. *Kuṭheraka*
9. *Gaṇḍīra*
10. *Kālamālaka*
11. *Parṇāsa*
12. *Kṣavaka*
13. *Phaṇijjaka*
14. *Bakula*
15. *Kuṭaja*
16. *Suvarṇakṣīrī*
17. *Kiṇihī*
18. *Kirātatikta*
19. *Suvahā*
20. *Āmalaka*
21. *Harītakī*
22. *Vibhītaka*



- ❑ The patient can be given the juice of either any one or two or of all the above drugs mixed with honey early in the morning on the empty stomach.

Cakrapāṇi:

मूलकपर्णी शोभाञ्जनः।- '*Mūlakaparṇī*' means *Śobhāñjana.*

उपकुड्येति पाचयित्वा, 'कुड दाहे', इति धातुः पठ्यते।- '*Upakuḍya*' means after cooking. Here the '*Kuḍ*' *Dhātu* is used in the sense of combustion.

पिप्पल्यादिपञ्चवर्गोऽत्रैव पेयादिक्रमोक्तपञ्चकोलम्।- '*Pippalyādi Pañcavarga*' means the *Pañcakola* which are mentioned in the specific diet schedule like *Peyādi krama.*

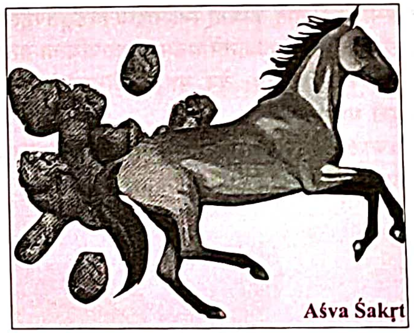
सहचरः झिण्टिका।- '*Sahacara*' means *Jhiṇṭikā*

मधुविलुलितानिति मधुनाऽऽलोडितान्।।- '*Madhu-vilulitān*' means mixed with honey.

Aśva-śakṛt Prayoga

अथाश्वशकृदाहृत्यमहतिकिलिञ्जकेप्रस्तीर्यातपेशोषयित्वोदूखले क्षोदयित्वा दृषदि पुनः सूक्ष्मचूर्णानि कारयित्वा विडङ्गकषायेण त्रिफलाकषायेण वाऽष्टकृत्वो दशकृत्वो वाऽऽतपे सुपरिभावितानि भावयित्वा दृषदि पुनः सूक्ष्माणि चूर्णानि कारयित्वा नवे कलशे समावाप्यानुगुप्तं निधापयेत्। तेषां तु खलु चूर्णानां पाणितलं यावद्वा साधु मन्येत तत् क्षौद्रेण संसृज्य क्रिमिकोष्ठिने लेढुं प्रयच्छेत्॥22॥

- ❑ Initially procure the horse dung (*Aśva śakṛt*) and spread it on a big mat and dry it by exposing to sunlight. Afterwards it should be pounded with a mortar and make it a fine powder by means of mill-stone.
- ❑ Later on the fine powder is to be soaked in the decoction of either *Viḍañga* or *Triphalā* and then expose it to sun. This procedure is to be repeated for about 8 or 10 times.



- ❑ Afterwards it should be again making it into fine powder by means of mill stone and preserve it in a safe place by keeping it in an airtight new earthen jar.
- ❑ This powder can be given in a dose of 12 grams (*Pāṇitala*) or whichever dose is suitable to the individual, after mixing it with honey to the patient suffering from worm infection.

Cakrapāṇi:

सुपरीत्यादि यथा सुपरिभावितानि भवन्ति तथा भावयित्वेत्यर्थः।- '*Suparibhāvitāni*' means the fine powder of horse dung is being perfectly drenched in the decoctions of either *Viḍañga* or *Triphalā.*

अनुगुप्तमिति वाताद्यननुगमनीयं कृतरक्षं च यथा भवति।।- '*Anuguptam*' means the place of preservation.

The prepared medicine should be preserved in such a place which is free from wind and sunlight.

Bhallātakāsthi Taila Prayoga

तथा भल्लातकास्थीन्याहृत्य कलशप्रमाणेन चापोथ्य स्नेहभाविते दृढे कलशे सूक्ष्मानेकच्छिद्रब्रध्ने शरीरमुपवेष्ट्य मृदावलिप्ते समावाप्योडुपेन पिधाय भूमावाकण्ठं निखातस्य स्नेहभावितस्यैवान्यस्यदृढस्यकुम्भस्योपरिसमारोप्यसमन्ताद्गोमयैरुपचित्य दाहयेत्, स यदा जानीयात् साधु दग्धानि गोमयानि विगत स्नेहानि च भल्लातकास्थीनीति ततस्तं कुम्भमुद्धरेत्।

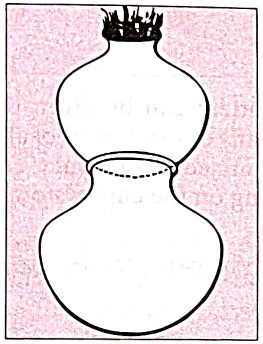
अथ तस्माद्द्वितीयात् कुम्भात् स्नेहमादाय विडङ्गतण्डुलचूर्णैः स्नेहार्धमात्रैः प्रतिसंसृज्यातपे सर्वमहः स्थापयित्वा ततोऽस्मै मात्रां प्रयच्छेत् पानाय; तेन साधु विरिच्यते, विरिक्तस्य चानुपूर्वी यथोक्ता।

एवमेव भद्रदारुसरलकाष्ठस्नेहानुपकल्प्यपातुंप्रयच्छेत्॥23॥

अनुवासयेच्चैनमनुवासनकाले॥24॥

Bhallātaka

- Initially procure *Bhallātaka* seeds in a quantity of 1 *Kalaśa* (12.288Kg.) and crush into pieces and keep them in oil anointed earthen vessel which is having holes at the bottom. Afterwards this vessel should be covered with a lid and then wrapped with clay.
- This pot should be placed on top of another earthen jar, which was smeared with oil on the inner walls and buried in the ground up to the level of its neck.
- Afterwards the upper jar should be covered with dry cow dung cakes and lit fire. By this the oil content of *Bhallātaka* seeds has drained and then reaches to the lower jar through the pores of upper jar.



- Then remove the upper jar and collect the oil from the lower jar carefully. Afterwards add the powder of *Viḍaṅga* half of the quantity to the above collected oil and expose to sunlight for whole day.
- This powder can be given in an appropriate dosage for purgation. Afterwards postoperative regimen of *Virecana-karma* should be followed.
- In the same way the oil extracted from *Bhadradāru* and *Sarala* can be used.
- These oils can also be used in the form of *Anuvāsanavasti* and should be given to the patients suffering from worm infestation at an appropriate time.

Cakrapāṇi:

ब्रध्नः गुदः, इह तु कलशाधोभागः।- In general the word '*Bradhna*' means *Guda* (rectum). But here in the present context the term '*Bradhna*' is used by the author in the sense of bottom of the earthenware.

शरीरमुपवेष्ट्येति वेष्टयित्वा।- '*Śarīramupveṣṭya*' means the external surface of earthenware and the joints is to be wrapped completely by means of cloth pieces soaked in mud.

उडुपः पिधानम्।- '*Uḍupa*' means the lid.

स इति भल्लातकस्नेहसाधकः।- '*Sa*' refers to the person who is preparing *Bhallātaka Taila*.

द्वितीयादिति अधःस्थाद्घटात्।।- '*Dvitīyāt*' means from the vessel on the bottom.

Intake of Tila after soaked with Viḍañga Kaṣāya

अथाहरेतिब्रूयात्- शारदान्नवांस्तिलान्संपदुपेतान्;तानाहृत्य सुनिष्पूतान्निष्पूय,सुशुद्धान्शोधयित्वा,विडङ्गकषायेसुखोष्णे प्रक्षिप्य निर्वापयेदादोषगमनात्, गतदोषानभिसमीक्ष्य,सुप्रलूनान्प्रलुञ्च्य,पुनरेवसुनिष्पूतान्निष्पूय,सुशुद्धान्शोधयित्वा, विडङ्गकषायेण त्रिःसप्तकृत्वः सुपरिभावितान् भावयित्वा, आतपे शोषयित्वा, उलू (दू) खले संक्षुद्य, दृषदि पुनः श्लक्ष्णपिष्टान् कारयित्वा, द्रोण्यामभ्यवधाय, विडङ्गकषायेण मुहुर्मुहुरवसिञ्चन् पाणिमर्दमेव मर्दयेत्; तस्मिंस्तु खलु प्रपीड्यमाने यत्तैलमुदियात्तत् पाणिभ्यां पर्यादाय, शुचौ दृढे कलशे न्यस्यानुगुप्तं निधापयेत्॥25॥

- Fresh and good quality of the sesamum seeds (*Tila*) which are harvested during autumn season should be procured initially and then separate from dust particles and clean them in the warm decoction of *Viḍañga* till the removal of impurities.
- When the sesamum seeds are freed from impurities, their husk should be removed and wash again. Afterwards those de husked seeds should be impregnated with *Viḍañga Kaṣāya* and exposed to sun for 21 times.
- Then they should crush in a mortar and make it into powder by means of mill stone. This fine powder should be kept in a vessel and rubbed with hands by sprinkling *Viḍañga Kaṣāya* frequently. Thus, the oil which is collected after being squeezed by hands in a clean container and then preserved in a safe place.

Cakrapāṇi:

निष्पूयेति मृत्तिकाद्यवकरान्निचित्य।- '*Niṣpūya*' means removal of mud and other dirt particles

शोधयित्वेति प्रक्षाल्य।- '*Śodhayitvā*' means after properly washing

आदोषगमनादित्यत्र तिलदोषगमनं तिलत्वग्लग्नमलादिगमनं ज्ञेयम्।- '*Ādoṣagamanāt*' means until the impurities are removed. That means the impurities attached to the outer layer of sesame seeds should be removed completely by proper washing.

प्रलुञ्च्य निस्तुषीकृत्य।- '*Praluñcya*' means removal of the husk (outer coating) of the seeds of sesame.

अभ्यवधायेति आरोप्य।- '*Abhyavadhāya*' means by putting the entire grinded powder of sesame in a tub..

पाणिभ्यां पर्यादायेति पाणिलग्नं पुनः पुनः पुनर्गृहीत्वा।।- '*Pāṇibhyām Paryādāya*' means taking the oil with hands repeatedly and collect it in a clean vessel.

Tilvakoddālakādi Taila

अथाहरेति ब्रूयात्- तिल्वकोद्दालकयोर्द्वौ बिल्वमात्रौ पिण्डौ श्लक्ष्णपिष्टौ विडङ्गकषायेण, तदर्धमात्रौश्यामात्रिवृतयोः, अतोऽर्धमात्रौ दन्तीद्रवन्त्योः, अतोऽर्धमात्रौ च चव्यचित्रकयोरिति।

एतंसंभारंविडङ्गकषायस्यार्धाढकमात्रेणप्रतिसंसृज्य,तत्तैलप्रस्थंसमावाप्य, सर्वमालोड्य, महति पर्योगे समासिच्याग्नावधिश्रित्यासने सुखोपविष्टः सर्वतः स्नेहमवलोकयन्नजस्रं मृद्वग्निना साधयेद्दर्व्या सततमवघट्टयन्।
स यदा जानीयाद्विरमति शब्दः, प्रशाम्यति च फेनः, प्रसादमापद्यते स्नेहः, यथास्वं च गन्धवर्णरसोत्पत्तिः, संवर्तते च भैषज्यमङ्गुलिभ्यां मृद्यमानमनतिमृद्वनतिदारुणमनङ्गुलिग्राहि चेति, स कालस्तस्यावतारणाय।
ततस्तमवतार्य शीतीभूतमहतेन वाससा परिपूय, शुचौ दृढे कलशे समासिच्य, पिधानेन पिधाय, शुक्लेन वस्त्रपट्टेनावच्छाद्य, सूत्रेण सुबद्धं सुनिगुप्तं निधापयेत्।
ततोऽस्मै मात्रां प्रयच्छेत् पानाय, तेन साधु विरिच्यते; सम्यगपहृतदोषस्य चानुपूर्वी यथोक्ता।
ततश्चैनमनुवासयेदनुवासनकाले।
एतेनैव च पाकविधिना सर्षपातसीकरञ्जकोषातकीस्नेहानुपकल्प्य पाययेत् सर्वविशेषानवेक्षमाणः।
तेनागदो भवति॥26॥

Tilvakoddālakādi Taila

Kalka Dravya:

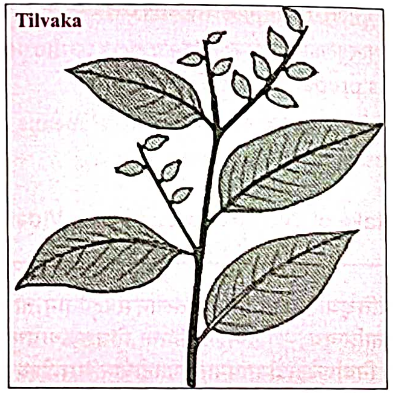
Tilvaka	- 1 *Bilva* (48gm)
Uddālaka	- 1 *Bilva* (48gm)
Śyāmā	- ½ *Bilva* (24gm)
Trivṛt	- ½ *Bilva* (24gm)
Dantī	- ¼ *Bilva* (12gm)
Dravantī	- ¼ *Bilva* (12gm)
Cavya	- $^1/_8$ *Bilva* (6gm)
Citraka	- $^1/_8$ *Bilva* (6gm)

[* After procuring the above drugs make them into fine powder and prepare paste (*Kalka*) by pounding well with the decoction of *Viḍaṅga*.]

Sneha Dravya: *Tila Taila*- 1 *Prastha* (768 ml)

Drava Dravya: *Viḍaṅga Kaṣāya*-½
Āḍhaka(1.53 liter)

Preparation: Initially take the *Kalka Dravya* and add to *Viḍaṅga Kaṣāya* and mix well. Then add the specified quantity of oil and cook well on mild fire. During the process of cooking a person should sit comfortably and it should be stirred with a ladle by watching the oil carefully on all sides.



The following are the features of well-prepared *Taila*:

a. Stoppage of bubbling sound
b. Disappearance of froth
c. Oil becomes perfectly still
d. Having the color, odor and taste of the drugs used
e. Becomes like a wick, when the paste is rolled between the fingers.

Afterwards the vessel is removed from the fire and allow it to become auto cool. Then it should be filtered by a clean cloth and preserve it in a new earthen jar and closed with a lid. Then the mouth of the jar is covered with a piece of white cloth and tied well with threads and should be stored in a safe place.

Therapeutic usage: This oil can be given in an appropriate dosage for purgation. Afterwards postoperative regimen of *Virecana-karma* should be followed.

This oil can also be used in the form of *Anuvāsanavasti* and should be given to the patients suffering from worm infestation at an appropriate time.

- ☐ In the same way oil can be prepared with *Sarṣapa, Atasī, Karañja* and *Kośātakī* and administer to the patient by considering all the aspects. Thus, the disease will be cured.

एवं द्वयानां श्लेष्मपुरीषसम्भवानां क्रिमीणां समुत्थानसंस्थानवर्णनामप्रभावचिकित्सितविशेषा व्याख्याताः सामान्यतः। विशेषतस्तु स्वल्पमात्रमास्थापनानुवासनानुलोमहरणभूयिष्ठं तेष्वेवौषधेषु पुरीषजानां क्रिमीणां चिकित्सितं कर्तव्यं, मात्राधिकंपुनःशिरोविरेचनवमनोपशमनभूयिष्ठंतेष्वेवौषधेषु श्लेष्मजानां क्रिमीणां चिकित्सितं कार्यम्; इत्येष क्रिमिघ्नो भेषजविधिरनुव्याख्यातो भवति।
तमनुतिष्ठता यथास्वं हेतुवर्जने प्रयतितव्यम् यथोद्देशमेवमिदं क्रिमिकोष्ठचिकित्सितं यथावदनुव्याख्यातं भवति॥27॥

- ☐ In this way the cause (*Samutthāna*), place (habitat / *Sthāna*), shape (*Saṃsthāna*), complexion (*Varṇa*), name (*Nāma*), effects (*Prabhāva*), and treatment (*Cikitsā*) of *Śleṣmaja* and *Purīṣaja Kṛmi* have been described in general.
- ☐ Specifically, in case of *Purīṣaja Kṛmi*, the same drugs should be used in lower doses in the form of *Āsthāpanavasti*, *Anuvāsanavasti* and *Virecana*.
- ☐ In case of *Śleṣmaja Kṛmi*, the same should be administered in high doses in the form of *Śirovirecana* and *Śamana*.
- ☐ Accordingly the drugs useful for the management of worm infestation have been explained.
- ☐ The patient, while under therapy, should try to avoid the causes that cause worms from which he is suffering.
- ☐ Thus, as proposed, the therapeutic management of the patient suffering from the *Kṛmiroga* is properly described.

Cakrapāṇi:

उद्दालकः बहुवारः।- '*Uddālaka*' means *Bahuvāra*

बिल्वमात्रौ पलप्रमाणौ।- '*Bilva mātrā*' means 1 *Pala* i.e. 48 gm. Or 48 ml.

पर्योगः कटाहः।- '*Paryogaḥ*' means *Kaṭāha*' i.e. a big caldron or saucepan

यथास्वमिति यावन्मात्रं यद्द्रव्यं तैलसंस्कारकं, तदानुरूप्येण वर्णादिसम्पत्तिरित्यर्थः।- '*Yathāsvam*' means the quantity of drugs which is required to provide proper color, the smell of the medicines added to it during the preparation of oil.

संवर्तते इति वर्तिवद्भवति।- '*Saṃvartate*' means becoming like a wick.

अल्पमात्रमिति आस्थापनानुलोमहरणद्रव्यातिरिक्तं भेषजमल्पमात्रं कर्तव्यमित्यर्थः।।- '*Alpamātramiti*' means that the medicine used orally other than *Āsthāpanavasti* and *Anulomana* (*Virecana*) should be used in small quantities.

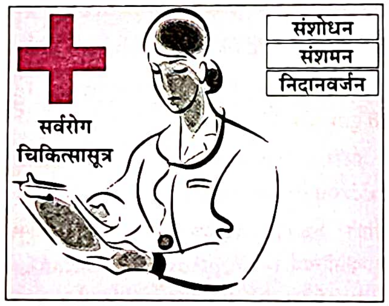
Sarvaroga Cikitsāsūtra

Thus, it is said

भवन्ति चात्र-
अपकर्षणमेवादौ क्रिमीणां भेषजं स्मृतम्।
ततो विघातः प्रकृतेर्निदानस्य च वर्जनम्॥28॥
अयमेव विकाराणां सर्वेषामपि निग्रहे।
विधिर्दृष्टस्त्रिधा योऽयं क्रिमीनुद्दिश्य कीर्तितः॥29॥

संशोधनं संशमनं निदानस्य च वर्जनम्।
एतावद्भिषजा कार्यं रोगे रोगे यथाविधि॥30॥

- ☐ The first step to be taken for the management of all types of *Kṛmi* is their expulsion (*Apakarṣaṇa*). Later steps should be taken for the destruction of their origin and development (*Prakṛtivighāta*). Then avoid etiological factors (*Nidāna-parivarjana*).



- ☐ Even these three methods of treatment prescribed for the management of *Kṛmi* are generally applicable for the treatment of all diseases.
- ☐ Thus, the physician should follow the procedures like *Saṃśodhana* (elimination therapy), *Saṃśamana* (pacification measures) and *Nidāna-varjana* (avoidance of causative factors) according to the procedure for the management of each and every disease.

To sum up

तत्र श्लोकौ-
व्याधितौ पुरुषौ ज्ञाज्ञौ भिषजौ सप्रयोजनौ।
विंशतिः क्रिमयस्तेषां हेत्वादिः सप्तको गणः॥31॥
उक्तो व्याधितरूपीये विमाने परमर्षिणा।
शिष्यसंबोधनार्थाय व्याधिप्रशमनाय च॥32॥

In the chapter named *Vyādhitarūpīya-vimāna*, the great *Ṛṣi* has explained the following topics in a lucid way for instruction of his disciples as well as for the alleviation of diseases – Two types of diseases persons – Learned and unlearned physicians – 20 Types of *Kṛmi* along with their seven aspects such as *Samutthāna, Sthāna, Saṃsthāna, Varṇa, Nāma, Prabhāva* and *Cikitsā*.

Cakrapāṇi:

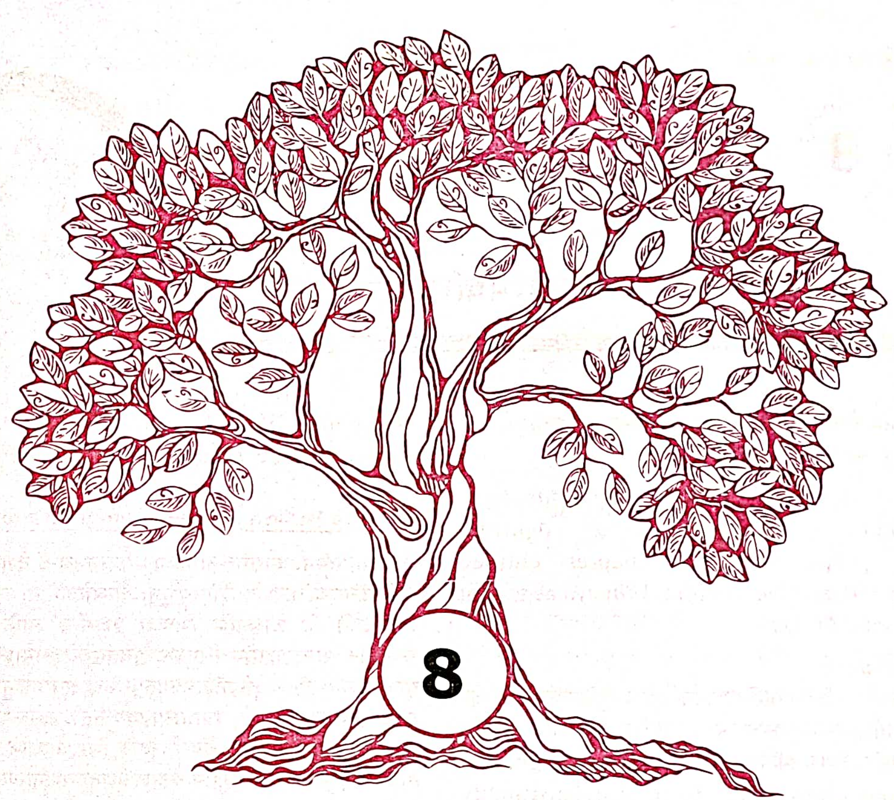
एतदेवापकर्षणादित्रयं रोगान्तरे शब्दान्तरेणोच्यत इत्याह- अयमेवेत्यादि। अत्र संशोधनमपहरणं, संशमनं विघातः, निदानवर्जनं तु शब्देनापि समानम्।।- The three types of treatment modalities mentioned for the management of *Kṛmi* such as *Apakarṣaṇa* etc. are also applicable for the management of other diseases also. However, the naming of the terms has been changed as described below.

1. *Saṃśodhana* is equivalent to *Apakarṣaṇa*
2. *Saṃśamana* is equivalent to *Prakṛtivighāta*
3. *Nidānavarjana* is the same term used in *Kṛmi* and for other conditions also.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने व्याधितरूपीयविमानं नाम सप्तमोऽध्यायः॥7॥

Thus, ends the seventh chapter of the *Vimānasthāna* titled *Vyādhitarūpīya-vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***

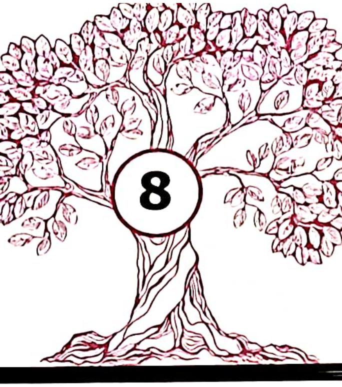


8

Rogabhiṣagjitīya-vimāna

[Specific Therapeutics for Diseases]

रोगभिषग्जितीयविमानम्



8

Rogabhiṣagjitīya-vimāna

[Specific Therapeutics for Diseases]

रोगभिषग्जितीयविमानम्

अथातो रोगभिषग्जितीयं विमानं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Vyādhitarūpīya-vimāna Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Rogabhiṣagjitīya-vimāna Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

पूर्वाध्याये व्याधितरूपभ्रान्तिज्ञानमुक्तं, तच्च बुद्धिदोषाद्भवति, तेन विशुद्धबुद्ध्युत्पादहेतूनामध्ययनाध्यापनतद्विद्यसंभाषाणां कथनाय रोगभिषग्जितीयोऽभिधीयते।- In the previous chapter various aspects of the diseased and possibility of misdiagnosing the patients has described. In fact the patient is diagnosed wrongly due to intellectual error of the physician. In order to obtain accurate knowledge by means of *Adhyayana* (study), *Adhyāpana* (teaching) and *Tadvidyasaṃbhāṣā* (discussion with experts), the present chapter entitled *Rogabhiṣagjitīya-vimāna* has described.

रोगभिषग्जितं चिकित्सितमधिकृत्य कृतोऽध्यायो रोगभिषग्जितीयः। रोगचिकित्साकारित्वं चास्य चिकित्सोपयुक्तस्य सम्यग्ज्ञानसाधनस्याध्ययनविध्यादेस्तथा करणकारणादेश्चाभिधानाज्ज्ञेयम्।।- *Rogabhiṣagjitam* means *Cikitsā*, the treatment. As this chapter deals with the treatment, this is so named as *Rogabhiṣagjitīya Adhyāya*. In this chapter the author has presented the useful information required to treat a patient successfully such as methods of study, teaching and *Kāraṇa*, *Karaṇa* etc., are discussed.

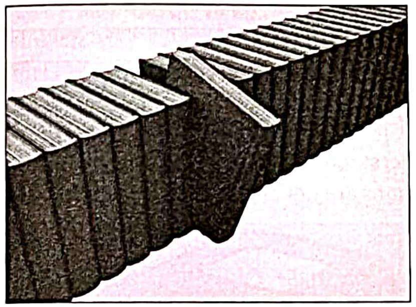
Śāstra Parīkṣā (Examination of Scriptures)

बुद्धिमानात्मनः कार्यगुरुलाघवं कर्मफलमनुबन्धं देशकालौ च विदित्वा युक्तिदर्शनाद्भिषग्बुभूषुः शास्त्रमेवादितः परीक्षेत। विविधानि हि शास्त्राणि भिषजां प्रचरन्ति लोके; तत्र यन्मन्येत सुमहद्यशस्विधीरपुरुषासेवितमर्थबहुलमाप्तजनपूजितंत्रिविधशिष्यबुद्धिहितमपगतपुनरुक्तदोषमार्षंसुप्रणीतसूत्रभाष्यसङ्ग्रहक्रमं स्वाधारमनवपतितशब्दमकष्टशब्दं पुष्कलाभिधानं क्रमागतार्थमर्थतत्त्ववि निश्चयप्रधानं सङ्गतार्थमसङ्कुलप्रकरणमाशुप्रबोधकं लक्षणवच्चोदाहरणवच्च, तदभिप्रपद्येत शास्त्रम्।
शास्त्रं ह्येवंविधममल इवादित्यस्तमो विधूय प्रकाशयति सर्वम्॥3॥

An intelligent person must know the difficulty and lightness of all actions, the result of immediate and distant actions and applies to place and time, desires, proper reasons. To become a physician, he must choose, in the beginning, the particular treatise he should study.

There are many medical text books available in the world. Among them, he should choose a book that has the following characteristics.

1. सुमहद्यशस्वि- It is the best scientific work which is being considered as an authoritative work and selected by the eminent scholars for reference to clarify their doubts



2. धीरपुरुषासेवितम्- It is a treatise to keep with them by highly intellectuals to their own learning, teaching, researching, thinking and writing.
3. अर्थबहुलम्- A treatise which incorporates traditional views along with plentiful meanings and having a scope for the development of science.
4. आप्तजनपूजितं- A treatise which is being praised by authorities and having high esteem by learned persons as it is an authentic and convinced with academic values.
5. त्रिविधशिष्यबुद्धिहितम्- A treatise which will be pleased by all the three types of intellectuals viz. highly intellectual, mediocre and ordinary
6. अपगतपुनरुक्तदोषम्- A treatise which doesn't contain any repetitive defects
7. आर्षं- A treatise which is composed by *Ṛṣīs*
8. सुप्रणीतसूत्रभाष्यसङ्ग्रहक्रम्- It is a treatise in which aphorisms, explanations and commentaries are composed in an orderly manner.
9. स्वाधारम्- It is a treatise, which is self-explanatory and doesn't require any others support to understand the subject matter.
10. अनवपतितशब्दम्- It is a treatise which doesn't contain unconventional and obsolete words.
11. अकष्टशब्द- It is a treatise which is devoid of words which are difficult, hard to understand and painful to ears.
12. पुष्कलाभिधानं- It is a treatise which is endowed with numerous technical terms, their synonyms, and explanation of scientific words, concepts as well as theories.
13. क्रमागतार्थम्- It is a treatise in which the topics are organized in a specific order and discussed in the same manner throughout the text.
14. अर्थतत्त्वविनिश्चयप्रधानं – It is a treatise which contains firm exposition of a given topic without ambiguity.
15. सङ्गतार्थम्- It is a treatise in which the subject matter is properly connected and is relevant.
16. असङ्कुलप्रकरणम्- It is a treatise which doesn't contain mutually contradictory chapters, sections or divisions.
17. आशुप्रबोधकं- It is a treatise which gives adequate knowledge rapidly.

18. लक्षणवत् - It is a treatise which is embedded with rich in definitions and captions.
19. उदाहरणवत् च- It is a treatise which contains adequate examples, similes and illustrations.

This kind of scripture removes ignorance just as the bright sun dispels darkness and makes everything shine.

Cakrapāṇi:

इहाध्ययनविध्यादिषु कर्तव्येषु यादृक् शास्त्रमध्येयं, तदेवायुर्वेदार्थिपुरुषमुपदर्श्य दर्शयन्नाह- बुद्धिमानित्यादि।- Beginning the verse with the term '*Buddhimān*', the author has presented the prime duty of a wise person as how to select the scientific treatise who is intended to study *Āyurveda*.

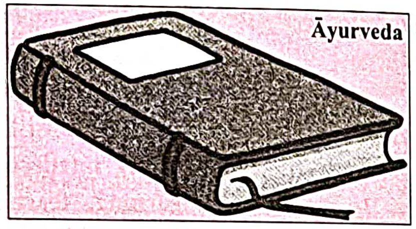
कार्यं कर्तव्यं, तस्य गौरवं बहुप्रयाससाध्यत्वेन, लाघवं वा स्वल्पप्रयाससाध्यत्वेनेति कार्यगुरुलाघवम्।- *Kārya* means that which should be done. Here the words *Gauravaṃ* and *Lāghavaṃ* refer to achieve the goal with great difficulty and achieve with little effort respectively.

कर्मफलमिति कार्यफलम्, एतच्च तादात्विकं फलमीप्सितम् अनुबन्धमिति कार्यस्यैवायतीयं फलम्।- *Karmaphala* means results of the actions and here the result appears immediately after the completion of action. *Anubandha* means the result of action will be seen in future.

देशकाला विति कर्तव्यकार्यानुगुणौ देशकालावित्यर्थः।- '*Deśakālāviti*' means the suitable place and time to study *Āyurveda*.

एतत् सर्वं विदित्वा, युक्तिदर्शनादुपपत्तिदर्शनाद्यदि भिषग्भवितुमिच्छुः स्यात्, तदा शास्त्रं तावदादितः परीक्षेत।- By considering all these points the person who intend to become a physician must examine the treatise initially that is to be studied.

एवं मन्यते- य आयुर्वेदाध्ययनलक्षणे कार्ये स्वशक्त्यपेक्षया गौरवं मन्यते स न वर्तते, यश्चायुर्वेदफले नारोग्यादिना अर्थी न भवति स च तथा, यश्चानुपादेयायुर्वेदज्ञाने देशे स्थितः स च तथा, यस्य च वपुषो वार्धक्यलक्षणः कालः स चायुर्वेदाध्ययनान्तगमनाशक्तत्वादेव यथोक्तानुपपत्तिदर्शनाद्भिषग्भवितुं नेच्छति, अतो न तान् प्रत्यायुर्वेदशास्त्रपरीक्षामप्युपदिशामः; यस्तु यथोक्तविपरीतधर्मयोगी स चायुर्वेदाध्ययनोपादानाद्भिषग्बुभूषुः शास्त्रं परीक्षेत।- It is understood that the following categories of persons are not eligible to study *Āyurveda*.



1. One who feels that the study and practice of *Āyurveda* is difficult and beyond his capacity
2. One who feels that *Āyurveda* is useless and not going to give any beneficial results in protecting health.
3. Whichever the place is not suitable to study *Āyurveda*
4. One who feels that he cannot complete the study of *Āyurveda* as he is old.

The person who is free from the above defects and who is devoted to study *Āyurveda* must examine and select the suitable treatise before the starting of the study.

विविधानीति अगणितानि।- '*Vividhāni*' means countless. That means there are innumerable scientific treatises are available in the universe.

सुमहद्यशस्वि च धीरपुरुषासेवितं च; किंवा सुमहद्यशस्विधीरपुरुषैरासेवितमिति विग्रहः।- Which is more popular in the society and is referred by highly intellectuals.

आप्तजनपूजितमिति बहुविधैराप्तैर्यथार्हमनुमतम्।- '*Āptajana pūjitam*' means that the treatise which is

worshiped by erudite scholars also.

उत्कृष्टमध्याल्पबुद्धयस्त्रिविधाः शिष्याः।- Which is fit for study by the students of all the three kinds of intelligent viz. highly intelligent, moderate and less intelligent.

अपगतपुनरुक्तमिति कर्तव्ये यद्दोषपाठं करोति, तेनाधिकरणवशप्राप्तं यत् करोति तत् पुनरुक्तमदोषं भवति। वचनं हि- "अधिकरणवशाद्दुर्गाद्गुणदोषप्राप्तितोऽर्थसम्बन्धात् स्तुत्यर्थं संशयतः शिष्यधियां चाभिवृद्ध्यर्थम्। अल्पतोऽन्तरितत्वाद्विशेषणेष्वपि च तन्त्रकृद्भिस्तु। यत्तन्त्रे स्यात् पुनरुक्तं नेष्यते तद्विभाव्य विवरणम्" इति।- *Apagata Punaruktam* means that the treatise which doesn't contain any repetitive defects. Even though repetition is a defect, it cannot be considered as defect at certain times because it is necessary to say again according to the context.

It is also told that "Since the expansion of the speech is related to the meaning in the access to the attributes, repetition made with the slightest interval of special tactics to compliment the subject and to enhance the student's retention is not considered erroneous."

स्वाधारमिति शोभनाभिधेयम्।- '*Svādhāram*' means that which is having beautiful description.

अनवपतितमिति अग्राम्यशब्दम्।- '*Anavapatita*' means that which is not having rustic words.

अकष्टशब्दमिति अकृच्छ्रोच्चार्यशब्दं, किंवा प्रसिद्धाभिधेयशब्दम्।- '*Akaṣṭa Śabdam*' means that the words which are not be difficult to pronounce or which are more familiar to everyone.

पुष्कलाभिधानमिति सम्यगर्थसमर्पकवाक्यम्।- '*Puṣkalābhidhānam*' means the sentences that make relevant sense.

क्रमागतार्थमिति परिपाट्यागतार्थम्।- '*Kramāgatārtham*' means the subject of knowledge which is gained from the tradition.

सङ्गतार्थमिति प्रतिपादितार्थम्।- '*Saṅgatārtham*' means which contain interpretation

असंकुलप्रकरणमिति अमिश्रीभूतप्रकरणम्लक्षणवदिति आयुर्वेदप्रधानार्थहेतुलिङ्गौषधाख्यासाधारणधर्मकथनवत्; किंवा प्रशस्तशास्त्रलक्षणवत्।- '*Lakṣaṇavat*' means that which has the principal characteristics of *Āyurveda* such *Hetu*, *Liṅga* and *Auṣadha* or which has the features of a great treatise.

उदाहरणवदिति दृष्टान्तवत्।।- '*Udāharaṇavat*' means that which is explained with examples.

Ācārya Parīkṣā (Examination of a Teacher)

ततोऽनन्तरमाचार्यं परीक्षेत; तद्यथा- पर्यवदातश्रुतं परिदृष्टकर्माणं दक्षं दक्षिणं शुचिं जितहस्तमुपकरणवन्तं सर्वेन्द्रियोपपन्नं प्रकृतिज्ञं प्रतिपत्तिज्ञमनुपस्कृतविद्यमनहङ्कृतमनसूयकमकोपनं क्लेशक्षमं शिष्यवत्सल मध्यापकं ज्ञापनसमर्थं चेति।

एवङ्गुणो ह्याचार्यः सुक्षेत्रमार्तवो मेघ इव शस्यगुणैः
सुशिष्यमाशु वैद्यगुणैः सम्पादयति॥4॥

The aspirant should then search for a suitable teacher and the following are the characteristics of an ideal teacher.

1. पर्यवदातश्रुतं- Perfectly skilled in art. This means who is proficient in scripture knowledge and whose doubts have been clarified in relation to medical scriptures.

2. परिदृष्टकर्माणं- Having much practical experience. That means he who has gained clinical experience by treating the patients.
3. दक्षं- Clever
4. दक्षिणं- Skillful
5. शुचिं- Pure, clean and pious
6. जितहस्तं- One who has practiced hand in surgery
7. उपकरणवन्तं- One who has all the necessary equipment and instruments for treatment
8. सर्वेन्द्रियोपपन्नं- One who possesses all the sense organs without any deficit
9. प्रकृतिज्ञं- One he who know the nature of health, disease, medicine, time, place, man etc.
10. प्रतिपत्तिज्ञं- One who has proper knowledge of what is to be done
11. अनुपस्कृतविद्यं - One who has special insight into science
12. अनहङ्कृतं- One who is free from arrogance
13. अनसूयकं- One who is not envious
14. अकोपनं- One who is free from anger
15. क्लेशक्षमं- One who is able to bear the pain and trouble
16. शिष्यवत्सलं- One who is affectionate towards his disciples
17. अध्यापकं ज्ञापनसमर्थं चेति।- One who is capable of communicating his ideas clearly

A Teacher with these qualities very soon succeeds in making a wise disciple with the requisite qualities of a physician, just as weather-related clouds help in equipping the fertile land with good crops.

Cakrapāṇi:

अध्येतव्यं शास्त्रं परीक्ष्य यस्मात्तच्छास्त्रमध्येतव्यं तस्याचार्यस्य परीक्षामाह- तत इत्यादि।- After the examination of the treatise to be read, the author has presented how to examine the eligible preceptor to teach that treatise by starting the verse with the word '*Tata*'.

दक्षमिति अवामबुद्धिम्।- '*Dakṣam*' means not having perverted mind

उपकरणवन्तमिति अनेनानुपकरणे गुरौ चिकित्सावृत्त्यभावात् कर्मदर्शनं न भवति।- '*Upakaraṇavantam*' means possessing all the necessary equipment and the instruments which are useful for treatment. Whoever is not having the equipment and instruments, that teacher cannot show the practical demonstration to his students.

अनुपस्कृतविद्यमिति शास्त्रान्तरज्ञानेन नास्त्येवोपस्कृता विद्या यस्य स तथा; य आयुर्वेदज्ञः सञ्शास्त्रान्तरेणापि संस्कृतो भवति, स तु नितरामुपादेयः।- '*Anupaskṛtavidyam*' means even though he is having the knowledge of the other scriptures, whose knowledge has not become secondary is called *Anupaskṛta Vidyā*. Being a scholar of *Āyurveda*, who is also well versed with other scriptures, it is very beneficial.

आर्तव इति यथोचितकालभवः।।- '*Ārtava*' means in an appropriate time or season or in due time.

Method to Serve a Teacher

तमुपसृत्यारिराधयिषुरुपचरेदग्निवच्च देववच्च राजवच्च पितृवच्च भर्तृवच्चाप्रमत्तः।
ततस्तत्प्रसादात् कृत्स्नं शास्त्रमधिगम्य शास्त्रस्य दृढतायामभिधानस्य सौष्ठवेऽर्थस्य विज्ञाने वचनशक्तौ च भूयो भूयः प्रयतेत सम्यक्॥5॥

- ☐ While approaching to such preacher, the disciple should consider and honor him like a *Yajña* fire, deity, or king, or father, or protector.

- ☐ After studying the entire treatise through his grace, the student needs to be strengthened in understanding the subject and improving himself constantly and thoroughly regarding the nomenclature, interpretation and power of oration.

Cakrapāṇi:

अग्न्यादिबहुदृष्टान्तदर्शनेन येन येन भावेनाग्न्यादयः सेव्यन्ते, तथा तथा गुरुः सेव्यत इति दर्शयति।- The idea of quoting many examples like fire etc. is that how can you feel to serve all of them, in the similar fashion a disciple should serve the preceptor.

दृढतायामिति शास्त्रग्रहणस्य स्थैर्ये।- '*Dṛḍhatāyām*' means stability in acquiring scriptural knowledge.

अभिधानस्येति शास्त्राभिधानस्य।- '*Abhidānasya*' means the description of scripture.

वचनशक्तौ अर्थकीर्तनसामर्थ्ये।।- '*Vacanaśaktau*' means the ability to explain the meaning of scripture.

Trividha Gñānopāya (Three Methods of Acquiring Knowledge)

तत्रोपायाननुव्याख्यास्यामः- अध्ययनम्, अध्यापनं, तद्विद्यसंभाषा चेत्युपायाः॥6॥

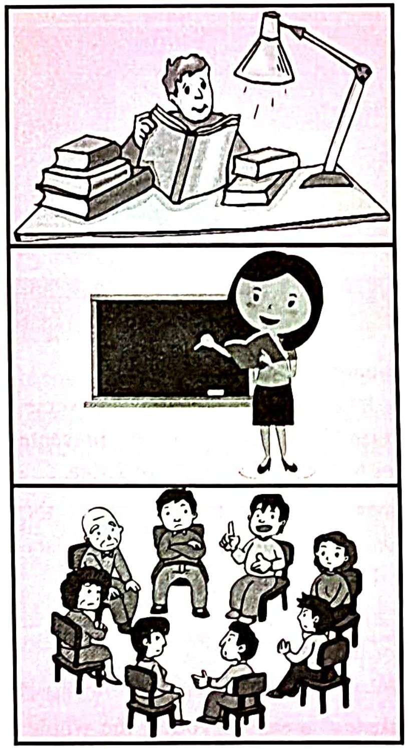
The following are the means to acquire knowledge:

1. *Adhyayana* (study)
2. *Adhyāpana* (teaching)
3. *Tadvidyasaṃbhāṣā* (discussion with experts)

Adhyayana Vidhi (Method to Study)

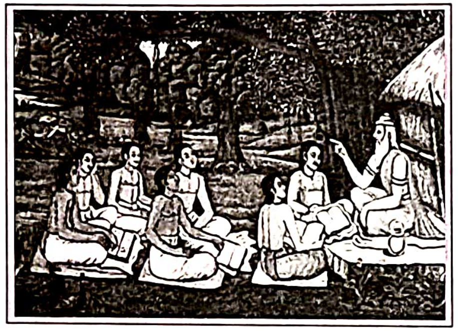
तत्रायमध्ययनविधिः- कल्यः कृतक्षणः प्रातरुत्थायोपव्यूषं वा कृत्वाऽऽवश्यकमुपस्पृश्योदकं देवर्षिगोब्राह्मणगुरुवृद्धसिद्धाचार्येभ्यो नमस्कृत्य समे शुचौ देशे सुखोपविष्टो मनः पुरःसराभिर्वाग्भिः सूत्रमनुक्रामन् पुनःपुनरावर्तयेद् बुद्ध्वा सम्यगनुप्रविश्यार्थतत्त्वंस्वदोषपरिहारार्थंपरदोषप्रमाणार्थंच; एवं मध्यन्दिनेऽपराह्णे रात्रौ च शश्वदपरिहापयन्नध्ययनमभ्यस्येत्। इत्यध्ययनविधिः॥7॥

- ☐ The disciple who is healthy, and has the intention of studying, should be wake up early in the morning or about dawn.



- ☐ After attending his essential routines and having bath, he should offer prayer to the deities, sages, cows, *Brāhmaṇās*, teachers, elders, sacred person and preceptors.
- ☐ Then he should sit comfortably on even and clean ground and recite the aphorisms with due concentration.

- ☐ After proper understanding he should recite repeatedly and loudly to get rid of his own doubts and to know the faults of others.
- ☐ In this way he should practice in reciting in the noon hours, afternoon and night hours without wasting time. This is the method of study.



Cakrapāṇi:

तत्रेति शास्त्रदृढतादौ।- Beginning the verse with the term '*Tatra*', the author has presented the means to strengthen the knowledge.

तद्विद्यसंभाषा तच्छास्त्राध्यायिना सह संभाषणम्।- '*Tadvidyasaṃbhāṣā*' means the discussion with the expert of subject knowledge.

कल्यः नीरोगः।- '*Kalyaḥ*' means that who is disease free or healthy.

कृतक्षण इति अनन्यव्यापारत्वेनाध्ययनाय कृतकालपरिग्रहः।- '*Kṛtakṣaṇa*' means devoting the whole time only towards the study without diverting his mind to any other activities.

प्रातर्वा उत्थाय, उपव्यूषं वा उत्थायेति योजना। उपव्यूषमिति किंचिच्छेषायां रात्रौ।- '*Prātarvā Utthāya*' means one has to wake up early in the morning. That means during the period of *Upavyūṣa*. *Upavyūṣa* means the period when some part of the night remains i.e. at dawn.

मनपुरःसराभिरिति एकाग्रमनःप्रणीताभिः।- '*Manaḥpuraḥsarābhiḥ*' means with concentrated mind

स्वदोषपरिहारपरदोषप्रमाणार्थमिति स्वकीयाध्ययनदोष-परिहारार्थं, परकीयाध्ययनदोषप्रमाणार्थं परकीयाध्ययनदोष-ज्ञानार्थमित्यर्थः।- '*Svadoṣa Parihāra Paradoṣa Pramāṇārtham*' means to get rid of his own doubts and to know the faults of others.

प्रमीयतेऽनेनेति प्रमाणं ज्ञानमात्रमीप्सितम्।- '*Pramāṇa*' is the instrument which gives the real knowledge and only knowledge is intended through *Pramāṇa*.

सम्यग् बुद्ध्वाऽर्थतत्त्वं, बुद्ध्वा चाधीयानो निर्दोषाध्ययनो भवति, सम्यगध्ययनज्ञानाच्च परस्य सदोषमध्ययनं प्रतिपद्यते।- '*Samyak Budhvā Arthatattvaṃ*' means one should study the subject with proper understanding, so that he can read without any defects. He can also find out the faults of others while they are reading.

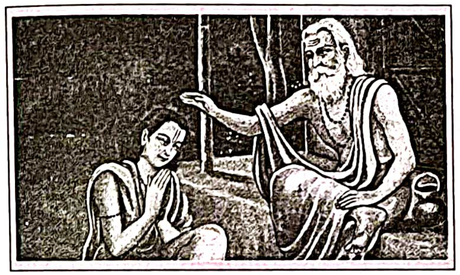
इत्यध्ययनविधिरिति पूर्वप्रतिज्ञाताध्ययनविधेरुपसंहरणम् यथोक्तेन विधिनाऽध्ययनं क्रियमाणं सुसङ्गृहीतं भवति।- '*Ityadhyayana Vidhi*' refers the conclusion of the method of study, that means what was proposed earlier is described so far. The study done from the above prescribed method provides complete knowledge.

दृष्टादृष्टसम्पत्त्याऽध्ययनकालवर्जनं वेदाध्ययने निषिद्धमेवात्रापि तज्ज्ञेयमिति न विशेषेणोक्तम्।।- The timings which are prohibited to study *Vedās* are explained in the *Vedik* literature. It should be understood that those timings are also prohibited to study *Āyurveda*. Therefore those details are not mentioned here.

Adhyāpana Vidhi (Method of Teaching)

अथाध्यापनविधिः- अध्यापने कृतबुद्धिराचार्यःशिष्यमेवादितः परीक्षेत; तद्यथा- प्रशान्तमार्यप्रकृतिकमक्षुद्रकर्माणमृजुचक्षुर्मुखनासावंशं तनुरक्तविशदजिह्वमविकृतदन्तोष्ठमैमिन्मिनं धृतिमन्तमनहङ्कृतं मेधाविनं वितर्कस्मृतिसम्पन्नमुदारसत्त्वं तद्विद्यकुलजमथवा तद्विद्यवृत्तं तत्त्वाभिनिवेशिनमव्यङ्गमव्यापन्नेन्द्रियं निभृतमनुद्धतमर्थतत्त्वभावकमकोपनमव्यसनिन शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नमध्ययनाभिकाममर्थविज्ञाने कर्मदर्शने चानन्यकार्यमलुब्धमनलसं सर्वभूतहितैषिणमाचार्यसर्वानुशिष्टिप्रतिकरमनुरक्तं च, एवङ्गुणसमुदितमध्याप्यमाहुः॥8॥

The preceptor who is willing to teach must first examine the disciple. The following are characteristics of an ideal disciple who is eligible to teach.



1. He should be calm and proceeding in an honest mode or manner (प्रशान्तमार्यप्रकृतिकम्)
2. He should not be indulged in mean acts (अक्षुद्रकर्माणम्)
3. His eyes, face and bridge of the nose should be straight (ऋजुचक्षुर्मुखनासावंशं)
4. His tongue should be thin, red and spotless (तनुरक्तविशदजिह्वम्)
5. He should not have deformed teeth and lips and also nasal voice (अविकृतदन्तौष्ठ ममिन्मिनं).
6. He should be persevering (धृतिमन्तम्)
7. He should be without false egoism (अनहङ्कृतं)
8. He should be intelligent (मेधाविनं)
9. He must be endowed with the power of reasoning and memory (वितर्कस्मृतिसम्पन्नम्)
10. He should have liberal mind (उदारसत्त्वं)
11. He must belong to a family of medical science or having been practiced medicine as a profession (तद्विद्यकुलजमथवा तद्विद्यवृत्त).
12. He should have devotion for truth (तत्त्वाभिनिवेशिनम्).
13. He should not have any physical deformity and deformed senses (अव्यङ्गमव्यापन्नेन्द्रियं)
14. He must be humble (निभृत)
15. He must be free from conceit (अनुद्धतम्)
16. He should have the ability to know the facts of the matter (अर्थतत्त्वभावकम)
17. He should be free from anger (अकोपनम्)
18. He should be free from evil practices or addictions (अव्यसनिनं)
19. He should be endowed with outstanding character, purity of behavior, devotion, cleverness and compassion for all (शील शौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नम्)
20. He should be desirous towards studies (अध्ययनाभिकाम्)
21. He should show interest in both theory and practice (अर्थविज्ञाने कर्मदर्शने चानन्यकार्यम)
22. He should be freed from covetousness (अलुब्धम्)
23. He should not be a lazy (अनलसं)
24. He should be kind to all creatures (सर्वभूतहितैषिणम्)
25. He should obey the instructions of the preceptor and devoted (आचार्यसर्वानुशिष्टिप्रतिकरमनुरक्तं च).

One who is endowed with all these characteristics is fit for teaching.

Cakrapāṇi:

इह शिष्यगुणेषु ऋजुचक्षुर्मुखनासावंशत्वादयो गुणाः सहजलक्षणत्वेनोपादेयाः; अतो विपरीतलक्षणो हि जडो भवति।- Here while describing the features of a disciple that the author has mentioned that one should have eyes, face and bridge of the nose should be straight. This indicates the normal features and is useful. The opposite of the above characteristics indicate that they are fools.

तद्विद्यवृत्तमिति आयुर्वेदज्ञाचारम्।- '*Tadvidya Vṛttam*' means that whoever follows the principles of *Āyurveda*.

निभृतमिति विनीतम्।- '*Nibhṛtam*' means humble or faithful.

अनुद्धतमिति अनहङ्कृतम्।- '*Anuddhatam*' means not having any conceit.

अनुरागशब्देनाध्यायनानुराग उच्यते, अनुरक्तमित्यनेन च गुरावनुरक्तत्वमुच्यते।- - Here the term '*Anurāga*' refers to passion or devotion towards studies. '*Anurakta*' means the attachment towards teacher.

दाक्ष्यं दर्शयित्वाऽप्यनलसमिति यत् करोति तेन दाक्ष्यादारब्धेऽपि कार्ये बहुप्रयाससाध्येऽनलसमित्याह।- After mentioning the word '*Dākṣyaṃ*', the word *Analasam* is also mentioned to emphasize that for any work is started even with skill, the result can be achieved with great effort and thus laziness should be avoided.

अनुशिष्टिप्रतिकरमिति आज्ञाकरम्।।- '*Anuśiṣṭipratikaram*' means that the disciple who follows the instructions of the preceptor.

एवंविधमध्ययनार्थिनमुपस्थितमारिराधयिषुमाचार्योऽनुभाषेत उदगयने शुक्लपक्षे प्रशस्तेऽहनि तिष्यहस्तश्रवणाश्वयुजामन्यतमेन नक्षत्रेण योगमुपगते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते मुण्डः कृतोपवासः स्नातः कापायवस्त्रसंवीतः सगन्धहस्तः समिधोऽग्निमाज्यमुपलेपनमुदकुम्भान् माल्यदामदीपहिरण्यहेमरजतमणिमुक्ताविद्रुमक्षौमपरिधीन् कुशलाजसर्षपाक्षतांश्च शुक्लानि सुमनांसि ग्रथिताग्रथितानि मेध्यान् भक्ष्यान् गन्धांश्च घृष्टानादायोपतिष्ठस्वेति॥9॥

स तथा कुर्यात्॥10॥

When such a disciple attempts to study near the teacher and is approached with a sense of devotion he should offer the following advice.

When the sun is in the northern solstice (*Uttarāyaṇa*), during the light fortnight (*Śukla Pakṣa*), on an auspicious day, when the moon is in conjunction with any of these constellations, viz., *Tiṣya, Hastā, Śravaṇa*, and the *Aśvani* in an auspicious *Karaṇa* and *Muhūrta*, the disciple should approach the preceptor after observing the fasting, completely shaved his head and after having bath and wearing saffron colored cloths and with fragrant material in his hand.

He should also bring the oblation to fuel or firewood (*Samidhā*), fire (*Agni*), ghee (*Ājya*), unguents such as sandalwood paste etc. (*Upalepana*), water pots (*Udakumbha*), flower garlands (*Mālyadā*), a lamp (*Dīpa*), gold (*Hiraṇya*), ornaments of gold (*Hema*), silver (*Rajata*), precious gems (*Maṇi*), pearls (*Muktā*) and corals (*Vidruma*), silk cloths (*Kṣauma*), sacred sticks (*Paridhī*), sacred grass (*Kuśa*), parched grains (*Lāja*), white mustard seeds (*Sarṣapa*), unbroken de-husked rice (*Akṣatā*), white loose flowers and garlands (*Śuklāni Sumanāṃsi Gradhitāgradhitāni*), pure or intellect promoting food substances (*Medhyān Bhakṣyān*), rubbed sandal paste (*Gandhāṃsca Ghṛṣṭān*).

Thus, disciple should do as ordered.

Cakrapāṇi:

तिष्यः पुष्यनक्षत्रम्, अश्वयुग् अश्विनी। शशिनि कल्याणे इति उक्तनक्षत्रेष्वध्ययनार्थिनो यतः शशी कल्याणकरो भवति, उदित एव शशिन्यध्ययनं कर्तव्यम्।- '*Tiṣya*' means *Puṣya Nakṣatra. Aśvayug* means *Aśvanī Nakṣatra*. '*Śaśani Kalyāṇe*' means if anyone starts reading in the period of above mentioned *Nakṣatrās*, the moon is also causing prosperity or good fortune. However one should study when the moon is raised, by leaving the full moon and new moon days.

मैत्रे मुहूर्त इति अनुकूले मुहूर्ते; मुहूर्ताश्च शिवभुजगादयः।- '*Maitre Muhūrta*' means during the period of favorable or auspicious moment such as *Śiva, Bhujaga* etc.

मुण्डः कृतवापनः।- '*Muṇḍaḥ*' means shaven head.

गन्धेन युक्तो हस्तः पञ्चाङ्गुलो गन्धहस्तः।- '*Gandhahastaḥ*' means the hand with five fingers should hold the fragrant articles.

हिरण्यशब्देनाघटितं हेम गृह्यते, हेमशब्देन च घटितम्।- The term '*Hiraṇya*' refers to pure gold and the word '*Hema*' refers to the ornaments prepared with gold.

परिधयो हस्तप्रमाणा होमकुण्डचतुःपार्श्वे स्थाप्याः पालाशादिदण्डा उच्यन्ते।- '*Paridhaya*' means the stems of *Palāśa* etc. that are having the measure of one arm length and used to keep all the four sides of *Homakuṇḍa*.

अत्र चोपार्जितवस्तुसान्निध्यमेव फलप्रदमिति ऋषिवचनादुन्नीयते, (तेन अन्योपाहृतमपीष्टगन्धादि नोद्भावनीयम्)।।)- The above mentioned articles should brought by the disciple himself and then only it gives fruitful results. Those articles brought by others will not be beneficial. This is confirmed by the words of the great sages.

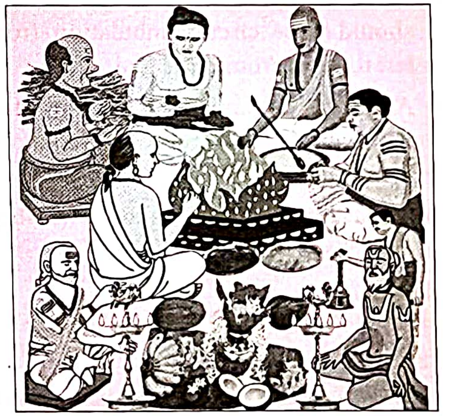
तमुपस्थितमाज्ञाय समे शुचौ देशे प्राक्प्रवणे उदक्प्रवणे वा चतुष्किष्कुमात्रं चतुरस्त्रं स्थण्डिलं गोमयोदकेनोपलिप्तं कुशास्तीर्णं सुपरिहितं परिधिभिश्चतुर्दिशं यथोक्तचन्दनोदकुम्भक्षौमहेमहिरण्यरजतमणिमुक्ताविद्रुमालङ्कृतंमेध्यभक्ष्यगन्ध शुक्लपुष्पलाजसर्षपाक्षतोपशोभितं कृत्वा, तत्र पालाशीभिरैङ्गुदी भिरौदुम्बरीभिर्माधुकीभिर्वा समिद्भिरग्निमुपसमाधाय प्राङ्मुखः शुचिरध्ययनविधिमनुविधाय मधुसर्पिर्भ्यां त्रिस्त्रिर्जुहुयादग्निमाशीःसंप्रयुक्तैर्मन्त्रैर्ब्रह्माणमग्निं धन्वन्तरिं प्रजापतिमश्विनाविन्द्रमृषींश्च सूत्रकारानभिमन्त्रयमाणः पूर्वं स्वाहेति॥11॥

शिष्यश्चैनमन्वालभेत।

हुत्वा च प्रदक्षिणमग्निमनुपरिक्रामेत् परिक्रम्य ब्राह्मणान् स्वस्ति वाचयेत्; भिषजश्चाभिपूजयेत्॥12॥

- Knowing that the pupil has arrived, the preceptor must select a level ground and a pure plot that is slightly tilted to the east or to the north. It should be a square shape and one hand length on each side. This place is to be used for *Homa Kuṇḍa*.

Then it should be smeared with the cow dung and then covered with sacred grass. Afterwards arrange Paridhi (sacred sticks) on four sides as a boundary.



- Later on the surroundings should be decorated with the paste of sandalwood, water jars, silk cloths, gold, ornaments of gold, silver, precious gems, pearls and corals, pure or intellect promoting food substances, perfumes, white flowers, parched rice, white mustard seeds and unbroken rice.

- Afterwards fire should be ignited with the help of the twigs like *Palāśa, Ingudī, Udumbara* and *Madhūka*.
- The preceptor should be facing towards east after having purified himself with bath and other rituals and should offer oblations of honey and ghee in fire thrice by reciting the *Mantrās* for *Brahma, Agni Dhanvantari, Prajāpati, Aśvins, Indra*, and the sages who are the authors of aphorisms.
- The preceptor should first chant the above *Mantrās* while saying *Svāhā* and then the disciple should follow him in uttering the *Mantrās* and pouring the oblations.
- After completion of oblations he should have circumambulation from left to right around the fire.
- After circumambulation, the *Brāhmaṇās* will recite benedictory hymns upon him.
- At the end the disciple should worship the physicians.

Cakrapāṇi:

किष्कुरिह हस्तप्रमाणम्।- '*Kiṣku*' means one hand length.

सुपरिहितमिति सुवेष्टितम्।- '*Suparihitam*' means properly covered

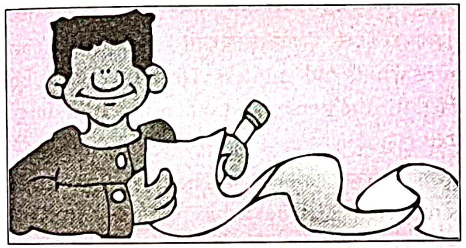
उपधायेति आरोप्य।- '*Upadhāya*' means having placed.

जुहुयादिति अध्यापक इत्यभिप्रायः। ब्रह्मादीन् स्वाहेति मन्त्रेण मन्त्रयमाण आचार्यः पूर्वमग्निं जुहुयादिति योजना। तेन ब्रह्माद्यृग्भिराशीःप्रयुक्ताभिः 'ब्रह्मणे स्वाहा' इत्यादिभिर्होमः कर्तव्यः। शिष्यश्चैनमन्वालमेतेति शिष्योऽपि गुरुहोमानन्तरमेव जुहुयादित्यर्थः।।- '*Juhuyāt*' refers to that the preceptor should perform the oblations initially, after pronouncing the word '*Svāhā*', and invoking the gods. This oblation should be done with incantation of '*Brahmaṇe Svāhā*' etc. hymns. Later the disciple also should also perform oblations by following the preceptor.

Rules to be followed by the Disciple

अथैनमग्निसकाशे ब्राह्मणसकाशे भिषक्सकाशे चानुशिष्यात्ब्रह्मचारिणा श्मश्रुधारिण सत्यवादिनाऽमांसादेन मेध्यसेविना निर्मत्सरेणाशस्त्रधारिणा च भवितव्यं, न च ते मद्वचनात् किंचिदकार्यं स्यादन्यत्र राजद्विष्टात् प्राणहराद्विपुलादधर्म्यादनर्थसंप्र युक्ताद्वाऽप्यर्थात्; मदर्पणेन मत्प्रधानेन मदधीनेन मत्प्रियहितानुवर्तिना च शश्वद्भवितव्यं, पुत्रवद्दासवदर्थिवच्चोपचरताऽनुवस्तव्योऽहम्, अनुत्सेकेनावहितेनानन्यमनसा विनीतेनावेक्ष्यावेक्ष्यकारिणाऽनसूयकेन चाभ्यनुज्ञातेन प्रविचरितव्यम्, अनुज्ञातेन (चाननुज्ञातेन च) प्रविचरता पूर्वं गुर्वर्थोपाहरणे यथाशक्ति प्रयतितव्यं, कर्मसिद्धिमर्थसिद्धं यशोलाभं प्रेत्य च स्वर्गमिच्छता भिषजा त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृतां शर्माशासितव्यमहरहरुत्तिष्ठता चोपविशता च, सर्वात्मना चातुराणामारोग्याय प्रयतितव्यं, जीवितहेतोरपि चातुरेभ्यो नाभिद्रोग्धव्यं, मनसाऽपि च परस्त्रियो नाभिगमनीयास्तथा सर्वमेव परस्वं, निभृतवेशपरिच्छदेन भवितव्यम्, अशौण्डेनापापेनापापसहायेन च, श्लक्ष्णशुक्लधर्म्यशर्म्यधन्यसत्यहितमितवचसा देशकालविचारिणा स्मृतिमता ज्ञानोत्थानोपकरणसंपत्सु नित्यं यत्नवता च; न च कदाचिद्राजद्विष्टानां राजद्वेषिणां वा महाजनद्विष्टानां महाजनद्वेषिणां वाऽप्यौषधमनुविधातव्यं, तथा सर्वेषामत्यर्थविकृतदुष्टदुःखशीला चारोपचाराणामनपवाद प्रतिकारणां मुमूर्षूणां च, तथैवासन्निहितेश्वराणां स्त्रीणामनध्यक्षाणां वा; न च कदाचित् स्त्रीदत्तमामिषमादातव्यमननुज्ञातं भर्त्राऽथवाऽध्यक्षेण, आतुरकुलं चानुप्रविशता विदितेनानुमतप्रवेशिना सार्धं पुरुषेण सुसंवीतेनावाक्शिरसा स्मृतिमता स्तिमितेनावेक्ष्यावेक्ष्य मनसा सर्वमाचरता सम्यगनुप्रवेष्टव्यम्, अनुप्रविश्य च वाङ्मनोबुद्धीन्द्रियाणि न क्वचित् प्रणिधातव्यान्यन्यत्रातुरादातुरोपकारार्थादातुरगतेष्वन्येषु वा भावेषु, न चातुरकुलप्रवृत्तयो बहिर्निश्चारयितव्याः, ह्रसितं चायुषः प्रमाणमातुरस्य जानताऽपि त्वया न वर्णयितव्यं तत्र यत्रोच्यमानमातुरस्यान्यस्य वाऽप्युपघाताय सम्पद्यते; ज्ञानवताऽपि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम्, आप्तादपि हि विकत्थमानादत्यर्थमुद्विजन्त्यनेके॥13॥

After the completion of *Homa* (sacrificial oblations), the preceptor should instruct the disciple in the presence of *Agni, Brāhmaṇās* and physicians as follows.



1. You should observe celibacy (*Brahmacaryā*) during the period of your study, grow the mustaches and beard, speak always truth, should take only vegetarian food and the food which promotes intelligence, live without jealous and should not carry any weapon.
2. You should always follow my instructions except in such a condition when those acts are hostile to king or causing another's death, or those acts are unrighteous or those acts may lead to harm.
3. You should always surrender to me, regard me as the chief, be submissive to me and follow the course which is liked by and useful to me.
4. You should live with me and serve as a son, servant and supplicant.
5. You should proceed without arrogance, with caution, with a concentrated mind, with humility and constant vigilance, without jealousy and with my permission.
6. Whether or not you are allowed to go out, you should first try, as far as possible, to collect things for the teacher.
7. If you desire to succeed in your medical profession, and earn money and fame and reach heaven after death, then you should pray for the welfare of all living beings and to start with pray to cows and *Brāhmaṇās*.
8. You should try to provide health to patients by all means.
9. Even for the sake of your life you should not leave those who are sick.
10. You should never, even in the imagination, aspire to the other's woman and property of another.
11. Your appearance and dress should look like modest.
12. You should not take alcohol, do not commit sinful acts and should not associate with sinners either.
13. You should always speak words that are soft, pure, righteous, incapable of hurting others, praise worthy, truthful, beneficial and moderate.
14. You should always take care of place and time and act accordingly.
15. You should always strive to acquire knowledge, and should keep ready with the needy medicines and equipment.

16. You should never prescribe medicines for those disliked by the king or disliking the king, disliked by noble persons or disliking the noble.
17. Similarly you should not give medicine even to those who are highly perverted, wicked and those who are at the point of death.
18. Never treat a female patient in the absence of her husband or guardian.
19. Never accept any gifts from the women in the absence of their husband or guardians.
20. Whenever you are visiting a patient, you should go with a person who he knows the patient and enter the house after obtaining permission. After entering into the house you should concentrate on only for the welfare of the patient. You should not be deviated your mind towards any other matters.
21. Never reveal the secrets of that family to others.
22. Even though if you know that the patient is going to die, you should not reveal the fact either to the patient or to his kith and kin.
23. Even though you are a knowledgeable person, don't try to project yourself more, because many people may get irritated to hear such self-praise even from a saint.

Cakrapāṇi:

ते भवितव्यमिति त्वया भवितव्यम्।- '*Te Bhavitavyam*' means that must be happen through you.

प्रविचरितव्यमिति चिकित्सार्थं व्यवहर्तव्यम्।- '*Pravicaritavyam*' means that should be meant for therapy.

गोब्राह्मणमादौ कृत्वेति प्रथमं गोब्राह्मणानां शर्म आशासितव्यं, ततश्चेतरेषां प्राणिनाम्।- '*Go Brāhmaṇamādau kṛtvā*' means one should desirous for taking care of cows and *Brāhmaṇās* initially and then the welfare of other creatures.

उपविशता चेति च्छेदः।- The term '*Upaviśatā*' is related to previous sentence and it means one should think about study only even while sitting or lying also.

शुण्डा मद्यशाला, तत्प्रचारी शौण्डः; अशौण्डस्तु तदप्रचारी।- '*Śuṇḍā*' means wine shop. Those who are going into wine shop are called '*Śauṇḍaḥ*' and who doesn't go there are known as '*Aśauṇḍa*'.

शुक्लमिव शुक्लं, निर्दोषत्वादेतद्वचनम्।- '*Śuklam*' means pure white and spotless. Here this word has used for the persons who are pure and defect free.

यत्नवता भवितव्यमिति संबन्धः।- The term '*Yatnavatā*' is related to *Bhavitavyam.*

राज्ञो द्विष्टो राजद्विष्टः, यस्तु राजानं द्वेष्टि स राजद्वेषी।- Those disliked by the king are known as *Rājadviṣṭa* and those disliking the king are called *Rājadveṣī.*

आचारस्योपचरणमाचारोपचारः।- '*Ācāropacāraḥ*' means to follow the traditions and manners.

अनध्यक्षाणां वा न प्रतिकर्तव्यमिति योजना।- One should never treat a patient in the absence of the master of the house.

प्रवृत्तय इति वार्ताः। तत्रेति न वर्णयितव्यमित्यनेन संबध्यते।- '*Pravṛttaya*' means *Vārtāḥ* It is related to the caste. The information about the caste of the patients should not be revealed.

अन्यस्य आतुरपुत्रपित्रादेः;- '*Anyasya*' means sons and parents of the patient.

अन्यत्र उदासीने जीवितह्रासकथनं यशस्करमेव।- If the doctor reveals the decreased span of life of a patient at another place helps to increase the popularity and the fame.

न विकत्थितव्यं न श्लाघा कर्तव्या।- '*Na Vikatthitavyaṃ*' means one should never do self- appreciation

आप्तादपि हीति अत्राप्तः सत्यवागुच्यते, अन्यत्रापि सत्यमेवाप्तं वक्ष्यति; यथाकालप्राप्तमेव ब्रूयादित्यर्थः।।- '*Āptādapi hi*' means that those who speaks only truth. In another place too, the trustworthy people will say the truth only, when the appropriate time comes, those people say the truth.

न चैव ह्यस्ति सुतरमायुर्वेदस्य पारं, तस्मादप्रमत्तः शश्वदभियोगमस्मिन् गच्छेत्, एतच्च कार्यम्, एवम्भूयश्च वृत्तसौष्ठवमनसूयता परेभ्योऽप्यागमयितव्यं, कृत्स्नो हि लोको बुद्धिमतामाचार्यः शत्रुश्चाबुद्धि मताम्, अतश्चाभिसमीक्ष्य बुद्धिमताऽमित्रस्यापि धन्यं यशस्यमायुष्यं पौष्टिकं लौक्यमभ्युपदिशतो वचः श्रोतव्यमनुविधातव्यं चेति।
अतः परमिदं ब्रूयात्- देवताग्निद्विजगुरुवृद्धसिद्धा चार्येषु ते नित्यं सम्यग्वर्तितव्यं, तेषु ते सम्यग्वर्तमानस्यायमग्निः सर्वगन्धरसरत्नबीजानि यथेरिताश्च देवताः शिवाय स्युः, अतोऽन्यथा वर्तमानस्याशिवायेति।
एवं ब्रुवति चाचार्ये शिष्यः 'तथा' इति ब्रूयात्।
यथोपदेशं च कुर्वन्नध्याप्यः, अतोऽन्यथा त्वनध्याप्यः।
अध्याप्यमध्यापयन् ह्याचार्यो यथोक्तैश्चाध्यापनफलैर्योगमाप्नोत्यन्यैश्चानुक्तैः श्रेयस्करैर्गुणैः शिष्यमात्मानं च युनक्ति। इत्यध्यापनविधिरुक्तः॥14॥

- There is no end for the science of life and thus one should devote himself and learn *Āyurveda* constantly without any negligence.
- Thus, one should learn the noble ideas even from the enemies without any jealous, because the entire world is a teacher for the wise and enemy for the unwise.
- Therefore a wise, after proper consideration, the advice should be heard and followed, if it is useful, increases fame, life span, power and popularity, even if it comes from an enemy.
- Afterwards the preceptor should say to the disciple that he should behave properly with the gods, fire, *Brāhmaṇās*, preceptors, elders, well versed and teachers.
- With this behavior you will be blessed with all types of perfumes, eatables, gems, grains etc. by the gods etc., otherwise they will curse you.
- When the preceptor says as above, the disciple should reply as yes, and say I will do like so.
- If the disciple behaves properly and follows the instructions, the preceptor should consider him to teach *Āyurveda* and not to the others.
- The preceptor by teaching a pupil that deserves to be taught causes him to obtain the full benefits of instruction. Besides this so many other unmentioned benefits also will get to both by the teacher and disciple.
- Thus, the method of teaching is described.

Cakrapāṇi:

न चैव हीत्यादि। यस्मादायुर्वेदोऽपि ज्ञातुं न शक्यते प्रायस्तेनायुर्वेदज्ञानार्थमुद्यमं गच्छेत्। अस्मिन्निति दुस्तरे आयुर्वेदे।- As it is not possible to get the complete knowledge of *Āyurveda* and thus one has to put all his efforts to learn *Āyurveda*. Moreover it is difficult to overcome *Āyurveda*.

अनुक्तसद्वृत्तकरणार्थमाह- एतच्चेत्यादि।- By the mentioning of the word '*Etat ca*', the author has instructed to follow the good conduct even which is not mentioned in this context.

एतच्चेति 'अथैनमग्निसकाशे' इत्यादिग्रन्थोक्तमनुष्ठेयम्

एवम्भूयश्च वृत्तसौष्ठवमिति उक्तसदृशं च साधुवृत्तमित्यर्थः। लौक्यं लोकानुमतम्।- By the word '*Etat ca*', the pupil is instructed to follow the instructions given nearby sacrificial fire, *Brāhmaṇās*. In this way the good conduct mentioned here is accepted by the society.

इतिशब्दोऽवधारणे, तेन यदेवामित्रस्य धन्यादिगुणयुक्तं वचस्तदेवानुविधातव्यं श्रोतव्यं च।- The word '*Iti*' has used in the sense of determination. That means the good advices or teachings of even of enemy should be listened and to be followed.

यथोक्तैरिति शास्त्रान्तरे; न ह्यस्मिन् शास्त्रेऽध्ययनफलं साक्षात्क्वचिदुक्तम्।'*Yathoktaiḥ*' means the fruits of study mentioned in other scriptures. The results of study in this scripture are not clearly stated.

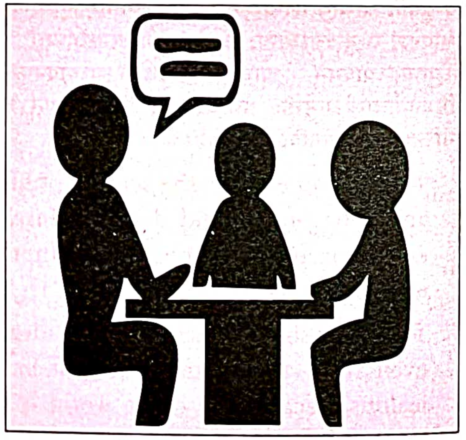
Saṃbhāṣā Vidhi (Method of Discussion)

संभाषाविधिमत ऊर्ध्वं व्याख्यास्यामः- भिषक् भिषजा सह संभाषेत।

तद्विद्यसंभाषा हि ज्ञानाभियोगसंहर्षकरी भवति, वैशारद्यमपि चाभिनिर्वर्तयति, वचनशक्तिमपि चाधत्ते, यशश्चाभिदीपयति, पूर्वश्रुते च सन्देहवतः पुनः श्रवणाच्छ्रुतसंशयमपकर्षति, श्रुते चासंदेहवतो भूयोऽध्यवसायमभिनिर्वर्तयति, अश्रुतमपि च कञ्चिदर्थं श्रोत्रविषयमापादयति, यच्चाचार्यः शिष्याय शुश्रूषवे प्रसन्नः क्रमेणोपदिशति गुह्याभिमतमर्थजातं तत् परस्परेण सह जल्पन् पिण्डेन विजि गीषुराह संहर्षात्, तस्मात्तद्विद्यसंभाषामभिप्रशंसन्ति कुशलाः॥15॥

Afterwards the method of discussion is being explained.

- A physician should discuss with another physician.
- When one discusses with another, who has the knowledge of the same science, such discussion leads to an increase in knowledge and enjoyment.
- It also produces clarity of intelligence.
- It also improves fluency of speech.
- It brightens one's fame.
- Discussions with colleagues remove past doubts if there is any and if there is no doubt it builds confidence.
- This type of discussion enables new things to be heard that were not heard before.
- Whatever secrets not generally imparted to everyone by the preceptor and told only to his beloved pupil will come out in the discussion. Because in course of such discussion due excitement of disputation and the desire of victory over the opponent, he reveals the secrets.
- Therefore the wise applaud discussions with colleagues.



Two Types of Discussion

द्विविधा तु खलु तद्विद्यसंभाषा भवति- सन्धायसंभाषा, विगृह्यसंमाषा च॥16॥

Tadvidyasaṃbhāṣā (discussion with professional colleagues) is of 2 types viz.

1. *Sandhāya-saṃbhāṣā* (friendly discussion)
2. *Vigṛhya-saṃbhāṣā* (hostile discussion)

Cakrapāṇi:

संहर्षः स्पर्धा, ज्ञानार्थमभियोगसंहर्षौ करोतीति ज्ञानाभियोगसंहर्षकरी।- '*Saṃharṣa*' means *Spardhā* i.e. competition. The competition for the advancement of the knowledge is called as *Jñānabhiyogasaṃharṣakarī*. वैशारद्यमिति परवचनाभिभवपाण्डित्यम्; एतच्च समायामभ्यासाद्भवति।- '*Vaiśaradyam*' means the knowledge of defeating the opponents, and this can be obtained due to regular participation in the discussions.

भूयोऽध्यवसायमिति दृढनिश्चयम्।- '*Bhūyo Adhyavaśayam*' means being have fixed certainty.

अथ कथं श्रुतत्वमपि कस्यचिद्गुह्यस्यार्थस्य स्यात्तदाह- जल्पन् पिण्डेनेति।- पिण्डेनेति सारोद्धारेण। ननु गुह्यश्चेत् सारतस्तत् कथमयं विजिगीषुस्तमाहेत्याह- संहर्षादिति। स्पर्धया तु गुह्योऽप्यर्थो विजयार्थमभिधीयत इति भावः।- How to know the secret points from the opponent during discussion? The person who is desirous for victory over the opponent reveals the confidential points during discussion.

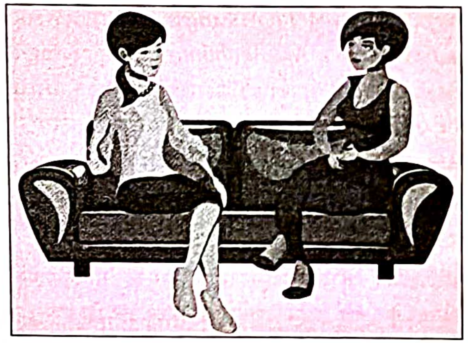
सन्धायसम्भाषा नये 'संवाद' इत्युच्यते।- '*Sandhāya Saṃbhāṣā*' means interaction or friendly discussion.

विगृह्यसंभाषा तु जल्पवितण्डारूपा ज्ञेया।।- '*Vigṛhya Saṃbhāṣā*' means that which has discourse and unreasonable argument.

Sandhāya Saṃbhāṣā Vidhi (Method of Friendly Discussion)

तत्र ज्ञानविज्ञानवचनप्रतिवचनशक्तिसंपन्नेनाकोपनेनानुपस्कृतविद्येनानसूयकेनानुनेयेनानुनयकोविदेन क्लेशक्षमेण प्रियसंभाषणेन च सह सन्धायसंभाषा विधीयते। तथाविधेन सह कथयन् विस्रब्धः कथयेत्, पृच्छेदपि च विस्रब्धः, पृच्छते चास्मै विस्रब्धाय विशदमर्थं ब्रूयात्, न च निग्रहभयादुद्विजेत, निगृह्य चैनं न हृष्येत्, न च परेषु विकत्थेत, न च मोहादेका- न्तग्राही स्यात्, न चाविदितमर्थमनुवर्णयेत्, सम्यक् चानुनयेनानुनयेत्, तत्र चावहितः स्यात्। इत्यनुलोमसंभा षाविधिः॥17॥

- A discussion with a person that who possess the knowledge and wisdom, fluency of speech and the ability to reply, who is devoid of anger, who is endowed with perfect knowledge, who is not jealous, who is able to be convinced and convince others, who is capable of enduring difficult situations, who has the pleasantness of speech is known as *Sandhāya-saṃbhāṣā* (friendly discussion).
- While discussing with such persons one should talk confidently and also put questions without any hesitation.
- When he asks anything answer that question confidently and need not be worried about getting defeated.



- No one should rejoice after defeating others.
- He should not even claim to be that his opponent is disqualified in the presence of other people.
- He should not, again, insist upon an

answer since he is unable to do so earlier.

- ☐ Convince the opponents with politeness

This is the method of friendly discussion.

Cakrapāṇi:

तत्रेत्यादिना सन्धायसंभाषाविधिमाह।- Beginning the verse with the word '*Tatra*', the author has presented the method of friendly discussion.

विस्रब्धः कथयेदिति जल्पवितण्डोक्तनिग्रहाभीतः। कथयेदिति ब्रूयात्। निगृह्य चैनं न हृष्येदिति अनुलोमसंभाषारूपवादे च यानि संभवन्ति निग्रहस्थानानि तत्त्वविघातीनि हेत्वाभासापसिद्धान्तन्यूनाधिकरूपाणि, तैरपि निगृह्य न हृष्येत्।- '*Visrabdhaḥ Kathayet*' means that here one can speak with confidence because there is no fear of defeat as *Jalpa-Vitaṇḍa*.

Exhilaration in defeat of opponents is clarified that in friendly discussion what so ever points are for defeating in discussion such as *Hetvābhāsa*, *Apasiddhānta* etc. applying all these in short or long discussion when defeats the opponent should not boast this.

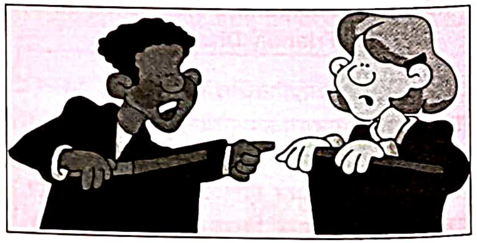
जल्पोक्तनिग्रहस्थानानि त्वत्राग्राह्याण्येव।- The points of defeat mentioned in *Jalpa* are not applicable here.

अविदितमिति प्रतिवादिनोऽविदितम् अनुनयेच्च सम्यगनुनयेनेति संबन्धः; तेन चात्र छलजातिप्रयोगो न कर्तव्य इति शिक्षयति। तत्र चावहितः स्यादिति सम्यगनुनयेऽवधानं कुर्यात्।।- '*Aviditam*' means the topic which is not known to the opponent. The unknown subject matter should be learned with humbleness only and should not try to learn it by cheating. Thus, one should be always cautious and humble while learning the unknown topic.

Vigṛhya Saṃbhāṣā Vidhi (Method of Hostile Discussion)

अतऊर्ध्वमितरेणसहविगृह्यसंभाषायांजल्पेच्छ्रेयसायोगमात्मनः पश्यन्।
प्रागेव च जल्पाज्जल्पान्तरं परावरान्तरं परिषद्विशेषांश्च सम्यक् परीक्षेत।
सम्यक्परीक्षा हि बुद्धिमतां कार्यप्रवृत्तिनिवृत्तिकालौ शंसति, तस्मात् परीक्षामभिप्रशंसन्ति कुशलाः।
परीक्षमाणस्तुखलुपरावरान्तरमिमान्जल्पकगुणाञ्श्रेयस्करान्दोषवतश्च परीक्षेत सम्यक्; तद्यथा- श्रुतं विज्ञानं धारणं प्रतिभानं वचनशक्तिरिति, एतान् गुणान् श्रेयस्करानाहुः; इमान् पुनर्दोषवतः, तद्यथा- कोपनत्वमवैशारद्यं भीरुत्वमधारणत्वमनवहितत्वमिति। एतान् गुणान् गुरुलाघवतः परस्य चैवात्मनश्च तुलयेत्॥18॥

- ☐ Thereafter, one must be ascertaining his ability first and then engage in hostile discussion (*Vigṛhya Saṃbhāṣā*) with the other.
- ☐ Before the start of the discussion one must know the merits and demerits of the opponent and also take a note of the way how he has participated in the previous assembly.
- ☐ Wise person can only ascertain when to continue and stop the discussion. Thus, proper examination is always applauded.
- ☐ One should ascertain the merits and demerits of the opponents by means of the following indicatives.



- ☐ Indicatives for the merit:
  - ☐ Scriptural knowledge (श्रुतं)
  - ☐ Understanding (विज्ञानं)
  - ☐ Power of retention (धारणं)
  - ☐ Creativity (प्रतिभानं)
  - ☐ Fluency of speech (वचनशक्ति)
- ☐ Indicatives for the demerit:
  - ☐ Wrathfulness or irritability (कोपनत्वम्)
  - ☐ Lack of skill (अवैशारद्यं)
  - ☐ Fearfulness (भीरुत्वम्)
  - ☐ Lack of the power of retention (अधारणत्वम्)
  - ☐ Carelessness (अनवहितत्वम्)
- ☐ One should compare the strength and weakness of the self and the opponent in respect of these qualities.

Cakrapāṇi:

इतरेणेति अविशिष्टेन।वादे तु विशिष्टो गुरुर्ब्रह्मचारी वाऽधिकृतः;उक्तंहि न्याये- 'तं शिष्यगुरुसब्रह्मचारिविशिष्टश्रेयोर्थिभिरनसूयुभिरभ्युपेयात्' (न्या. द. 4/2/40) इति।- '*Itareṇa*' refers to the other person who is not a special one. The right choice for discussion is the special persons such as *Guru*, *Brahmacārī* etc. It is also told in *Nyāya Darśana* that "The conversation should be made with the disciple, the preceptor, *Brahmacārī* and those are not envious" – Ny. Da, 4/2/40

संभाषायामिति प्रवृत्तकथोपलक्षणं, तेन जल्पे वितण्डायां चेति ज्ञेयम्।- After initiating the discussion, one has to discuss with the opponent by means of *Jalpa* and *Vitaṇḍa*.

परावरान्तरमिति प्रतिवादिन आत्मनश्च प्रतिभादिविशेषमित्यर्थः।- '*Parāvarāntaram*' means knowing the strength and weakness of the self and the opponent during the discussion.

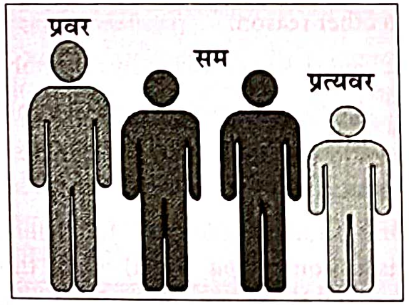
जल्पान्तरमिति सामयिकसर्वार्थादिविशेषितं जल्पकविशेषमित्यर्थः।।- '*Jalpāntaram iti*' means that the specialized *Jalpaka* from all subjects according to time.

Three Types of Opponents

तत्र त्रिविधः परः सम्पद्यते- प्रवरः, प्रत्यवरः,
समो वा, गुणविनिक्षेपतः; नत्वेव कार्त्स्न्येन॥19॥

The following are the three types of opponents and this classification is made by considering the merits and demerits as mentioned above but not at all taken other aspects like his family status, religion etc.

1. *Pravara* (superior)
2. *Pratyavara* (inferior)
3. *Sama* (equal)



Two Types of Assembly

परिषत्तु खलु द्विविधा- ज्ञानवती, मूढपरिषच्च।
सैवद्विविधासतीत्रिविधापुनरनेनकारणविभागेनसुहृत्परिषत्, उदासीनपरिषत्, प्रतिनिविष्टपरिषच्चेति।
तत्र प्रतिनिविष्टायां परिषदि ज्ञानविज्ञानवचनप्रति वचनशक्तिसम्पन्नायां मूढायां वा न कथं चित् केनचित् सह जल्पो विधीयते; मूढायां तु सुहृत्परिषद्युदासीनायां वा ज्ञानविज्ञानवचनप्रतिवचनशक्तीरन्तरेणाप्यदीप्तयशसा महाजनविद्विष्टेनापि सह जल्पो विधीयते।
तद्विधेन च सह कथयता आविद्धदीर्घसूत्रसङ्कुले र्वाक्यदण्डकैः कथयितव्यम्, अतिहृष्टं मुहुर्मुहुरुपहसता परं निरूपयता च पर्षदमाकारैर्ब्रुवतश्चास्य वाक्यावकाशो न देयः; कष्टशब्दं च ब्रुवता वक्तव्यो नोच्यते, अथवा

पुनर्हीना ते प्रतिज्ञा, इति।
पुनश्चाहू (ह्व) यमानः प्रतिवक्तव्यः- परिसंवत्सरो भवान् शिक्षस्व तावत्; न त्वया गुरुरुपासितो नूनम्, अथवा पर्याप्तमेतावत्ते; सकृदपि हि परिक्षेपिकं निहतं निहतमाहुरिति नास्य योगः कर्तव्यः कथञ्चित्।
अप्येवं श्रेयसा सह विगृह्य वक्तव्यमित्याहुरेके; नत्वेवं ज्यायसा सह विग्रहं प्रशंसन्ति कुशलाः॥20॥

- *Pariṣat* i.e. the assembly before which the argument is to take place may be of two kinds:
    1. *Jñanavatī Pariṣat* - An assembly of men with knowledge
    2. *Mūḍhavatī Pariṣat* - An assembly of men those are ignorant.
- Even though assembly is of 2 types it is divided into the following 3 types due to other reason.
    1. *Suhṛt-pariṣat* (friendly assembly)
    2. *Udāsīna-pariṣat* (neutral assembly)
    3. *Pratiniviṣṭa-pariṣat* (obdurate assembly)
- One should never go for friendly discussion (*Jalpa Vāda*) with those participants in an obdurate assembly (*Pratiniviṣṭa-pariṣat*) even though they are intelligent or ignorant.
- Even if the participants may be ignorant, not much famous, lack of theoretical knowledge but in a friendly assembly (*Suhṛt-pariṣat*) or neutral assembly (*Udāsīna-While* arguing with such persons one can use long sentences with difficult words and complicated aphorisms. The opponent must be ridiculed repeatedly with hand movements before the assembly and should not be given the opportunity to speak.
- If the opponent uses any word that has become outdated, he should be told immediately that such a word should never be used by the wise (or) he should be told that his proposition was not established.
- If the opponent invites for discussion again, he should be told that "Go, and sit at the feet of your preceptor and study for a full year and then come for debate". Or else he should be told that it is enough for you. Once anyone is defeated, his further challenge should not be accepted.
- Some people may say that the same procedure may be applicable with the superior persons. But it is not advisable to go for hostile discussion with the superiors.

Cakrapāṇi:

गुणविनिक्षेपत इति गुणपरिमाणादुत्कृष्टगुणत्वेन प्रवर इत्यर्थः; प्रत्यवरः हीनगुणः, समगुणः समो वाद्यपेक्षयेत्यर्थः। नत्वेव कार्त्स्न्येंनेति न कुलशीलधर्मादिनाऽपि प्रवरादिरिहाभिप्रेत इत्यर्थः।- '*Guṇavinikṣepata*' means the classification of the three types of opponents is classified by their subject knowledge such as *Pravara* (superior), *Pratyavara* (inferior) and *Sama* (equal); but this type of classification is not being made on the basis of caste, conduct and righteousness.

मूढपरिषदित्यत्र मूढेव मूढा किंचित्कृत्ये, सर्वथा मूढायां तु न कश्चिद्ब्रूते।- '*Muḍhapariṣad*' - this word here means to do any work like a fool. Those who are completely foolish do not speak anything to anyone.

न केनचिदिति नाधमेनापीत्यर्थः।- '*Na Kenacit*' - with this word, the author has instructed that the representative fool should argue with anyone in the council, even if the opponent is inferior.

आविद्धं वक्रम्।- '*Āviddhaṃ*' means indirect mode of expression.

कथयितव्यमिति वक्तव्यम्।- '*Kathayitavyam*' means should be told.

उपहसता परं प्रतिवादिनम्।- '*Upahasatāparaṃ*' means to laugh repeatedly at the sight of the defendant.

तथा परिषदं निरूपयता आकारैरिति सम्बन्धः।- '*Tathā Pariṣadaṃ Nirūpatayā*' is related to *Ākārairiti*, and it means to ridicule the opponent repeatedly with hand movements and peculiar facial expressions before the assembly

कष्टशब्दमिति नातिप्रसिद्धार्थम्। नोच्यत इति त्वया नोच्यत इति वक्तव्यं; कष्टशब्दस्य ह्यर्थं मूढा परिषन्न जानात्येव, ततश्च कष्टशब्दस्यानर्थकतायाः परिषदं प्राप्य सुखसाध्यत्वमिति भावः। तथा कष्टशब्दं वदंस्त्वेवं वाच्यं- हीना ते प्रतिज्ञेति।- '*Kaṣṭa Śabdam*' means that which are not familiar and also difficult to pronounce. Such words are to be used in the assembly of men those are ignorant, so as the opponent cannot speak anything. Then one can question the opponent that why he is not speaking anything? Afterwards one should explain in a soft way by pointing out his ignorance. To face the scientific assembly your knowledge is not sufficient.

परिसंवत्सरोऽध्ययनं गुरुमुपास्थाय पुनरधीष्व। पर्याप्तमेतावत्त इति 'पक्षावसादाय' इति शेषः।- Thus, "You should go to your teacher and learn for one more year. Probably you might not have worshiped your preceptor properly". By saying what has been happened so far is enough for the denying the defendant.

परिक्षेपिकमिति प्रतिक्षेपिकशब्दम्। नास्य योगः कर्तव्य इति न सकृत्पराभूतस्य पक्षस्य पुनः प्रतिक्षेपकहेतुना योगः कर्तव्य इत्यर्थः।- '*Parikṣepakam*' is the word of *Pratikṣepika*. That means one should never meet him again. That is, one should not discuss with him to recapture the one who has failed miserably.

कथञ्चिदित्यादिना श्रेयसा समं विगृह्यसम्भाषायामेकीयमतमाह; नत्वेवेत्यादिना आत्ममतमाह।।- According to some, one can descend into *Jalpa* with those who have excellent knowledge. But the opinion of *Ātreya Bhagavān* is that one should not to argue with them.

Method of Debate with Inferior or Similar Type of Opponent

प्रत्यवरेण तु सह समानाभिमतेन वा विगृह्य जल्पता सुहृत्परिषदि कथयितव्यम्, अथवाऽप्युदासीनपरिषद्यव धानश्रवणज्ञानविज्ञानोपधारणवचनप्रतिवचनशक्ति सम्पन्नायां कथयता चावहितेन परस्य साद्गुण्यदो षबलमवेक्षितव्यं, समवेक्ष्य च यत्रैनं श्रेष्ठं मन्येत नास्य तत्र जल्पं योजयेदनाविष्कृतमयोगं कुर्वन्; यत्र त्वेनमवरं मन्येत तत्रैवैनमाशु निगृह्णीयात्।
तत्र खल्विमे प्रत्यवराणामाशु निग्रहे भवन्त्युपायाः; तद्यथा- श्रुतहीनं महता सूत्रपाठेनाभिभवेत्, विज्ञानहीनं पुनः कष्टशब्देन वाक्येन, वाक्यधारणाहीनमाविद्धदीर्घसूत्रसंकुलैर्वाक्यदण्डकैः, प्रतिभाहीनं पुनर्वचनेनैकविधेनानेकार्थवाचिना, वचनशक्तिहीनमर्धोक्तस्य वाक्यस्याक्षेपेण, अविशारदमपत्रपणेन, कोपनमायासनेन, भीरुं वित्रासनेन, अनवहितं नियमनेनेति।
एवमेतैरुपायैः परमवरमभिभवेच्छीघ्रम्॥21॥

If it is a *Suhṛt-pariṣat* (friendly assembly) and the opponents are *Pratyavara* (inferior) or *Sama* (equal) on can go for hostile discussion (*Vitaṇḍa Vāda*).

- If the assembly can be neutral (*Udāsīna-pariṣat*) and consists of members who are attentive, educated, experienced, retaining power and the power of the flow of speech, then the person should speak very carefully and assess the merits and demerits of the opponent.
- After assessing the characteristics of the opponent, if he is strong in a

particular area one should not touch such field and wherever he is weak, put all the efforts to defeat him in a hostile discussion.

- ☐ In this context, it can be said that the following are certainly the means that may be adopted for the defeat of the opponents where they are inferior.
- ☐ If the opponent is weak in scriptures he should be defeated by citing long aphorisms.
- ☐ If the opponent is weak in wisdom he should be defeated by the use of phrases fraught with words whose sense is difficult to catch.
- ☐ If the opponent is weak in retaining in memory he should be defeated by reciting lengthy aphorisms fraught with complicated words.
- ☐ If he is a duller he should be defeated by citing the same words connoting different meaning.
- ☐ If he has lack of oration power he should be defeated by citing half of the sentence and by asking to fill the remaining by him.
- ☐ If he is devoid of skill he should be defeated by putting him in an embarrassment situation.
- ☐ If the opponent is wrathful then he should be defeated by making him irritable.
- ☐ If the opponent is timid then he should be defeated by exciting his fear.
- ☐ If the opponent is careless then he should be defeated by adherence to method.

These are the procedures to be adopted for the defeat of the opponent possessing inferior qualities.

Thus, it is said

तत्र श्लोकौ-

विगृह्य कथयेद्युक्त्या युक्तं च न निवारयेत्।
विगृह्यभाषा तीव्रं हि केषांचिद्द्रोहमावहेत्॥22॥
नाकार्यमस्ति क्रुद्धस्य नावाच्यमपि विद्यते।
कुशला नाभिनन्दन्ति कलहं समितौ सताम्॥23॥
एवं प्रवृत्ते वादे कुर्यात्॥24॥

- ☐ During hostile discussion (*Vigṛhya Saṃbhāṣā*) one should argue much cautiously and also accept the truth of opponents' statements.
- ☐ The hostile discussion, which may become serious and may get anger for some people. Due to anger one may act un-actable or un-utterable.
- ☐ Therefore the wise never appreciate a quarrel in an assembly.

Cakrapāṇi:

साद्गुण्यस्य विद्यमानगुणतायास्तथा दोषस्य बलं साद्गुण्यदोषबलम्।- '*Sādguṇya doṣa balam*' means the strength of visible merits and demerits of the self and the opponent.

श्रेष्ठं मन्येतेति यत्र वादविषये प्रतिवादिनमधिकं पश्येदित्यर्थः। तत्र परस्य पुरःसरवादविषये तथा वादो निवर्तनीयः, यथा आविष्कृतः प्रकटीकृतः सभायां नायोगः स्यात्; अनभीष्टविषये तथा वादनिवृत्तिः कर्तव्या यथा कोऽपि न जानात्येवं तत्र वक्तुमक्षम् इत्यर्थः।- When the opponent is strong there should be a word said about the topic presented earlier by the opponent and should be freed from the discussion, that is, one should not argue with a person well versed than himself. One should not participate in any undesired topic presented in the meeting, i.e. do not participate in that debate. The subject which is not intended for it should be removed from the discussion in such a way that no one knows that he does not know the subject and is therefore unable to speak about it.

तत्रैवेति तत्रैव हीनपक्षे प्रवृत्तं निगृह्णीयादिति योजना।- If the opponent is weak, he should be defeated there itself.

महता सूत्रपाठेनेति श्रुतहीनो ह्यपरिचयाद्दीर्घसूत्रपाठं कर्तुमक्षमः।- One who does not understand the knowledge of science by reciting the great principles cannot re-describe those principles.

विज्ञानहीनमिति अज्ञातार्थम्।- '*Vigñānahīnam*' means that he who doesn't know the subject

नानार्थवाचिनेति अनेकार्थवाचिना, एकविधेनेति एकविधेन शब्देन; प्रतिभाहीनो ह्यनेकार्थं नावधारयति यत् केनाभिप्रायेणायं प्रयुक्तोऽनेन शब्द इति।- Since synonyms refer to the same sounds that have multiple meanings, and thus the ignorant cannot recognize that the word had meaning with that context.

वचनशक्तिहीनोऽर्धोक्तवाक्याक्षेपात्र पुनर्वक्तं क्षमो भवतीति दृष्टम्।- The person who is not having speaking power cannot recognize and complete the half sentences spoken by the opponents.

अविशारदमिति अदृष्टसभम्; अदृष्टसभो ह्यपत्रपणेनातीव लज्जितः सत्र किंचित् प्रतिपद्यते।- '*Aviśāradam*' means who is not having the experience in debates. One who never faced the scientific conference cannot propose his opinion due to shyness.

एवमिति 'तद्यथा श्रुतहीनम्' इत्यादिग्रन्थोक्तम् प्रवृत्ते वादे कुर्यादिति च्छेदः।।- In this way one has to follow the tricks mentioned in this treatise such as '*Śṛtahīnaṃ*' etc. to defeat the opponent during the discussion.

प्रागेव तावदिदं कर्तुं यतेत- सन्धाय पर्षदाऽयनभूतमात्मनः प्रकरणमादेशयितव्यं, यद्वा परस्य भृशदुर्गं स्यात्, पक्षमथवा परस्य भृशं विमुखमानयेत्; परिषदि चोपसंहितायामशक्यमस्माभिर्वक्तुम्, एषैव ते परिषद्यथेष्टं यथायोगं यथाभिप्रायं वादं वादमर्यादां च स्थापयिष्यतीत्युक्त्वा तूष्णीमासीत॥25॥

One should do this at the beginning of the discussion.

To build an understanding with the assembly, one should select such a subject as is favorable to him and extremely difficult for the opponent to discuss.

Or the opponent should be made to take such a side in the discussion which will be disliked by the members of the assembly.

When the assembly sits, one must say, it is not proper for both of us to say anything. Here is your assembly. This will also fix the subject of discussion, because the idea of limitation as well as our intentions, by its own will, should regulate discussion. Saying these words, silence must follow.

Cakrapāṇi:

तथाऽप्रवृत्ते वादे किं कुर्यादित्याह- प्रागेवेत्यादि।- Beginning the verse with the word '*Prāgeva*', the author has presented that what should be done before the starting of the discussion.

अयनभूतमिति अभ्यासान्मार्गीभूतमिव अभ्यस्तमित्यर्थः।- '*Ayanabhūtam*' means the subject which can be made easy by practice.

परस्य भृशदुर्गमिति प्रतिवादिनोऽविदितत्वेन दुर्गमिव दुर्गं; तत् पूर्वं सन्धितया परिषदाऽऽदेशयेत्।- '*Parasyabhṛśa Durgam*' means that the topic to be given to the opponent should be extremely difficult just like impenetrable fort.

पक्षान्तरमाह- पक्षमथवेत्यादि।- '*Pakshamathavā*', by this word, the author has told the other side.

परस्य प्रतिवादिनः पक्षं भृशमत्यर्थं सभायां यथा विमुखं भवति, तथा वादं प्रवर्तयेत्; एतेन नास्ति परलोको नास्ति कर्मफलमित्यादि

यदि परस्य पक्षो भवति, तदैतस्य पक्षस्य स्वाभाविकद्विष्टत्वेन यत्किंचित् स्वपक्षसाधनमुच्यते, तदेव परिषदपि गृह्णातीत्युक्तं भवति। उपसंहितायामिति सन्धिना युक्तायां तूष्णीमासीतेति योजना। उपसंहिता हि परिषत् परोक्षोणाभिमतत्वेनोपदर्शितमेव सर्वं करिष्यति, तदलमिहात्यर्थवचनेन माहात्म्यखण्डकेनेति भावः।।- Through the alliance or facilitation of the members, they should form them to propose a subject very difficult for the opponent, and should also attempt that the members of the assembly become opposite to the opponent, only then should the discussion be initiated.

The given topic may be (नास्ति परलोको नास्ति कर्मफलमित्यादि), there is no other world; there is no effect of past deeds. The congregation, regardless of which of these two is ever taken by the side, will accept the point as being in support of the opponent or by a coalition of debaters who must sit quietly, as the audience indirectly support the debater and thus no further statement is required.

Vāda Maryādā Lakṣaṇa

तत्रेदं वादमर्यादालक्षणं भवति- इदं वाच्यम्, इदमवाच्यम्, एवं पराजितो भवतीति॥26॥

In this context it should be said that the following are regarded as limitations for regulating discussions:

1. This should be said
2. This should not be said
3. If this happens the disputant should be regarded as defeated.

Cakrapāṇi:

वादमर्यादालक्षणमाह- तत्रेदमित्यादि।- Beginning the verse with the term '*Tatredaṃ*', the author has explained the features related to limitations during debate.

वादशब्देन चेह विगृह्य पक्षप्रतिपक्षवचनमात्रमुच्यते; सन्धायसंभाषया तु तत्त्वबुभुत्सोर्वाद उक्तः।।- Here the term *Vāda* refers to hostile discussion and consisting of arguments and counter arguments, whereas friendly discussion is meant for improving knowledge.

Logical Terms to be known by Debaters

इमानि तु खलु पदानि भिषग्वादमार्गज्ञानार्थमधिगम्यानि भवन्ति; तद्यथा- वादः, द्रव्यं, गुणाः, कर्म, सामान्यं, विशेषः, समवायः, प्रतिज्ञा, स्थापना, प्रतिष्ठापना, हेतुः, दृष्टान्तः, उपनयः, निगमनम्, उत्तरं, सिद्धान्तः, शब्दः, प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यं, संशयः, प्रयोजनं, सव्यभिचारं, जिज्ञासा, व्यवसायः, अर्थप्राप्तिः, सम्भवः, अनुयोज्यम्, अननुयोज्यम्, अनुयोगः, प्रत्यनुयोगः, वाक्यदोषः, वाक्यप्रशंसा, छलम्, अहेतुः, अतीतकालम्, उपालम्भः, परिहारः, प्रतिज्ञाहानिः, अभ्यनुज्ञा, हेत्वन्तरम्, अर्थान्तरं, निग्रहस्थानमिति॥27॥

The following are the technical terms which the physician must be acquainted with in order to acquire knowledge of the ways of discussion:

Terminolgy
Useful For
Discussion

1. *Vāda* (Debate)
2. *Dravya* (Substance)
3. *Guṇa* (Attribute)
4. *Karma* (Action)
5. *Sāmānya* (Generic concomitance)
6. *Viśeṣa* (Variant factor)
7. *Samavāya* (Inseparable concomitance)
8. *Pratigñā* (Proposition)
9. *Sthāpanā* (Establishment)
10. *Pratiṣṭhāpanā* (Counter Argument)
11. *Hetu* (Reason for Achievement)
12. *Dṛṣṭānta* (Example)
13. *Upanaya* (Application)
14. *Nigamana* (Conclusion)
15. *Uttara* (Reply)
16. *Siddhānta* (Doctrine)
17. *Sabda* (Word)
18. *Pratyakṣa* (Direct Observation)
19. *Anumāna* (Inference)
20. *Aitihya* (Traditional Instruction or Authoritative Statement)
21. *Aupamya* (Analogy or Similarity)
22. *Saṃśaya* (Doubt)
23. *Prayojana* (Intention)
24. *Savyabhicāra* (Inaccurate Statement)
25. *Jigñāsā* (Exploration or Examination)
26. *Vyavasāya* (Determination)
27. *Arthaprāpti* (Attainment of Meaning)
28. *Saṃbhava* (Source)
29. *Anuyojya* (Defective Statement)
30. *Ananuyojya* (Infallible Statement)
31. *Anuyoga* (Question on Scripture)
32. *Pratyanuyoga* (Counter Question)
33. *Vākyadoṣa* (Syntax Error)
34. *Vākyapraśaṃsā* (Syntactic Excellence)
35. *Chala* (Deceit)
36. *Ahetu* (Fallacious Reason)
37. *Atītakāla* (Delayed Statement)
38. *Upālambha* (Pointing out Defects)
39. *Parihāra* (Correction)
40. *Pratijñāhāni* (Giving up a Proposition or Argument)
41. *Abhyanujñā* (Approval)
42. *Hetvantara* (Another Argument)
43. *Arthāntara* (Some other Statement)
44. *Nigrahasthāna* (Defeat)

Cakrapāṇi:

संप्रति वादमार्गज्ञानार्थं वादाभिज्ञेयानि द्रव्यगुणादीन्युपदर्शयन्नाह- इमानीत्यादि।- Beginning the verse with the term '*Imāni*', the author has explained the logical terms such as *Dravya*, *Guṇa*, and *Karma* etc. which are useful during discussion and should be known by the debaters.

भिषजां वादमार्गो भिषग्वादमार्गः।- '*Bhiṣagvādamārga*' refers to the tools of debate related to physicians

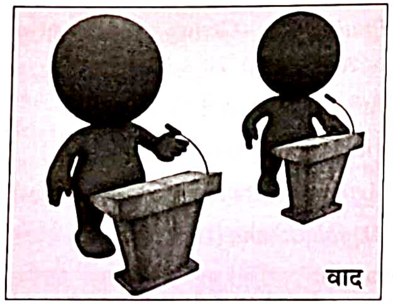
वादादयः स्वयमेवाचार्येणाग्रे विव्रियन्त इति नेह संज्ञाकथने विव्रियन्ते।।- The terms such as *Vāda* etc. will be explained further by the author himself, so the details were not given in the context of mentioning their names.

Vāda Lakṣaṇa (Characteristics of Debate)

**तत्र वादो नाम स यत् परेण सह शास्त्रपूर्वकं विगृह्य कथयति। स च द्विविधः संग्रहेण- जल्पः, वितण्डा च।
तत्र पक्षाश्रितयोर्वचनं जल्पः, जल्पविपर्ययो वितण्डा।
यथा- एकस्य पक्षः पुनर्भवोऽस्तीति, नास्तीत्यपरस्य; तौ च स्वस्वपक्षहेतुभिः स्वस्वपक्षं स्थापयतः, परपक्षमुद्भावयतः, एष जल्पः। जल्पविपर्ययो वितण्डा।
वितण्डा नाम परपक्षे दोषवचनमात्रमेव॥28॥**

Vāda is defined as that it is a hostile discussion with an opponent based on scriptures. It is of two types viz.

1. *Jalpa Vāda* (argument with reason)
2. *Vitaṇḍa Vāda* (unreasonable argument)



- ☐ *Jalpa* is an argument in which a person is argues based on his own views and by contradicting the opponent's views during the discussion.

For example: If one of the participants argues in favor of existence of rebirth and the other against it. During the course of discussion both of them argues based on their own reasoning in order to contradicting opponents' views.

- ☐ The opposite of *Jalpa* is known as *Vitaṇḍa*. That means *Vitaṇḍa Vāda* is merely to point out the faults to the proposition taken up by the opponent.

Cakrapāṇi:

तत्रेत्यादिना वादलक्षणम्।- Beginning the verse with the term '*Tatra*', the author has presented the characteristics of debate.

इह वादशब्देन विगृह्यवादोऽभिप्रेतः,- Here the word '*Vāda*' refers to *Vigṛhya Saṃbhāṣā* (hostile discussion)

तत्त्वबुभुत्सुवादस्तु सन्धायसंभाषयैवोक्तः।- The discussions related to philosophical aspects are stated in the *Sandhāya Saṃbhāṣā* itself.

शास्त्रपूर्वकमित्यनेनार्था-दिकलहवादं निषेधति।- The term '*Śāstrapūrvakam*' refers to prohibiting the semantic error and conflict arguments.

तत्र वादे विगृह्यसंभाषारूपत्वादेव छलजातिनिग्रहस्थानानं विजिगीषाप्रवृत्तानां प्रयोगो लभ्यते।- In the hostile discussion, the knowledge of *Chala*, *Jāti*, *Nigrahasthāna* are used by those who want to win over the opponent.

पक्षाश्रितयोरिति पक्षं साधयतोरित्यर्थः; तेन, वितण्डायामप्युत्तरवादिनः परपक्षदूषणलक्षणः पक्षोऽस्त्येव, परं स्वमतं न साधयतीति भेदः।- '*Pakṣāśritayoḥ*' means by proving his point, this argument implies that even in *Vitaṇḍa* one side blames the other party of the defendant, but that defendant does not try to establish his opinion. This is the difference between *Vitaṇḍa* and *Jalpa*.

यथैकस्येत्यादि जल्पोदाहरणम्।- Beginning with the term '*Yathaikasya*', the author has presented the example for *Jalpa*.

परपक्षे दोषवचनमात्रमित्यनेन न स्वपक्षसाधनवचनं वैतण्डिकस्येति दर्शयति।।- By pointing out the flaws in the opponent's argument, it is made clear that there is no scope for the establishment of his own opinion in hostile discussion.

Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya Lakṣaṇa

द्रव्य-गुण-कर्म-सामान्य-विशेष-समवायाः स्वलक्षणैः श्लोकस्थाने पूर्वमुक्ताः॥29॥

Details about the *Dravya*, *Guṇa*, *Karma*, *Sāmānya*, *Viśeṣa* and *Samavāya* have already been explained in *Sūtrasthāna*.

Pratigñā (Proposition)

अथ प्रतिज्ञा- प्रतिज्ञा नाम साध्यवचनं; यथा- नित्यः पुरुष इति॥30॥

The proposition of the object which is to be proved is called *Pratigñā*. For example: The soul is eternal.

प्रतिज्ञा
PROPOSITION

Cakrapāṇi:

पूर्वमुक्ता दीर्घञ्जीवितीये।।- These words are explained in detail earlier in the chapter entitled '*Dīrghañjīvitīya Adhyāya*'

Sthāpanā (Establishment)

अथ स्थापना- स्थापना नाम तस्या एव प्रतिज्ञाया हेतुदृष्टान्तोपनयनिगमनैः स्थापना।
पूर्वं हि प्रतिज्ञा, पश्चात् स्थापना, किं ह्यप्रतिज्ञातं स्थापयिष्यति; यथा- नित्यः पुरुष इति प्रतिज्ञा; हेतुः- अकृतक त्वादिति; दृष्टान्तःयथाऽऽकाशमिति; उपनयः- यथा चाकृतकमाकाशं, तच्च नित्यं, तथा पुरुष इति; निगमनंतस्मान्नित्य इति॥31॥

Sthāpanā is defined as that which proves the proposition by means of *Hetu* (reason for achievement), *Dṛṣṭānta* (example), *Upanaya* (application) and *Nigamana* (conclusion).

स्थापना
Establishment

The proposition comes first and then its establishment. For what is to be established if there be no proposition? For example

a. *Pratigñā* (proposition): नित्यः पुरुष इति प्रतिज्ञा- The (*Puruṣa*) soul is eternal
b. *Hetu* (reason): अकृतकत्वादिति-Because it is not produced by anyone
c. *Dṛṣṭānta* (example): यथाऽऽकाशमिति- Similar to *Ākāśa* (space)
d. *Upanaya* (application): यथा चाकृतकमाकाशं- As *Ākāśa* is not created by anyone and is eternal, so the soul is also eternal.
e. *Nigamana* (conclusion)तस्मान्नित्य इति- Hence the soul is eternal.

Cakrapāṇi:

स्थापयति सिद्धमर्थं परं प्रति साधयतीति स्थापना। सा च साध्यं परं प्रति हेत्वादिभिश्चतुर्भिः साधयति।- *Sthāpanā* (establishment) is to prove the proven subject to the other side. That *Sādhya* is proved for the other side with *Hetu* etc. the other four means.

प्रतिज्ञाऽपि परं प्रति स्थापना भवति, यतः पञ्चावयवमेवानुमानं भवति, सा त्विह स्थाप्यत्वेनैव लब्धेति न स्थापनायामिहोदाहृता।।- *Pratigñā* is also established towards another side. Because the inference is a five-dimensional element, it is obtained from the establishment here, and thus it is not presented here as an example in the establishment.

Pratisṭhāpanā (Counter Argument)

अथ प्रतिष्ठापना- प्रतिष्ठापना नाम या तस्या एव परप्रतिज्ञाया विपरीतार्थस्थापना।
यथा- अनित्यः पुरुष इति प्रतिज्ञा ; हेतुः- ऐन्द्रियकत्वादिति; दृष्टान्तः- यथा घंट इति, उपनयो- यथा घट ऐन्द्रियकः स चानित्यः, तथा चायमिति; निगमनंतस्मादनित्य इति॥32॥

Pratisṭhāpanā is the counter argument against the proposal put forward by the opponent. For example:

a. *Pratigñā* (proposition): अनित्यः पुरुष इति प्रतिज्ञा- The (*Puruṣa*) soul is ephemeral

b. *Hetu* (reason): ऐन्द्रियकत्वादिति-Because it is perceived by sense organs

c. *Dṛṣṭānta* (example): यथा घट इति-Similar to a pitcher

d. *Upanaya* (application): यथा घट ऐन्द्रियकः स चानित्यः- As a pitcher is perceived by sense organs and is ephemeral, so the soul is also ephemeral.

e. *Nigamana* (conclusion) तस्मादनित्य इति-Hence the soul is ephemeral.

प्रतिष्ठापना
COUNTER-ARGUMENT

Cakrapāṇi:

प्रतिष्ठापनापदं प्रथमं संप्रत्यवसरप्राप्ता प्रतिष्ठापनेति दर्शयति; द्वितीयं तु प्रतिष्ठापना नामेति तस्या एवेत्यादिना वक्ष्यमाणस्य लक्षणस्योपदर्शनार्थम्।- For the knowledge of the *Vādamārga*, the word *Pratiṣṭhāpanā* which is mentioned at the first time is according to the context. The mentioning of the term *Pratiṣṭhāpanā* for the second time is for the sake of showing its features by quoting '*Tasyā eva*'.

एवं 'स्थापना नाम' इत्यादावपि पुनरुक्तस्य प्रयोजनं वाच्यम्।- Similarly, the term '*Sthāpanā*' etc. is also worth mentioning, even though it is repeated.

प्रतिष्ठापनापदगतस्य प्रतिशब्दस्यार्थं व्याकरोति- विपरीतार्थस्थापनेति;- The author has given the explanation of the term '*Prati*' that occurs in the word *Pratiṣṭāpanā* in the sense of contrary.

प्रतिशब्दोऽयं विपरीतार्थ इत्यर्थः।-Here the term '*Prati*' refers to opposite meaning.

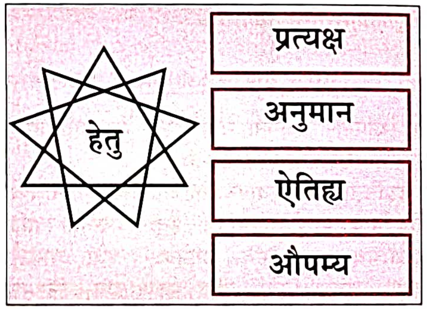
इयं च प्रतिष्ठा पना आन्वीक्षिक्यां प्रकरणसमाख्यं हेतुदूषणम्।।- According to *Nyāya-darśana*, the term *Pratiṣṭāpanā* is considered as *Prakaraṇasama Hetvābhāsa*.

Hetu (Reason for Achievement)

अथ हेतुः- हेतुर्नामोपलब्धिकारणं; तत् प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यमिति; एभिर्हेतुभि र्यदुपलभ्यते तत् तत्त्वम्॥33॥

The tool which is useful for obtaining the knowledge is known as *Hetu* (reason).

It is of 4 Types viz.



1. *Pratyakṣa* (direct observation)
2. *Anumāna* (inference)
3. *Aitihya* (traditional instruction or authoritative statement)
4. *Aupamya* (analogy or similarity)

The Knowledge gained from these causes is the truth and thus it is valid.

Cakrapāṇi:

हेतुश्चाविनाभावलिङ्गवचनं यद्यपि, तथाऽपीह लिङ्गप्रग्राहकाणि प्रत्यक्षादिप्रमाणान्येव यथोक्तहेतुमूलत्वेन हेतुशब्देनाहेति बोद्धव्यम्; अन्यथा पुनः प्रत्यक्षाद्यभिधानं पुनरुक्तं स्यात्।- Although there is an inseparable relation between *Liñga* and *Hetu*; *Pratyakṣa* etc. are the cause to know the features of *Liñga* , and hence they are considered as *Hetu*. Otherwise, mentioning of *Pratyakṣa* again will become repetitive.

उपलब्धिकारणमिति व्यापकस्य साध्यस्योपलब्धिकारणम् तत्तत्त्वमिति तल्लिङ्गमित्यर्थः।।- '*Upalabdhikāraṇam*' is the reason for achieving *Vyāpaka* and *Sādhya*. *Tattva* is its symptom.

Dṛṣṭānta (Example)

अथ दृष्टान्तः- दृष्टान्तो नाम यत्र मूर्खविदुषां बुद्धिसाम्यं, यो वर्ण्यं वर्णयति।

यथा- अग्निरुष्णः, द्रवमुदकं, स्थिरा पृथिवी, आदित्यः प्रकाशक इति; यथा आदित्यः प्रकाशकस्तथा सांख्यज्ञानं प्रकाश- कमिति॥34॥

Dṛṣṭānta is the example which gives the knowledge equally to both the scholars and ignorant people. It illustrates the proposition to be established. For example:

1. अग्निरुष्णः- Fire is hot
2. द्रवमुदकं- Water is liquid
3. स्थिरा पृथिवा- Earth is firm
4. आदित्यः प्रकाशक इति- The Sun illuminates

The knowledge gained through the *Sāṃkhya* system of philosophy is similar to that of the luminous Sun.

Cakrapāṇi:

मूर्खविदुषां बुद्धिसाम्यमित्यनेन लौकिकानां पण्डितानां च योऽर्थोऽविवादसिद्धःस दृष्टान्तो भवति, न पण्डितमात्रसिद्धः।- The subject knowledge which can be understood equally by both the wise and the unwise, but not only by the scholars is known as *Dṛṣṭānta*.

योऽपि लोकप्रसिद्धो दृष्टान्त उच्यते, स यावन्न प्रतिपाद्यपुरुषंप्रति साध्यते, न तावद्दृष्टान्ततामासादयतीति भावः।- Even though it is popular in the world if it is not being understood by a common man, it cannot be come under the category of '*Dṛṣṭānta*.

अथ बुद्धिसाम्यमात्रेण साध्यसाधर्म्यभावादिष्टत्वाद् दृष्टान्तो भवतीत्याह- यो वर्ण्यं वर्णयति; यः साध्यं साधयतीत्यर्थः। प्रसिद्धसाध्यसाधनसम्बन्धश्च दृष्टान्तः साध्यं साधयतीति भावः। अग्न्यादयश्च लोकप्रसिद्धत्वेनोदाहृताः; तेनैतेषामपि साध्यसाधनोदाहरणमादित्यादिवत् क्वचिद्द्वन्द्वेऽयमयमिवेति दर्शयति।।- Only by having equality of knowledge, and by virtue of practicable sense, the author has presented the illustration of this fact that '*Yo Varṇyaṃ Varṇayati*' with this quotation. '*Yo Varṇyaṃ Varṇayati*' means that which proves the *Sādhya*.

A well-known example is the relation between the *Sādhya* and *Sādhana*. It means that the *Sādhana* proves the *Sādhya*.

The example of fire is given by being famous in the universe.

In the light of this fact, the provable means of fire etc. is also shown in this example. For example, in a duality similar to the Sun etc., it is displayed in this way.

Upanaya-Nigamana (Application and Conclusion)

उपनयो निगमनं चोक्तं स्थापनाप्रतिष्ठा पनाव्याख्यायाम्॥35॥

Both *Upanaya* (application) and *Nigamana* (conclusion) are already described while explaining *Sthāpanā* (establishment) and *Pratiṣṭhāpanā* (counter argument) *vide* reference 31st and 32nd aphorisms of this chapter.

Uttara (Reply)

अथोत्तरम्- उत्तरं नाम साधर्म्योपदिष्टे हेतौ वैधर्म्यवचनं, वैधर्म्योपदिष्टे वा हेतौ साधर्म्यवचनम्।

यथा- 'हेतुसधर्माणो विकाराः, शीतकस्य हि व्याधेर्हेतुभिः साधर्म्यं हिमशिशिरवातसंस्पर्शाः', इति ब्रुवतः परो ब्रूयात्- हेतुविधर्माणो विकाराः, यथा शरीरावयवानां दाहौष्ण्यकोथप्रपचने हेतुवैधर्म्यं हिमशिशिरवातसंस्पर्शा इति।

एतत् सविपर्ययमुत्तरम्॥36॥

In fact *Uttara* is the ascription of dissimilarity of attributes when a *Hetu* (cause or reason), setting forth similarity of attributes, has been assigned, (or) the ascription of similarity of attributes when a *Hetu*, setting forth dissimilarity of attributes, has been assigned.

For example: When it is said, 'The disease of cold is similar in nature to its cause such as contact with snow and the cold wind'; Then the opponent should declare 'the diseases are dissimilar in nature to these causes', for the heat, burning, sloughing or suppuration are dissimilar to the touch of dew and the winter-wind. This is called *Uttara* (reply) in its positive and negative forms.

Cakrapāṇi:

उत्तरमित्यादि। उत्तरशब्देनेह जात्युत्तरमुत्तराभासमीप्सितं; यतोऽसाधकसाधर्म्यमात्रप्रत्यवस्थानमेवोत्तरविकरणे दर्शयिष्यति।- The word *Uttara* here refers to that *Jāti* appears similar to *Uttara* i.e. *Uttarābhāsa*; because the one which possess the similar features that is not proven will be described in the *Uttara*.

उक्तं च न्याये- "साधर्म्यवैधर्म्याभ्यां प्रत्यवस्थानं जातिः" (न्या. द. 1/2/18) इति।- It is also told in *Nyāya-darśana*' that to maintain the status quo by similarities and dissimilarities is known as *Jāti*.

एतच्च साधर्म्यवैधर्म्योदाहरणार्थम् तेन न्यायोक्ता जात्युत्तरा उत्कर्षापकर्षसमादयोऽप्यनुक्ता इहैवानुबोद्धव्याः।- *Uttara* is said to be an example of similarities and dissimilarities. It should also be known here that the *Uttara* as stated in the form of *Jāti* in *Nyāya-darśana*, as increased, decreased and balanced utterances etc.

हेतुसधर्माण इति हेतुसदृशाः।- '*Hetu sa Dharmaṇa*' means that it is similar to *Hetu*.

शीतकः शीतं, हिमशिशिरवातगताः संस्पर्शाः शीतस्य हेतुभिः साधर्म्यमिति कृत्वा योजना। तेन हिमादीनां हेतूनां ये शीतस्पर्शास्ते शीतकेऽपीति साधर्म्यं हेतुविकारयोरिति। परो ब्रूयादिति प्रतिवादी वदेत्। दाहौष्ण्यकोथप्रपचने 'विकारे' इति शेषः। हेतुवैधर्म्यं हेतुवैसादृश्यम् हिमादिसंस्पर्शाः हिमादिजन्यस्पर्शाः, शरीरावयवदाहादिविकारे उष्णे विसदृशा इति वाक्यार्थः। एवं तावद् वैधर्म्योक्ते हेतौ विपर्ययाद्यदा हेतुसाम्यमुत्तरं क्रियते, तदा विपर्ययो भवति। एवमेवोदाहरणद्वयं सविपर्ययं सम्पूर्णमुत्तरं भवतीत्यर्थः।।- '*Śītaka*' is a disease which possesses coldness and is caused by involvement of the coldness of the snow as well as cold weather and thus it clearly suggests that both cause and the effect are having similar attributes. This is the argument of the debater that both the causative factor and the disease have same features.

Then the opponent should say in a different way. For the disorders of *Dāha* (burning sensation), *Uṣṇa* (hotness), *Kotha* (putrefaction) and *Prapacana* (inflammation), the touch of ice, cold etc. is opposite to that of the cold, that is, the pain caused by snow cold etc. is opposite to burning sensation, heat etc. disorder in the body parts.

In this way, the same answer is presented as opposed to the opposite of what is said in proposition, then it is the opposite, thus presenting the same example of both the similar and dissimilar is called *Uttara*.

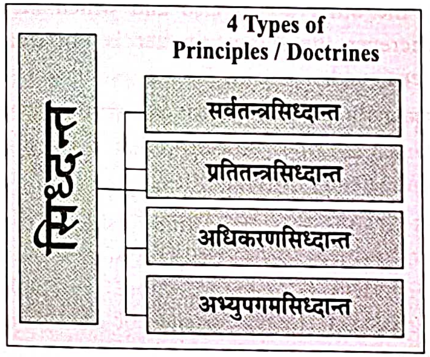
Siddhānta (Doctrine)

अथ सिद्धान्तः- सिद्धान्तो नाम स यः परीक्षकैर्बहु विधं परीक्ष्य हेतुभिश्च साधयित्वा स्थाप्यते निर्णयः।
स चतुर्विधः- सर्वतन्त्रसिद्धान्तः, प्रतितन्त्रसिद्धान्तः, अधिकरणसिद्धान्तः, अभ्युपगमसिद्धान्तश्चेति।

Definition of *Siddhānta*: The conclusion which has been established by scientists after testing in several ways and on proving it with reasoning is known as *Siddhānta* (Doctrine).

It is of 4 Types viz.

1. *Sarvatantra Siddhānta*
2. *Pratitantra Siddhānta*
3. *Adhikaraṇa Siddhānta*
4. *Abhyupagama Siddhānta*



Sarvatantra Siddhānta

तत्र सर्वतन्त्रसिद्धान्तो नाम तस्मिंस्तस्मिन् सर्वस्मिं स्तन्त्रे तत्तत् प्रसिद्धं; यथा सन्ति निदानानि, सन्ति व्याधयः, सन्ति सिद्ध्युपायाः साध्यानामिति।

Sarvatantra Siddhānta is the theory which has been universally acceptable to all the schools of thought or in all the scriptures.

For example: Existence of causative factors of diseases and existence of treatment for curable diseases.

Pratitantra Siddhānta

प्रतितन्त्रसिद्धान्तो नाम तस्मिंस्तस्मिन्नेकैकस्मिंस्तन्त्रे तत्तत् प्रसिद्धं; यथा- अन्यत्राष्टौ रसाः षडत्र, पञ्चेन्द्रियाण्यत्र षडिन्द्रियाण्यन्यत्रतन्त्रे,वातादिकृताःसर्वेविकारायथाऽन्यत्र, अत्र वातादिकृता भूतकृताश्च प्रसिद्धाः।

Pratitantra Siddhānta is the theory which has been acceptable only to the particular school of thought or in the specific scripture but not universally acceptable. For example:

- ☐ Regarding *Rasās* (tastes): In other treatises the number of *Rasās* is mentioned as eight, whereas in this treatise it is said that the number of *Rasās* are six only.
- ☐ Regarding *Indriyās* (sense faculty): Here in the present treatise the number of *Indriyās* is mentioned as five, whereas in other treatises is stated as six.
- ☐ Regarding the manifestation of diseases: In other treatises it is described that all the diseases are caused by the vitiation of *Vāta* and other *Doṣās*, whereas in this treatise it is said that the diseases are caused not only by the vitiation of *Vāta* and other *Doṣās* but also by means of *Bhutās* (evil spirits or germs).

Adhikaraṇa Siddhānta

अधिकरणसिद्धान्तो नाम स यस्मिन्नधिकरणे प्रस्तूयमाने सिद्धान्यन्यान्यप्यधिकरणानि भवन्ति, यथा- 'न मुक्तः कर्मानुबन्धिकं कुरुते, निस्पृहत्वात् इति प्रस्तुते सिद्धाः कर्मफलं-मोक्ष-पुरुष-प्रेत्यभावा भवन्ति

Adhikaraṇa Siddhānta is the theory of implication. In this theory the truth is implied from a given context. It reveals the allied subject also even though it is not directly mentioned.

For example: The liberated soul doesn't indulge in any actions leading to bondage because it is free from all desires. This statement implies the truths like the results of action, liberation and the existence of life after death (reincarnation) etc.

Abhyupagama Siddhānta

अभ्युपगमसिद्धान्तो नाम स यमर्थमसिद्धमपरीक्षितमनुपदिष्टमहेतुकं वा वादकालेऽभ्युपगच्छन्ति भिषजः; तद्यथा- द्रव्यं प्रधानमिति कृत्वा वक्ष्यामः, गुणाः प्रधानमिति कृत्वा वक्ष्यामः, वीर्यं प्रधानमिति कृत्वा वक्ष्यामः, इत्येवमादिः।

Abhyupagama Siddhānta is the theory which is hypothetical, though neither proved nor examined or propounded by preceptor or having any logic, but is accepted by physicians during the time of debate.

For example: During debate some may be argued that *Dravya* is superior to everything, others as *Guṇa* is great and yet others *Vīrya* is superior and so on.

इति चतुर्विधः सिद्धान्तः॥37॥

These are the four kinds of *Siddhānta*

Cakrapāṇi:

बहुविधं परीक्ष्य हेतुभिः साधयित्वा स्थाप्यत इत्यस्य विवरणं- निर्णय इति; निर्णीयत इति निर्णयः।- '*Siddhānta*' is the principle which is being tested by many a number of examiners in many ways and has established with valid reasoning.

एतच्च सिद्धान्तलक्षणमभ्युपगमसिद्धान्ते नास्ति, तेन तत्र बुद्धिव्यवस्थितत्वेन चोक्तं सिद्धान्तत्वं ज्ञेयम्।- However this definition is not applicable for '*Abhyupagama Siddhānta*. For this reason, one should decide with firm determination of one's own intellect and then understood that as a theory.

सिद्धान्तं विभजते- स इत्यादि।- Beginning the verse with the word '*Sa*', the author has classified *Siddhānta* into 4 types.

प्रतितन्त्रसिद्धान्ते षड्रसा अष्टौ रसा इति परस्परविरुद्धेऽपि वादे स्वयुक्तिव्यवस्थापनबलात्तु सिद्धान्तत्वं ज्ञेयम्। यस्मिन्नित्यादौ अधिकरणे इति अभिधेयप्रधानत्वे। अन्यान्यपीति साक्षादनभिधीयमानान्यपि।- Even if there are contradictory words like *Rasās* are six or eight etc. in the *Pratitantra Siddhānta*, one should know that principle with his own intelligence, especially in reference to importance of that particular context. '*Anyānyapi*' refers to that in the other places also and which means wherever the subject matter is not clearly mentioned.

अनुबध्नातीति आनुबन्धिकं जन्मान्तरेऽप्यनुगामीत्यर्थः।- '*Ānubandhikaṃ*' means that which is connected to the other life also

मुक्त इति प्रत्यासन्नमुक्तिः, सर्वथामुक्तस्त्वशरीरत्वात् कर्म न करोति; किंवा आनुबन्धिकं विशेषेण न करोति। सिद्धा इत्यादि।- The term '*Mukta*' refers to whose salvation is nearby. Due to the absence of the body of the liberated in all ways, it does not do deeds or does not perform particularly the deeds connected to other life like the perfect man.

यदीह कर्मफलं न स्यात्तदा मुमुक्षुणाऽपि क्रियते कर्म, फलोद्विग्नो ह्ययं न तत् कर्म करोति; यदि च मोक्षो न स्यात्तदा मुक्त इति वचनं न स्यात्; तथा यदि च पुरुषो न स्यात्तदा कस्य वा बन्धः, कस्य वा मोक्षः स्यात्; यदा जन्मान्तरं न स्यात्तदा कर्मणो जन्मान्तरानुबन्धित्वमनुपपन्नं स्यादिति; न मुक्त इत्यादिवदता अधिकरणबलादेव सिद्धाः सिद्धान्तत्वेन कर्मफलादयः स्वीकृता भवन्ति।- If the deeds have no effect, then the acts being done by those who aspire for salvation, in spite of being illness or nearing to death would not do any act for liberation due to fear of consequences.

If there is no salvation, then such a promise cannot be said to be free and if there is no man, then whose bond will be there and whose salvation will be there.

If the second birth is not there, then who will enjoy the fruits of action?

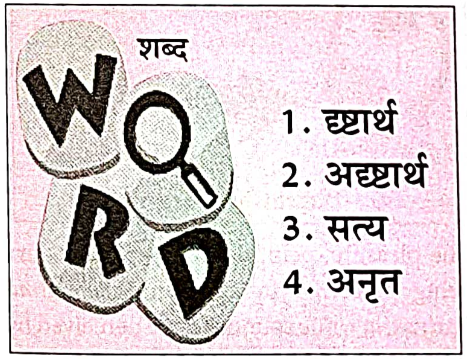
Thus, *Adhikaraṇa Siddhānta* says that there is a definite result of the deeds. There is soul which transmigrates to next life. There is salvation. There is rebirth which enjoys the fruits may be good or bad of the past life. .

असिद्धमित्यस्य विवरणम्- अपरीक्षितमित्यादि।।-'*Asiddham* means which has not been tested.

Śabda (Word)

Definition of Śabda (word)

अथ शब्दः- शब्दो नाम वर्णसमाम्नायः; स चतुर्विधः - दृष्टार्थश्च, अदृष्टार्थश्च, सत्यश्च, अनृतश्चेति।



Śabda is defined as the combination of syllables or *Varnas*. They are four types viz.

1. *Dṛṣṭārtha* (the words of observable meaning)
2. *Adṛṣṭārtha* (the words of unobservable meaning)
3. *Satya* (true words)
4. *Anṛta* (false words)

Dṛṣṭārtha (the words of observable meaning)

तत्र दृष्टार्थो नाम- त्रिभिर्हेतुभिर्दोषाः प्रकुप्यन्ति, षड्भिरुपक्रमैश्च प्रशाम्यन्ति, सति श्रोत्रादिसद्भावे शब्दादिग्रहणमिति।

If the meaning of the sentences is experienced by direct observation or *Pratyakṣa Pramāṇa* it is called *Dṛṣṭārtha*.

For example: *Doṣās* get aggravated because of three causes like *Asātmendriyārtha Saṃyoga* etc., and the *Doṣās* reaches to normalcy by six types of treatments viz. *Laṅghana* and *Bṛṃhaṇa* etc. *Śabda* and other objects will be perceived in the existence of *Śrotrendriya* and other *Indriyās*.

अदृष्टार्थः पुनः- अस्ति प्रेत्यभावः, अस्ति मोक्ष इति।

If the meaning of the sentences or words is based on inference, but not through direct observation is *Adṛṣṭārtha*.

For example: Rebirth is there after death, *Mokṣa* (salvation) is there.

Satya (true words)

सत्यो नाम- यथार्थभूतः; सन्त्यायुर्वेदोपदेशाः, सन्ति सिद्ध्युपायाः साध्यानां व्याधीनां, सन्त्यारम्भफलानीति।

The facts and factual statements are called *Satya*. For example: Teachings of *Āyurveda* are there, treatment is there for curable diseases, and treatments give result.

Anṛta (false words)

सत्यविपर्ययश्चानृतः॥38॥

Contrary to *Satya* (fact) is known as *Anṛta* or false statements.

For example: No *Āyurvedic* teachings, no treatment for curable diseases and no result for treatment.

Cakrapāṇi:
शब्दशब्देनेह सङ्केतबलादर्थप्रकाशिका वर्णमालोच्यते।- Here this word is called the alphabet which illuminates the meaning with the help of this word.

आप्तोपदेशशब्दस्तु द्विविधः- परमाप्तब्रह्मादिप्रणीतः, तथा लौकिकाप्तप्रणीतश्च;- '*Āptopadeśa Śabda* is of two types viz. conveyed by the ultimate well-wisher like *Brahma* etc. and conveyed by the authoritative persons of the world.

ऐतिह्यशब्देन परमाप्तप्रणीतोऽवरुद्धः, लौकिकाप्तप्रणीतश्च शब्दैकदेशरूपः सत्यप्रकारविहितो ज्ञेयः।- '*Aitihya*' is included under *Parama Āpta Praṇīta Āptopadeśa* i.e. which has conveyed by the supreme authorities. Those composed or conveyed by worldly authorities are applicable in limited area and includes the truth.

वर्णसमाम्नाय इति वर्णमेलक इत्यर्थः। वर्णानां यद्यप्यत्र सहस्थायिनां मेलको नास्ति, तथाऽप्येकस्मृतिसमानरूपित्वेन किंवा पूर्वपूर्वानुभवजनितसंस्कारसहितान्त्यवर्णानुभवारोहेण मेलको ज्ञेयः।- '*Varṇasamāmnāya*' means combining the syllables. Although there is no permanent group of letters combining together, the grouping of letters becomes knowable due to the form of memory or by the experience of the last *Varṇa* putting together resulting from earlier experience.

दृष्टार्थ इति प्रमाणान्तरोपलब्धियोग्यार्थः।- '*Dṛṣṭārtha*' refers to that which is achievable by other means.

त्रिभिर्हेतुभिरिति प्रज्ञापराधादिभिः।- '*Tribhirhetuḥ*' means the three types of causative factors for the manifestation of disease viz. *Pragñāparādha* etc.

षडुपक्रमा लङ्घनादयो लङ्घनबृंहणीयोक्ताः।- '*Ṣaḍūpakrama*' means the six types of therapeutic measures like *Lañghana* etc., which are mentioned in the chapter *Lañghana-Bṛṃhaṇīya Adhyāya*.

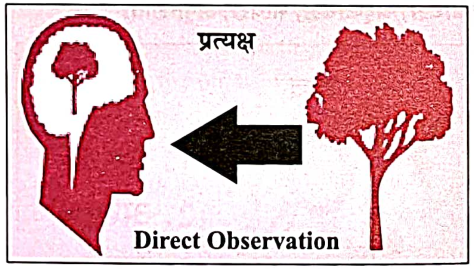
एतेषां वाक्यानामिहैव दृश्यतेऽर्थ इति दृष्टार्थत्वम्।- Since the meaning of these sentences can be known directly here itself and thus are called *Dṛṣṭārtha*

सत्यविपर्ययः- 'न सन्त्यायुर्वेदोपदेशाः' इत्यादिर्ज्ञेयः।।- The opposite of truth is called *Anṛta*. For example: There are no teachings in *Āyurveda*.

Pratyakṣa (Direct Observation)

अथ प्रत्यक्षं- प्रत्यक्षं नाम तद्यदात्मना चेन्द्रियैश्च स्वयमुपलभ्यते; तत्रात्मप्रत्यक्षाः सुख दुःखेच्छाद्वेषादयः, शब्दादयस्त्विन्द्रियप्रत्यक्षाः॥39॥

Pratyakṣa is the knowledge which is directly perceived through the *Ātmā* and the sense organs.



The pleasure, pain, desire, hatred etc., are being perceived by the mind i.e. *Ātma Pratyakṣa*; while sound etc. are perceived by the sense organs i.e. *Indriya Pratyakṣa*.

Cakrapāṇi:
आत्मनेति मनसा, तेन मानसप्रत्यक्षं सुखाद्यमवरुध्यते।- Here in the present context *Ātmanā* refers to *Manas*. Thus, which are being perceived by the mind such as the pleasure (*Sukha*), pain (*Duḥkha*) etc. comes under *Mānasa Pratyakṣa*.

इन्द्रियैश्चेत्यनेन बाह्यं प्रत्यक्षं गृह्यते।- '*Indriyaisca*' means those are being perceived by the sense organs and thus comes under *Bāhya Pratyakṣa*.

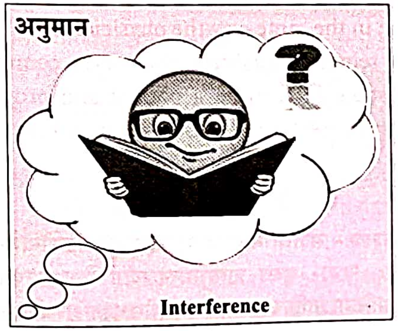
स्वयमुपलभ्यत इति साक्षादुपलभ्यते; अनेन चेन्द्रियव्यापारे सत्यपि यदनुमानविज्ञानं तदसाक्षात्कारित्वान्न प्रत्यक्षमिति दर्शयति।।- '*Svayamupalabhyata*' means being perceived directly. Even though the senses are functioning and whatever is inferred and not perceived directly doesn't come under *Pratyakṣa*. To specify the feature of *Pratyakṣa*, the word 'स्वयमुपलभ्यते' has been used particularly.

Anumāna (Inference)

अथानुमानम्- अनुमानं नाम तर्को युक्त्यपेक्षः; यथा- अग्निं जरणशक्त्या, बलं व्यायामशक्त्या, श्रोत्रादीनि शब्दादिग्रहणेनेत्येवमादि॥40॥

Anumāna (inference) is based on argument (*Tarka*) accompanied with reasoning (*Yukti*). For example:

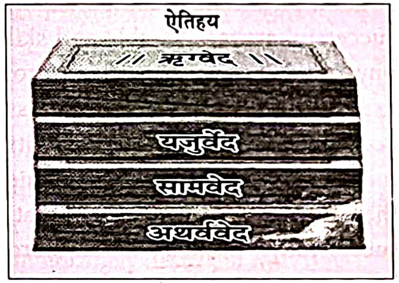
1. Inference of Agni (digestive fire) from the power of digestion.
2. Body strength (*Bala*) from the capacity to perform exercises.
3. *Śrotra* (auditory) and other sense organs from the perception of *Śabda* (sound) etc.



Cakrapāṇi:
तर्को युक्त्यपेक्ष इत्यनुमानलक्षणं विविधरोगविज्ञानीय एव व्याकृतम् अनुमानोदाहरणमाह- अग्निं जरणशक्त्येत्यादिना।।- *Anumāna* (inference) is based on argument (*Tarka*) accompanied with reasoning (*Yukti*). The definition of *Anumāna* is explained in the chapter *Trividha Roga Vigñanīya Adhyāya*. The examples related to *Anumāna* are mentioned such as the inference of digestive fire by means of power of digestion etc.

Aitihya (Traditional Instruction or Authoritative Statement)

अथैतिह्यम्- ऐतिह्यं नामाप्तोपदेशो वेदादिः॥41॥



Aitihya is the traditional authoritative source of knowledge such as *Veda* etc.

Cakrapāṇi:
अलौकिकाप्तोपदेश ऐतिह्यपदेनोच्यत इत्याह- वेदादिरिति।।- The teachings of supernatural persons is said by the word *Aitihya*. As *Veda*, *Smṛti*, *Purāṇa* etc.

Aupamya (Analogy or Similarity)

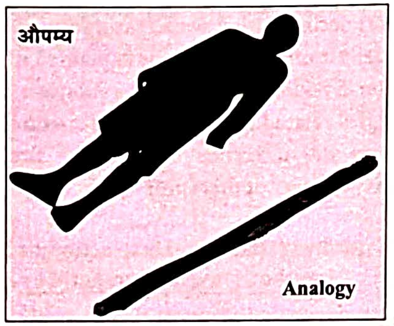
अथौपम्यम्- औपम्यं नाम यदन्येनान्यस्य सादृश्यमधिकृत्य प्रकाशनं; यथा- दण्डेन दण्डकस्य, धनुषा धनुः स्तम्भस्य, इष्वासेनाऽऽरोग्यदस्येति॥42॥

Explanation given based on the similarity of one with the other is known as *Aupamya* or *Upamāna* .For example:

1. The disease *Daṇḍaka* (a kind of spasm)

is compared with a *Daṇḍa* (stick).

2. Similarly *Dhanusthaṃbha* (tetanus) is compared with *Dhanuṣ* (bow).



- ☐ A good physician is compared with a successful archer. An able and skillful physician who proceeds after thorough examination and with all the necessary accessories will never commits a mistake in his profession and achieves the target of treating a patient successfully; similar to an archer having the knowledge and practice of archery hits the big and nearby object doubtlessly with the arrow.

Cakrapāṇi:

यदन्येनेत्यादौ अन्येनेति प्रसिद्धेन, अन्यस्येति अप्रसिद्धस्य।- Of the two the term '*Anyena*' refers to familiar things, and the word '*Anyasya*' refers to unfamiliar things.

सादृश्यमधिकृत्येति सादृयं प्रतिपाद्यं संज्ञासंज्ञिसंबन्धं प्रति कारणतया अधिकृत्य; यदा तु भट्टनयेनोपमानं व्याख्येयं तदा सादृश्यं प्रतिपाद्यतया अधिकृत्येति योजनीयं, तेषां सादृश्यप्रतिपत्तिरुपमानार्थः।-'*Sādṛśyamadhikṛtya*' - This word means comparing the target on the relation with the known word from which the word is known. When the *Upamāna* is interpreted according to *Bhaṭṭā's* epistemology, then the word should be added more than the analogy is capable of rendering, the knowledge of their equality is in the *Upamāna* meaning.

न्याये च संज्ञासंज्ञिसंबन्धप्रतीतिरुपमानफलं, तच्च प्रथमव्याख्यानाद्भवति; उक्तं हि तत्र- "प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम्" (न्या. द. 1/1/6) इति।- According to *Nyāyadarśana*, the first interpretation is accepted such as "Among the two objects taken for comparison the one which is better known is taken an object of comparison just to explain the less known object". (Nyā. Da. 1/1/6)

दण्डेन दण्डकस्येति दण्डेन प्रसिद्धेनाप्रसिद्धस्य दण्डकस्य साधर्म्यमाप्ताच्छ्रुतवान् कुम्भकारदण्डवद्विकारदर्शने सत्ययमसौ दण्डकसंज्ञो विकार इति प्रत्येति, किंवा भट्टनयेन प्रसिद्धं दण्डगतं साधर्म्यमप्रसिद्धदण्डकाख्यविकारसंबन्धितया प्रत्येति; एवमन्यत्राप्युदाहरणे ज्ञेयम्।- For example: '*Daṇḍena Daṇḍkasya*' means that by the teachings of authoritative persons the characteristics of the unknown disease *Daṇḍaka* can be known by comparing with the known potters stick. And also *Bhaṭṭa* (*Kumārila Bhaṭṭa*) has compared the famous hand stick is compared with the unfamiliar disease *Daṇḍaka*. In the similar fashion the other examples can be understood.

इष्वासेनेति इषुमोक्षकेण, यथा इषुमोक्षकेण लक्ष्येऽनतिविप्रकृष्टे नापराध्यते, तथाऽऽरोग्यदेन वैद्यैन वैद्यगुणैरातुरं साधयता।।- '*Iṣvāsena*' means the archer. An expert archer never misses the target when it is not so far away; in the same way the physician endowed with requisite qualities also never commits a mistake in treating a patient and provide health by treating the disease successfully.

Saṃśaya (Doubt)

अथ संशयः- संशयो नाम सन्देहलक्षणानुसन्दिग्धेष्वर्थेष्वनिश्चयः; यथा- दृष्टा ह्यायुष्मल्लक्षणैरुपेताश्चानुपेताश्च तथा सक्रियाश्चाक्रियाश्च पुरुषाः शीघ्रभङ्गाश्चिरजीविनश्च, एतदुभयदृष्टत्वात् संशयः- किमस्ति खल्वकालमृत्युरुत नास्तीति॥43॥

In fact *Saṃśaya* is the uncertainty in cases that are doubtful. For example: Some have signs of long life and some have not; some receive treatment and some do not receive treatment. The first type dies while the latter survives. After watching both, doubts arise whether untimely death is there or not?

Cakrapāṇi:

सन्देहलक्षणानुसंदिग्धेष्वर्थेष्वित्यनेन सन्देहयोग्यं विषयं दर्शयति; अनेन च न्यायोक्त "समानानेकधर्मोपपत्तेः" (न्या. द. 1/1/23) इत्यादिवचनाद् विषयं संशयस्य दर्शयति। संशयलक्षणम् 'अनिश्चयः' इति ज्ञेयम्; अनिश्चयः पाक्षिकविरुद्धधर्मावमर्शकरं ज्ञानं, यथा- स्थाणुर्वा पुरुषो वेति।- Here the author has discussed about the doubtful things. It is also told in *Nyāyadarśana* that "Due to similarity in characteristics of various objects specific object cannot be identified" (Nyā. Da. 1/1/23). The feature of *Saṃśaya* is that it is doubtful. Thus, *Saṃśaya* gives doubtful knowledge of that whether it is a stable pillar or a man.

दृष्टा हीत्यादिना संशयोत्पत्तिसामग्रीमाह। तत्रायुष्यलक्षणोपेतानामक्रियाणां शीघ्रभङ्गे तथा सक्रियाणां च चिरजीवने दृष्टे अकालमृत्युरस्तीति बुद्धिः। एतद्विपर्यये चाकालमृत्युर्नास्तीति बुद्धिः।।- By the mentioning of '*Dṛṣṭvā hi*'the author has presented the content that generates doubt. If someone has the signs of long life and may not take treatment my die early and if he takes treatment he survives and thus it indicates the knowledge of untimely death. In contrast to this, untimely death doesn't occur.

Prayojana (Intention)

अथ प्रयोजनं- प्रयोजनं नाम यदर्थमारभ्यन्त आरम्भाः; यथा- यद्यकालमृत्युरस्तिततोऽहमात्मानमायुष्यैरुपचरिष्याम्यनायुष्याणि च परिहरिष्यामि, कथं मामकालमृत्युः प्रसहेतेति॥44॥

In fact *Prayojana* is that actions or efforts that are done with a definite purpose. For example: If anyone says that a person occurs untimely death, when he resorts to such things and practices to prolong the duration of life and abstains from all such things and practices that are unprovoked, so that untimely death did not come.

प्रयोजन

Cakrapāṇi:

यदर्थमिति यन्निमित्तम्।-'*Yadartham*' means for which purpose

प्रसहेतेति मारयेदित्यर्थः।।- '*Prasaheti*' means kill

Savyabhicāra (Inaccurate Statement)

अथ सव्यभिचारं- सव्यभिचारं नाम यद्व्यभिचरणं; यथा- भवेदिदमौषधमस्मिन् व्याधौ यौगिकमथवा नेति॥45॥

Savyabhicāra is that which has uncertainty. For example: This medicine is useful in this disease condition or this may not be useful.

Cakrapāṇi:
सव्यभिचारमिति अनैकान्तिकमित्यर्थः।- '*Savyabhicāra*' means variability or uncertainty.

अथवा नेति न भवेदिति।- Or it may be or may not be.

अनैकान्तिकं चात्रौषधं यौगिकत्वायौगिकत्वाभ्यां संशयजनकमेव; तेन संशयेन समभेकता न शङ्कनीयाऽनैकान्तिकस्य।।- For example: Here comes the doubt as to whether this medicine is useful or not. Thus, one should not consider *Saṃśaya* and *Anaikāntika* are one and the same.

Jigñāsā (Exploration or Examination)

अथ जिज्ञासा- जिज्ञासा नाम परीक्षा; यथा भेषजपरीक्षोत्तरकालमुपदेक्ष्यते॥46॥

In fact *Jigñāsā* is examination. For example: Examination related medicines, which is going to be explained later.

Cakrapāṇi:
उत्तरकालमिति इहैव परीक्षाप्रकरणे; किंवा रसायने 'भेषजं द्विविधं च तत्' (चि.अ.1पा.1) इत्यादिना।।- '*Uttarakāla*' means in the context of examination in the same chapter or later in the context of *Rasāyana*, it is told that "Drugs are of two types" (Ca. Ci. 1-1:4).

Vyavasāya (Determination)

अथ व्यवसायः- व्यवसायो नाम निश्चयः; यथा- वातिक एवायं व्याधिः, इदमेवास्य भेषजं चेति॥47॥

Vyavasāya means *Niścaya* i.e. determination. For example: This is the disease originated by the vitiation of *Vāta* and this is the medicine and certainly useful for its management.

Arthaprāpti (Attainment of Meaning)

अथार्थप्राप्तिः- अर्थप्राप्तिर्नाम यत्रैकेनार्थेनोक्तेनापरस्यार्थस्यानुक्तस्यापि सिद्धिः; यथा- नायं सन्तर्पणसाध्यो व्याधिरित्युक्ते भवत्यर्थप्राप्तिः- अपतर्पणसाध्योऽयमिति, नानेन दिवा भोक्तव्यमित्युक्ते भवत्यर्थप्राप्तिः- निशि भोक्तव्यमिति॥48॥

Arthaprāpti is the ascertainment of one unexpressed topic from a topic that has been expressed. For example: When it is said that the disease is not cured by means of nourishing therapy, it implies that it can be cured by means of emaciating therapy. Similarly a patient should not eat in daytime means it suggests that he can eat during nighttime.

अर्थप्राप्ति

Cakrapāṇi:
अर्थप्राप्तिरिति अर्थापत्तिरित्यर्थः। इह उक्तेनेति वचनाच्छ्रुतार्थापत्तिरेव विवक्षिता, दृष्टार्थापत्तिरपि त्वेतत्सामान्यत्वेनैव ज्ञेया।- '*Arthaprāpti*' means - to obtain the meaning of unmentioned through the mentioned is known as *Arthaprāpti*. The word spoken here is intended to be said for *Śṛtārthāpatti* only. And the *Dṛṣṭārthāpatti* also can be understood in the same way.

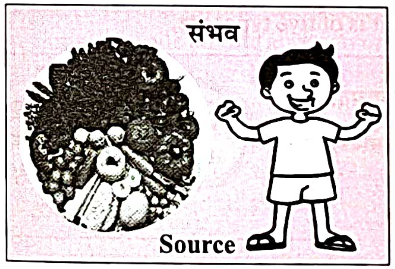
इयं चार्थापत्तिरन्यथोपपत्त्या न प्रमाणमिति न प्रमाणप्रकरणे पठिता, या तु दोषरहिता साऽनुमानान्तर्गतैवेति भावः।- Since '*Arthāpatti*' is not evidenced by being a tool of knowledge independently and obtained from another agent and thus it is not been considered as *Pramāṇa*. However the '*Arthāpatti*' which is without fault is included under *Anumāna Pramāṇa*.

यो ह्यपतर्पणसाध्योऽपि न स्यात्तं प्रति 'नायं संतर्पणसाध्यः' इतिवचनमेवासमर्थविशेषणतया न स्यादित्यर्थापत्तिर्नेत्यभिप्रायः, उभयथाऽप्यसाध्ये हि 'असाध्यः' इत्येतावदेव वक्तव्यं स्यात्। एवमन्यत्राप्युदाहरणे ज्ञेयम्।।- For example: The disease which is unable to cure even by *Saṃtarpaṇa* refers to that it cannot be cured by *Apatarpaṇa* also and thus when it is not being cured by both the types of therapies it can be simply say as it is incurable. The same analogy is applicable in other contexts also.

Saṃbhava (Source)

अथ संभवः- यो यतः संभवति स तस्य संभवः; यथा- षड्धातवो गर्भस्य, व्याधेरहितं, हितमारोग्यस्येति॥49॥

Saṃbhava is the source from which something is originated. For example: The six elements are the source for the conception of fetus in the womb. Unwholesome food and activities are the source for the manifestation of diseases and similarly wholesome diet and regimen is the source for health.



Cakrapāṇi:
संभवति विद्यते अस्मादिति संभवः,- The term '*Saṃbhava*' refers to that the thing which originates and comes into existence from that particular thing.

कारणं हि अव्यक्तस्वजन्मकार्यमुक्तम्, यतः कारणं सत्कार्यवादिमते कार्ययुक्तमेव। तेन षड्धातौ गर्भोऽस्त्येव, एवमहितेऽपि व्याधिरस्त्येव, स उत्तरकालं व्यज्यते इति साङ्ख्यमतेनोक्तम्।- The cause for the manifestation of life is the combination of *Pañcamahābhūta* plus *Ātmā*. This is nothing but the *Kārya* accepted by *Satkāryavāda*

According to the followers of *Satkāryavāda*, the effect is always existing in the cause in an un-manifested form. This clearly suggests the existence of zygote in the six *Dhātūs* and the disease is also present invariably and exhibits if unwholesome diet consumes.

ततश्च यदन्यत्र सम्भवोदाहरणमुक्तं यथा- 'संभवति खार्यां द्रोण' इत्यादि, तत्समानमेतदप्युदाहरणं भवति।।- In another context one more example is quoted for *Saṃbhava*. *Droṇa* exists in *Khāri* (1 *Khāri* is equivalent to 16 *Droṇi*). As this being similar to other example described above, and thus it is also can be considered.

Anuyojya (Defective Statement)

अथानुयोज्यम्- अनुयोज्यं नाम यद्वाक्यं वाक्यदो षयुक्तं तत्। सामान्यतो व्याहृतेष्वर्थेषु वा विशेषग्रहणार्थं यद्वाक्यं तदप्यनुयोज्यं; यथा- 'संशोधनसाध्योऽयं व्याधिः' इत्युक्ते 'किं वमनसाध्योऽयं, किंवा विरेचनसाध्यः' इत्यनुयुज्यते॥50॥

In fact *Anuyojya* is the defectiveness of the statement. Or where general subjects are emphasized, when only special subjects should be adopted, such general claims are *Anuyojya*.

For example: The statement like "This disease is quick to respond to purificatory treatment", provokes questions like, 'Is it amenable to emesis or purgation?'

Cakrapāṇi:
अनुयोज्यान्तरमाह- सामान्यत इत्यादि।।- Beginning the verse with the term '*Sāmānya*', the author has presented different types of *Anuyojya*.

Ananuyojya (Infallible Statement)

अथाननुयोज्यम्- अननुयोज्यं नामातो विपर्ययेण; यथा- अयमसाध्यः॥51॥

Ananuyojya is exactly opposite to *Anuyojya* and here there is no scope for questioning. For example: This disease is incurable.

Cakrapāṇi:

अननुयोज्यमाह- अतो विपर्ययेणेति। यथोक्तानुयोज्यद्वयोदाहरणविपर्ययेण ज्ञेयम्।।- Here two examples are quoted while explaining *Anuyojya*. *Ananuyojya* is exactly opposite to *Anuyojya* and those examples are enough to understand this word *Ananuyojya*.

Anuyoga (Question on Scripture)

अथानुयोगः- अनुयोगो नाम स यत् तद्विद्यानां तद्विद्यैरेव सार्धं तन्त्रे तन्त्रैकदेशे वा प्रश्नःप्रश्नैकदेशो वा ज्ञानविज्ञानवचनप्रतिवचनपरीक्षार्थमादिश्यते।
यथा-'नित्यःपुरुषः'इतिप्रतिज्ञातेयत्परः'कोहेतुः'इत्याह, सोऽनुयोगः॥52॥

Anuyoga is that which is the query puts to an opponent during the discussion of experts to test knowledge on the whole scripture or to learn, understand, speak and to contradict a particular concept or topic.

For example: When a person states that the *Puruṣa* is eternal and then the other person enquires what the reason is? Such enquiry is known as *Anuyoga*.

Pratyanuyoga (Counter Question)

अथ प्रत्यनुयोगः- प्रत्यनुयोगो नामानुयोगस्यानुयोगः; यथा- अस्यानुयोगस्य पुनः को हेतुरिति॥53॥

In fact *Pratyanuyoga* means *Anuyoga* for *Anuyoga*. That means questioning the question or counter inquiry.

For example: When a question is asked about the reason for the eternity of *Puruṣa*, it might be counter questioned that what is the justification of questioning like so about the eternity of *Puruṣa* or soul?

Cakrapāṇi:

अनुयोगमाह- अथेत्यादि।- Beginning the verse with the word the author has explained the features of *Anuyoga*.

प्रश्न इतिशब्देन यथोक्तशास्त्रे सम्पूर्णप्रश्नो गृह्यते, यथाऽत्रैव 'तत्र चेद्भिषक् भिषजं पृच्छेद्' इत्यादिना यावदुक्तं तत् सम्पूर्णं ज्ञेयम्; अत्रैव चैकदेशोऽपि प्रश्नस्य ज्ञेयः।।- '*Anuyoga* means questioning. Here in the context the term '*Praśna*' refers to questioning on the entire scripture. The physician should ask another physician about the subject matter related to the scripture completely or partially.

Vākyadoṣa (Syntax Error)

अथ वाक्यदोषः- वाक्यदोषो नाम यथा खल्वस्मिन्नर्थेन्यूनम्, अधिकम्,अनर्थकम्,अपार्थकं,विरुद्धंचेति;एतानिह्यन्तरेण न प्रकृतोऽर्थः प्रणशयेत्।

Vākyadoṣa is known as syntactical error and it is of five types viz,

वाक्यदोष
Syntax Error

1. न्यूनम्
2. अधिकम्
3. अनर्थकम्
4. अपार्थकं
5. विरुध्द

1. *Nyūna* (insufficient or deficiency)
2. *Adhika* (excess or superfluous)
3. *Anarthaka* (meaningless)
4. *Apārthaka* (misjoinder)
5. *Viruddha* (contradictory)

Nyūna (insufficient or syntactical deficiency)

तत्र न्यूनं- प्रतिज्ञाहेतूदाहरणोपनयनिगमनानामन्यतमेनापि न्यूनं न्यूनं भवति; यद्वा बहूपदिष्टहेतुकमेकेन हेतुना साध्यते तच्च न्यूनम्।

A speech that is defective if any in anyone

of the following aspects viz. the proposals (*Pratigñā*), reasons (*Hetu*), examples (*Udāharaṇa*), application (*Upanaya*) and conclusions (*Nigamana*) are called as the defective sentences.

Or that should be solved by laying out several reasons but only solved for one reason, and thus it is considered defective or insufficient.

Adhika (excess or superfluous)

अथाधिकम्- अधिकं नाम यन्न्यूनविपरीतं, यद्वाऽऽयुर्वेदे भाष्यमाणे बार्हस्पत्यमौशनसमन्यद्वा यत्किञ्चिदप्रतिसम्बद्धार्थमुच्यते, यद्वा संबद्धार्थमपि द्विरभिधीयते तत् पुनरुक्तदोषत्वादधिकं; तच्च पुनरुक्तं द्विविधम्अर्थपुनरुक्तं, शब्दपुनरुक्तं च; तत्रार्थपुनरुक्तं यथा- भेषजमौषधं साधनमिति, शब्दपुनरुक्तं पुनर्भेषजं भेषजमिति।

Adhika (excess or superfluous) is exactly opposite to *Nyūna* (syntactical deficiency). For example: While talking about *Āyurveda*, if somebody is quoting the authorities of *Bṛhaspati* or *Auśana* or any other irrelevant citations comes under superfluous. Even if it is relevant, if it is said again and again it is superfluous and it falls under repetitive error.

Repetitive error is of two types viz.

1. *Artha Punarukta* (repetition of sense):
2. *Śabda Punarukta* (repetition of words)

Artha Punarukta is that even if they connote the same meaning, usage of the words like *Bheṣaja*, *Auṣadha*, *Sādhana* etc. at the same place.

Śabda Punarukta means repeated usage of the same word such as *Bheṣaja*, *Bheṣaja* etc.

Anarthaka (meaningless)

अथानर्थकम्- अनर्थकं नाम यद्वचनमक्षरग्राममात्रमेव स्यात् पञ्चवर्गवन्न चार्थतो गृह्यते।

Anarthaka is that which is composed only of a group of letters without any sense. For example: five consonant groups such as *Ka*, *Ca*, *Ṭa*, *Ta*, *Pa*.

Apārthaka (misjoinder)

अथापार्थकम्- अपार्थकं नाम यदर्थवच्च परस्परेणासंयुज्यमानार्थकं; यथा- चक्र-न (त) क्र-वंश-वङ्का-निशाकरा इति।

Apārthaka means even though the words connote the specific meaning independently, they are unable to covey any proper meaning when joined together in the form of a sentence. For example: *Cakra-N (T)akra*, *Vaṃśa-Vajra-Niśākarā* etc.

Viruddha (contradictory).

Apārthaka (misjoinder)

अथ विरुद्धं- विरुद्धं नाम यद्दृष्टान्तसिद्धान्तसमयैर्विरुद्धं; तत्र पूर्वं दृष्टान्तसिद्धान्तावुक्तौः समयः पुनस्त्रिधा भवति;

यथा-आयुर्वैदिकसमयः,याज्ञिकसमयः,मोक्षशास्त्रिकसमयश्चेति; तत्रायुर्वै-दिकसमयः- चतुष्पादं भेषजमिति, याज्ञिकसमयः- आलभ्या यजमानैः पशव इति, मोक्षशास्त्रिकसमयः- सर्वभूतेष्वहिंसेति; तत्र स्वसमयविपरीतमुच्यमानं विरुद्धं भवति।
इति वाक्यदोषाः॥54॥

Viruddha means contradictory. It is of three types viz.

1. *Dṛṣṭānta Viruddha* (contradiction in relation to example)
2. *Siddhānta Viruddha* (contradiction in relation to doctrine)
3. *Samaya Viruddha* (contradiction in

relation to occasion or tradition)

In these three, the description of *Dṛṣṭānta* and *Siddhānta* has already been given.

Samaya Viruddha is again of three types viz.

1. *Āyurvedika Samaya* (tradition in relation to science of medicine)
2. *Yājñika Samaya* (tradition in relation to rituals)
3. *Mokṣaśāstrika Samaya* (tradition in relation to scriptures on emancipation)

The tradition of medical science is that treatment is based on four limbs. The tradition of rituals is to sacrifice animals to the deities. The tradition of emancipation scriptures is compassion and non-violence nature towards all living beings.

Among these, anything is talking against this is called *Samaya Viruddha*.

These are the defects of speech i.e. *Vākyadoṣa*.

Cakrapāṇi:

वाक्यदोषानुदाहरति- अथेत्यादि।- Beginning the verse with the word '*Atha*', the author has presented different types of *Vākyadoṣa* with examples.

अस्मिन्नर्थ इतिवचनेन छलहेत्वाभासादिपदगृहीतानपि वाक्यदोषत्वेन दर्शयति; छलादयो हि वाक्यदोषा एव, परं पृथग्गृहीतत्वादिह नोच्यन्ते; तथा शास्त्रान्तरोक्ताश्चासिद्धादयोऽनया भाषया सूच्यन्ते वाक्यदोषाः।- By the term '*Asminnartha*', even though '*Chala, Hetvābhāsa* etc. also comes under *Vākyadoṣa* (syntactical defect), they have not included here since they are explained separately. In the same way, *Asiddha* etc. mentioned in other scriptures are also the syntactical defects.

यद्वेत्यादौ यदा पुरुषनित्यत्वे ये हेतव उक्ता 'अनादित्वात्, अकृतकत्वात्, निर्विकारत्वात्' इति, तेषु यदि सकलहेत्वभिधानं प्रतिज्ञाय एकं हेतुं ब्रूते, तदा प्रतिज्ञातार्थस्य न्यूनार्थत्वान्न्यूनं भवतीति ज्ञेयं; यदा हेतुर्वक्तव्यस्तदा एक एव वक्तव्यो युज्यते, एकस्यापि हेतोः साध्यसाधनसमर्थत्वात्; तेन तत्र बहुहेतुकथनमेवाधिकत्वाद्दोष एव भवतीति ज्ञेयम्।- For example: When arguing about the eternity of soul (*Puruṣa Nityatva*), instead of quoting all the three factors such as "It has no beginning (*Anāditvāt*), not being created by anyone (*Akṛtakatvāt*) and it is being freed from diseases (*Nirvikāratvāt*)", if anyone quotes only one reason, it can be considered as *Nyūna* (insufficient or syntactical deficiency). If it can be able to explain with only one reason, when quotes many reasons it comes under *Adhika* (excess or superfluous).

प्रकृत इति साध्यत्वेन प्रतिज्ञातः।- '*Prakṛta*' means something achieved by proposition.

बार्हस्पत्यमौशनसं च नीतिशास्त्रम् अप्रतिसंबद्धार्थमित्यनेन बार्हस्पत्याद्यपि यदि धनैषणाभिधानप्रसङ्गेन प्रसङ्गागतं भवति, तदा स्तोकक्रमेणोच्यमानमायुर्वेदोपकारकत्वेन नाधिकमिति दर्शयति।'*Bārhaspatya*' and '*Auśanasa*' are the ethical works. '*Apratisandarbhārtham*' means the by quoting some of the references from *Bārhaspatya* etc. while explaining in the context of *Dhaneṣaṇa* is useful for *Āyurveda* and it cannot be considered as excess or superfluous.

पुनरक्तदोषादिति दोषवतः पुनरुक्तादित्यर्थः। दोषवत्त्वं च यथा पुनरुक्तस्य, तथोक्तमेव। पञ्चवर्गवदिति क-ख-ग-घ-ङादिवर्गसमुदायवत्, तत्र त्वभिधेयोऽर्थो न प्रतिभाति।- Even if it is relevant, if it is said again and again it is superfluous and it falls under repetitive error. '*Pañcavargavat*' means similar to the assemblage of *ka, kha, ga, gha, ṅa* etc. If these letters are putting together one cannot get any meaning and thus it is called *Anarthaka* (meaningless).

अर्थवदिति प्रत्येकं पदरूपतया प्रसिद्धार्थम् परस्परेणा-युज्यमानमिति वाक्यरूपतयाऽर्थाप्रत्यायकं; चक्रादयो हि शब्दाः क्रियां विना न वाक्यरूपार्थाभिधायका इत्यर्थः।- '*Arthavat*' means the words that which have the meaning individually such as *Cakra*, *Takra*, *Vakra* etc. These words cannot give the appropriate meaning unless they are framed in the form of sentence and with a proper verb.

विरुद्धे दृष्टान्तविरुद्धं यथा- यथा शीतं जलं तापकं तथा ज्वरोऽपीति।- Example for contrary illustration: "Cold water produces burning sensation similar to fever"

सिद्धान्तविरुद्धं यथा- वैद्यो ब्रूते- न भेषजं रोगहरमिति; आयुर्वेदे चतुष्पादमेव भेषजमिति सिद्धान्त एव, तथा चतुष्पादसंज्ञा समयकृता ज्ञेया।- Example for contrary to *Siddhānta*: "The sayings of physician that the drug cannot cure the disease". In *Āyurveda* it is established that the treatment depends on the four limbs, moreover this terminology has been given conventionally.

एवं याज्ञिकानामालभ्यसंज्ञा समयकृता।- In the same way sacrificing the animals in the *Yajña* is also conventional.

तत्र यदि स्वसमयविपरीतमभिदधाति तदा समयविरुद्धं भवति।।- If anything is being done contrary to the convention, it is called '*Samaya Viruddha*'.

Vākyapraśaṃsā (Syntactic Excellence)

अथ वाक्यप्रशंसा- वाक्यप्रशंसा नाम यथा खल्वस्मिन्नर्थे त्वन्यूनम्, अनधिकम्, अर्थवत्, अनपार्थकम्, अविरुद्धम्, अधिगतपदार्थं चेति यत्तद्वाक्यमननुयोज्यमिति प्रशस्यते॥55॥

Vākyapraśaṃsā (syntactic excellence) means that which is a perfect speech and is devoid of any defect like *Nyūna* (insufficient or deficiency), *Adhika* (excess or superfluous), *Anarthaka* (meaningless), *Apārthaka* (misjoinder) and *Viruddha* (contradictory). Thus, there is no scope for further inquiry and can be applauded.

Cakrapāṇi:

अननुयोज्यमिति नानुयोगार्हम्।।- *Ananuyojyam* means there is no scope for further inquiry.

Chala (Trick or deceitful)

अथ च्छलं-छलं नाम परिशठमर्थाभासमनर्थकं वाग्वस्तु-मात्रमेव।

तद्द्विविधं- वाक्छलं, सामान्यच्छलं च।

तत्रवाक्छलंनामयथा-कश्चिद्ब्रूयात्नवतन्त्रोऽयंभिषगिति, अथ भिषग् ब्रूयात्- नाहं नवतन्त्र एकतन्त्रोऽहमिति; परो ब्रूयात्- नाहं ब्रवीमि नव तन्त्राणि तवेति, अपि तु नवाभ्यस्तं ते तन्त्रमिति; भिषक् ब्रूयात्- न मया नवाभ्यस्तं तन्त्रम्, अनेकधाऽभ्यस्तं मया तन्त्रमिति; एतद्वाक्छलम्।

सामान्यच्छलं नाम यथा- व्याधिप्रशमनायौषधमित्युक्ते, परो ब्रूयात्- सत् सत्प्रशमनायेति किं नु भवानाह; सन् हि रोगः, सदौषधं; यदि च सत् सत्प्रशमनाय भवति, तत्र सत् कासः, सत् क्षयः, सत्सामान्यात् कासस्ते क्षयप्रशमनाय भविष्यतीति।

एतत् सामान्यच्छलम्॥56॥

In fact *Chala* is a speech fraught with cunning, acceptability, and diversion of sense, and containing only words as its essence. It is of two types viz.

1. *Vākchala* (deception of words)
2. *Sāmānya Chala* (deception of sense)

Vākchala (deception of words):

- If somebody says that 'नवतन्त्रोऽयं भिषगिति' in the sense of that he has learnt the science of medicine recently.
- He replies as नाहं नवतन्त्र एकतन्त्रोऽहमिति- "I have not studied nine scriptures but studied only one scripture"
- Then the other person told that "I don't mean that you studied nine scriptures but you studied the science recently नवाभ्यस्तं'
- After hearing this he replies again that "I have not studied the

scriptures only nine times but I have studied several times- न मया नवाभ्यस्तं तन्त्रम्, अनेकधाऽभ्यस्तं".

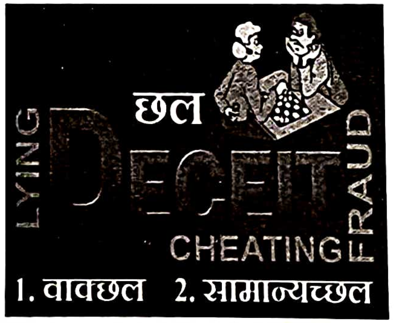
- ☐ This is called *Vākchala* (deception of words).

Sāmānya Chala (deception of sense):

- ☐ If someone says that medicine is useful for the management of disease – व्याधिप्रशमनायौषधमित्युक्ते
- ☐ The other person may ask that "Do you mean that something that exists relieves the existing one one सत् सत्प्रशमनायेति.

If something which exists can able to alleviate the other existing one, both *Kāsa* (cough) and *Kṣaya* (wasting) are having existence. In such circumstances *Kāsa* should alleviate *Kṣaya*.

This is called *Sāmānya Chala* (deception of sense).



Cakrapāṇi:

छलमित्यादि।- Beginning the verse with the term '*Chala*', the author has presented the features of *Chala*.

परिशठमिति वञ्चनाप्रवृत्तम।- '*Pariśaṭham*' means *Vañcanāpravṛtti* i.e. cheating attitude

अर्थवदिवाभासत इत्यर्थाभासः।- '*Arthābhāsa*' means that which appears as meaningful but in fact it is meaningless.

एतदेव विवृणोति- अपार्थकमित्यादि।- By mentioning the terms '*Apārthaka*' etc. the author has given the detailed description of *Chala*.

अपगतसमीचीनार्थत्वेन वाग्वस्तुमात्रमित्यर्थः।- '*Vāgvastumātram*' means that which is just a statement only and it doesn't contain the appropriate meaning.

छलं ह्यभिप्रेतार्थादर्थान्तरं परिकल्प्य परवचनोपघाताय प्रतिकल्प्यते।- *Chala* (deception) is presented by its intended meaning, that is, to achieve the desired objective, by envisaging another meaning to make the opponents word inappropriate.

यदुक्तं न्याये 'वचनविघातोऽर्थविकल्पोपपत्त्या च्छलम्।' (न्या. द. 1/2/10) इति।- It is told in *Nyāyadarśana* that "It is called *Chala* to say the word meaninglessly in response to the difference of meaning" (Nya. Da. 1/2/10).

अत्र वाक्छले एवोपचारच्छलं न्यायोक्तं सम्भवति।- Here *Upacāra Chala* described in *Nyāyadarśana* is possible in *Vākchala* only.

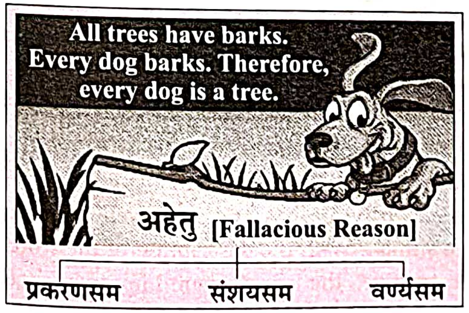
सामान्यशब्दोक्ते ह्यर्थे वक्तुरभिप्रायादर्थान्तरकल्पना वाक्छलं; तेन 'मञ्चाः क्रोशन्ति' इत्यत्रापि मञ्चशब्दो मुख्यः सन् मञ्चे वर्तते, उपचारात्तु मञ्चस्थेषु पुरुषेषु मञ्चशब्दप्रयोगे सति 'कथमचेतना मञ्चाः क्रोशन्ति'?, इत्याक्षेपो वाक्छल एव प्रविशतीति भावः।- In the meaning of a commonly said word, to imagine another meaning with the intent of the speaker is called *Vākchala*. For example: 'मञ्चाः क्रोशन्ति' means that the stage is crying. Here, the word '*Mañchā*' denotes those sitting on the stage, and it must be understood that they are crying or shouting, because the lifeless dais cannot cry. This type of satire is seen only in *Vākchala*.

नवतन्त्रोऽयमित्यादि व्यक्तम् सामान्यच्छललक्षणमत्रानुक्तं, तत्र न्यायोक्तलक्षणमेव ज्ञेयं; यथा- 'सम्भवतोऽर्थस्यातिसामान्य-योगादसम्भूतार्थकल्पना सामान्यच्छलम्' (न्या. द. 1/2/13) इति। सत् सत्प्रशमायेति सता सतः प्रशमः क्रियते इति तव मतमिति कृत्वा च्छलवादी पूर्वपक्षं करोति, तेनाविवक्षितेन सत्त्वसामान्येन प्रत्यवस्थानात् सामान्यच्छलं भवति।।- "He knows nine scriptures". This statement is very clear. With this the character of deception in general is not described. According to *Nyāyadarśana* "Conversion of an unambiguous statement of others into ambiguous one is called *Sāmānya Chala*"

'*Sat Satpraśamāya*' means that something that exists relieves the existing one. By this statement, the person with deceitful attitude makes his proposition which result in unwanted situation. This is known as *Sāmānya Chala*.

Ahetu (Fallacious Reason)

अथाहेतुः- अहेतुर्नामप्रकरणसमः, संशयसमः, वर्ण्यसमश्चेति।
तत्रप्रकरणसमोनामाहेतुर्यथा- अन्यःशरीरादात्मा नित्य इति; परो ब्रूयात्- यस्मादन्यः शरीरादात्मा, तस्मान्नित्यः; शरीरं ह्यनित्यमतो विधर्मिणा चात्मना भवितव्यमित्येष चाहेतुः; नहि य एव पक्षः स एव हेतुरिति।
संशयसमो नामाहेतुर्य एव संशयहेतुः स एव संशयच्छेदहेतुः; यथा- अयमायुर्वेदैकदेशमाह, किन्त्वयंचिकित्सकःस्यान्न वेति संशये परो ब्रूयात्यस्मादयमायुर्वेदैकदेशमाह तस्माच्चिकित्सकोऽयमिति, न च संशयच्छेदहेतुं विशेषयति, एष चाहेतुः; न हि य एव संशयहेतुः, स एव संशयच्छेदहेतुर्भवति।
वर्ण्यसमो नामाहेतुः- यो हेतुर्वर्ण्याविशिष्टः; यथा- कश्चिद्ब्रूयात् अस्पर्शत्वाद्बुद्धिरनित्या शब्दवदिति; अत्र वर्ण्यः शब्दो बुद्धिरपि वर्ण्या, तदुभयवर्ण्याविशिष्टत्वाद्वर्ण्यसमोऽप्यहेतुः॥57॥



Ahetu (fallacious reason) is of 3 types viz.

1. *Prakaraṇasama* (stultified fallacy)
2. *Saṃśayasama* (doubtful fallacy)
3. *Varṇyasama* (insignificant fallacy)

1. *Prakaraṇasama Ahetu:*

- ☐ It is an argument between two opponents and has equal force of pro and con.
- ☐ If anyone says that "The soul is eternal because it is different from body".
- ☐ Then the opponent points out the fallacy underlying the statement "If the soul is eternal simply because it is different from the body then the statement does not add to any reasoning for the proposition relating to the eternity of the soul because the body being ephemeral and the soul being different from the body, the soul would naturally have opposite qualities and so the minor and major terms of the proposition would almost be the same."
- ☐ This illustrates the fallacy of stultified reasoning.

2. *Saṃśayasama Ahetu:*

- ☐ *Saṃśayasama Ahetu* is that which is the cause of the doubt and removes the doubt too. For example:
- ☐ If somebody puts a query about a physician, "Can a person who knows only a part of the science of medicine be considered as physician?"
- ☐ Then the opponent replies "Because he

knows only a part of *Āyurveda* so he is a physician."

- ☐ Thus, the very point of doubt is taken to remove the doubt.
- ☐ This is the fallacy of doubtful reasoning.

3. *Varṇyasama Ahetu*

- ☐ If someone says, "Wisdom is short-lived because it is not tangible like sound".
- ☐ Here intricacy does not help in establishing the impermanence of wisdom as of the sound as both these items are equally unproven, and sound whose impermanence is yet to be proven cannot be cited as an illustration.
- ☐ This is the fallacy of insignificant reasoning.

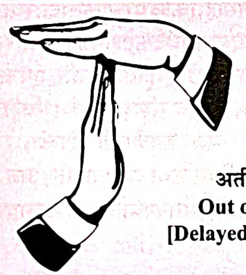
Cakrapāṇi:

अहेतुः असाधकहेतुरित्यर्थः।- The term '*Ahetu*' is that which doesn't prove what it is supposed to be proved or it is a fallacious reason.

प्रक्रियते साध्यत्वेनाधिक्रियत इति व्युत्पत्त्या प्रकरणं पक्षः, तेन समः प्रकरणसमः। अन्यः शरीरादात्मा नित्य इति प्रतिज्ञायां शरीरादन्यत्वं नित्यत्वं चात्मनः साध्यम् अतो विधर्मिणेति शरीरादनित्याद्विधर्मिणा नित्येनेत्यर्थः। य एव पक्ष इत्यनेनान्यत्वं च शरीरादात्मनो न सिद्धमिति दर्शयति, सति हि नित्यत्वे चेतनाधारस्य शरीरादन्यत्वमपि सिध्यति; चार्वाकपक्षे तु शरीरमेव चेतनमनित्यं चेति तं प्रत्युभयमपि साध्यं; न च साध्यं साधनं भवति, असिद्धत्वादिति भावः।- It is also said by someone as 'impotent reason' whatsoever is said for *Sādhya* is *Prakaraṇa*. Equivalent to that is known as *Prakaraṇasama*.

Soul is eternal as it is different from the body. In this statement the soul is different from body and hence it can be considered as eternal. This is the *Sādhya Viṣaya* in *Ātmā*. The opposite feature of ephemerality of the body is eternity. According to the opinion of *Cārvāka* the body is conscious and ephemeral and thus both can be achieved. As *Sādhya* cannot be achieved it cannot be called *Sādhana*. *Saṃśayasama Ahetu* is that which is the cause for the doubt is also responsible for clarifying the same.

अयमायुर्वेदैकदेशमाहेति आयुर्वेदैकदेशाभिधानं चिकित्सकाचिकित्सकगमकत्वेन संशयहेतुः, एकदेशकथनं हि शास्त्रानभ्यासेऽपि कुतश्चिच्छ्रवणादपि भवतीति भावः। न संशयच्छेदहेतुं विशेषयतीति न संशयच्छेदहेतुं विशिष्टं दर्शयतीत्यथः। एष चाहेतुरिति यथोक्तो हेतुरहेतुः संशयोच्छेदे इत्यर्थः।- For example: If anyone says that a person knows a part of *Āyurveda* and thus a doubt arises that whether he can be considered as a physician or not? Partial knowledge of *Āyurveda* can be got by an individual even without study of the science also and simply by listening from someone. Thus, this cannot become the *Hetu* to clarify the doubt. Thus, it is known as *Saṃśayasama Ahetu*.



अतीतकाल
Out of Time
[Delayed Statement]

वर्ण्येन साध्येन दृष्टान्तोऽप्यसिद्धत्वेन सम इति वर्ण्यसमः। वर्ण्यः शब्द इति अस्पर्शत्वयोगादनित्यत्वेन शब्दोऽपि साध्यः, न च साध्यो दृष्टान्तो भवति। उभयवर्ण्याविशिष्टत्वादिति उभयत्र वर्ण्ये दृष्टान्ते च वर्ण्यस्य साध्यस्य साध्यत्वेनाविशिष्टत्वादित्यर्थः।।- *Varṇyasama Ahetu* is that in which the object to be proved and the given example are similar. With the description of the word descriptive, the word from impermanence is also practicable, but there is no provable illustration. Here to prove the ephemeral status of *Buddhi* due to its imperceptibility the example of *Śabda* is given which is also ephemeral and imperceptible. Due to similarity of the object to be proved and the example it is called *Varṇyasama Ahetu*.

Atītakāla (Delayed Statement)

अथातीतकालम्- अतीतकालं नाम यत् पूर्वं वाच्यं तत् पश्चादुच्यते, तत् कालातीतत्वादग्राह्यं भवतीति; पूर्वं वा निग्रहप्राप्तमनिगृह्य परिगृह्य पक्षान्तरितं पश्चान्निगृहीते, तत्तस्यातीतकालत्वान्निग्रहवचनमसमर्थं भवतीति॥58॥

Atītakāla (delayed statement):

- ☐ The effect of time arises where that which should be stated first is stated afterwards.
- ☐ As it is being stated too late, and thus it is unacceptable in the debate. In an argument the proposition should come first and later the conclusion.
- ☐ But if anyone may state the conclusion initially and later stated the proposition, it is not acceptable.

Cakrapāṇi:

यत् पूर्वं वाच्यं तत् पश्चादुच्यते इति यथा निगमनमभिधाय पश्चात् प्रतिज्ञोच्यते।- Whatever should be told initially is being told later is called *Atītakāla*. For example: Stating the conclusion initially and which is followed by proposition.

निग्रहप्राप्तमिति निग्रहणीयं ज्ञातम्।।- *Nigrahaprāptam* means knowing defeat.

Upālambha (Pointing out Defects)

अथोपालम्भः- उपालम्भो नाम हेतोर्दोषवचनं; यथा- पूर्वमहेतवो हेत्वाभासा व्याख्याताः॥59॥

- ☐ *Upālambha* is pointing out defects in causation as explained earlier under the heading "*Hetu*" fallacious or apparent reason.

Cakrapāṇi:

हेतोर्दोषवचनमित्यनेन कालात्ययापदिष्टासिद्धयोर्द्वयोरपीहानुक्तयोर्ग्रहणं कर्तव्यम्; उदाहरणार्थं त्वहेतव उक्ताः।- Because of pointing out the error in reason, *Kālātyayāpadiṣṭam* (invalidated by lapse of time) and *Asiddham* (incompleteness), these two are not mentioned here, thus they should be perceived as flawed in this context.

हेतुवदाभासन्त इति हेत्वाभासाः।।- Whatever is appears like a real *Hetu* is known as *Hetvābhāsā*

Parihāra (Correction)

अथ परिहारः- परिहारो नाम तस्यैव दोषवचनस्य परिहरणं; यथा- नित्यमात्मनि शरीरस्थे जीवलिङ्गान्युपलभ्यन्ते, तस्य चापगमान्नोपलभ्यन्ते, तस्मादन्यः शरीरादात्मा नित्यश्चेति॥60॥

- ☐ *Parihāra* is the correction of a fault that is pointed out. For example:
- ☐ When the soul resides in the body, the signs of life are always noticeable.
- ☐ When the soul leaves the body, those signs are no longer noticeable.
- ☐ Hence the soul is distinct from the body, and thus soul is eternal and the body being not eternal.

Pratijñāhāni (Giving up a Proposition or Argument)

अथ प्रतिज्ञाहानिः- प्रतिज्ञाहानिर्नाम सा पूर्वपरिगृहीतां प्रतिज्ञां पर्यनुयुक्तो यत् परित्यजति, यथा प्राक् प्रतिज्ञां कृत्वा नित्यः पुरुष इति, पर्यनुयुक्तस्त्वाहअनित्य इति॥61॥

- ☐ *Pratijñāhāni* means to leave the

statement given in the beginning of the discussion and shift from the original stance when the opponent attacks with his logical argument.

- For example: If someone gives a statement in the beginning of the discussion as ' नित्यः पुरुष' i.e. the soul is eternal. During the course of discussion, if he is unable to argue properly and when the opponent attacks with logical arguments, the person if at all shifts from his original stance and says as 'अनित्यः' i.e. the soul is ephemeral. This is known as *Pratijñāhāni*.

Cakrapāṇi:

यथा नित्यमात्मनीत्यादिना प्रकरणसमत्वेनोक्तहेतौ दोषमुद्धरति।- To withdraw the statement quoted earlier as an example for argument of eternity of soul.

नित्यमिति सर्वदा।- '*Nityam*' means forever.

जीवलिङ्गानि प्रतिसन्धानस्मरणादीनि।- '*Jīvaliñgāni*' means the signs of life such as recognizing others and memory.

तस्यापगमान्नोपलभ्यन्त इत्यनेन मृतशरीरे चेतनाद्यभावादन्यदेव तत्कारणमुन्नीयते, यदपगमान्न चेतयते मृतशरीरं, तस्मादन्यत्वमात्मनः सिद्धं, ततश्च शरीरादन्यत्वाच्छरीरविधर्मित्वेन पूर्वव्युत्पादितेन नित्यत्वमपि सिध्यतीत्याह- नित्यश्चेति।।- Once the soul leaves the body, consciousness also disappears in the dead body and thus it can be inferred that body and soul are different. Since soul is different from the body and the features of soul and the body are different from each other the eternity of soul can be proved. Keeping this fact in view the author has specifically used the term '*Nityamātmani*'.

Abhyanujñā (Approval)

अथाभ्यनुज्ञा- अभ्यनुज्ञानामसायइष्टानिष्टाभ्युपगमः॥62॥

- In fact *Abhyanjñā* means acceptance by one of what is attributed to him by the other side, whether agreeable or disagreeable.

Hetvantara (Another Argument)

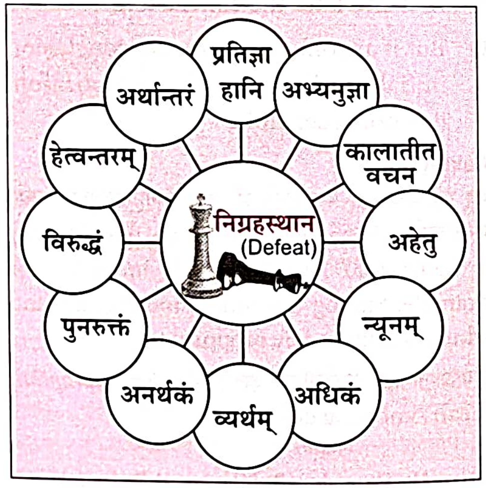
अथ हेत्वन्तरं- हेत्वन्तरं नाम प्रकृतहेतौ वाच्ये यद्विकृतहेतुमाह॥63॥

- *Hetvantara* means where a person cites a different or incorrect reason rather than stating a proper reason.

Arthāntara (Some other Statement)

अथार्थान्तरम्- अर्थान्तरं नामैकस्मिन् वक्तव्येऽपरं यदाह। यथा- ज्वरलक्षणे वाच्ये प्रमेहलक्षणमाह॥64॥

- *Arthāntara* means where a person states something when he ought to say something else. For example: When he ought to speak about the features of *Jvara*, to be talking about *Prameha*.



Cakrapāṇi:

इष्टानिष्टाभ्युपगमो यथा- 'भवान् चौर' इत्युक्ते स्वदोषमपरिहृत्य

वचनं- भवानपि चौर इति। एतद्धि वचनं स्वीयमनिष्टं चौरत्वं परस्य चेष्टं चौरत्वमभ्यनुजानाति।- Acceptance of agreeable or disagreeable statements made by others is known as *Abhyanujñā*. If anyone called him a thief, instead of condemning the allegation, by calling that you are also a thief.

तदेवं वचनं न्याये 'मतानुज्ञा' शब्देनोच्यते।।- The acceptance of undesired allegation is called *Matānujñā* in *Nyāya*.

Nigrahasthāna (Defeat)

अथ निग्रहस्थानं- निग्रहस्थानं नाम पराजयप्राप्तिः; तच्च त्रिरभिहितस्य वाक्यस्यापरिज्ञानं परिषदि विज्ञानवत्यां, यद्वा अननुयोज्यस्यानुयोगोऽनुयोज्यस्य चाननुयोगः। प्रतिज्ञाहानिः, अभ्यनुज्ञा, कालातीतवचनम्, अहेतुः, न्यूनम्, अधिकं, व्यर्थम्, अनर्थकं, पुनरुक्तं, विरुद्धं, हेत्वन्तरम्, अर्थान्तरं च निग्रहस्थानम्॥65॥

Nigrahasthāna means defeat at the hands of opponent. It consists the follows.

- If anyone is unable to understand the question asked by the opponent even after repeated three times in the assembly of wise, he should be considered defeated.
- Questioning the opponent where it is not required and did not ask a question wherever it is essentially required is also considered as defeat.
- In addition to the above *Pratijñāhāni* (shift from the original stance), *Abhyanujñā* (accepting whatever is being attributed by the opponent), *Kālātītavacana* (belated answering), *Ahetu* (fallacious reason), *Nyūna* (syntax deficiency), *Adhika* (superfluity), *Vyartha* (futile), *Anarthaka* (meaningless), *Punarukta* (repetition), *Viruddha* (contradictory), *Hetvantara* (different or incorrect reason), *Arthāntara* (irrelevant statement) also comes under *Nigrahasthāna*.

इति वादमार्गपदानि यथोद्देशमभिनिर्दिष्टानि भवन्ति॥66॥

Thus, the terms related to *Vāda* (debate) as proposed are described.

Cakrapāṇi:

निग्रहस्य पराजयस्य स्थानमिव स्थानं कारणमिति निग्रहस्थानम्।- Whatever the reason is like the place of defeat, it is called the *Nigrahasthāna*.

परिषदि विज्ञानवत्यामित्यनेन यदि परिषत्तस्य त्रिरभिहितस्यार्थं विजानाति, प्रतिवादी च न जानाति, तदा तस्य निग्रहस्थानं भवति।- In an assembly of wise, if anyone is unable to understand the question asked by the opponent even after repeated three times, he should be considered defeated.

अन्यानप्युक्तानेव निग्रहस्थानत्वेनाह- अननुयोज्यस्यानुयोग इत्यादि। एते च व्याकृता एव।- In addition to that the author quotes that *Anuyoga* of *Ananuyojya* also the cause for the defeat. The terms *Anuyoga* and *Ananuyojya* are already described in the previous stanzas.

अत्र चाप्रतिभादयोऽपि न्यायोक्ता अन्तर्भावनीया बुद्धिमद्भिः, आयुर्वेदे तथाविधोपकारकत्वाभावादेतत् प्रपञ्चविषयमपि न प्रपञ्चितं; न्यायविदां त्वेतदनुक्तमपि सुगममेव, तदवेदिनां च मनाक्प्रपञ्चोक्तमपि नालं ज्ञानायेत्यलं प्रपञ्चेन।।- Here some more causes for defeat like *Apratibhā* etc. mentioned in *Nyāyadarśana* may be included by erudite scholars. Since the matter concerned with the cause of defeat in *Āyurveda* is not much helpful, it is not described in detail. There is no need of much more explanation for the experts in *Nyāyadarśana* and those who are unaware of *Nyāyadarśana* cannot be understood. Thus, it is not explained in detail.

Guidelines for a Debate (Vāda)

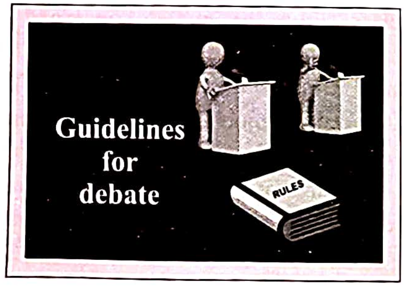
वादस्तु खलु भिषजां प्रवर्तमानो प्रवर्तेतायुर्वेद एव, नान्यत्र।
अत्र हि वाक्यप्रतिवाक्यविस्तराः केवलाश्चोपपत्तयः सर्वाधिकरणेषु।
ताः सर्वाः समवेक्ष्यावेक्ष्य सर्वं वाक्यं ब्रूयात्, नाप्रकृतकमशास्त्रमपरीक्षितमसाधकमाकुलमव्यापकं वा।
सर्वं च हेतुमद्ब्रूयात्।
हेतुमन्तो ह्यकलुषाः सर्व एव वादविग्रहाश्चिकित्सिते कारणभूताः, प्रशस्तबुद्धिवर्धकत्वात्; सर्वारम्भसिद्धिं ह्यावहत्यनुपहता बुद्धिः॥67॥

☐ The debate held among the physicians should be confined to science of life only but not anything else.

☐ Here the statements and counter-statements in details and also all the arguments have been mentioned in the entire text. Only after taking them into consideration one should speak something and not anything which is irrelevant, unscriptural, unexamined, inappropriate or confused.

☐ All the discussions should be held with proper reasoning.

☐ Such statements, with their support in the reason and clear in their nature, are of use in the science of treatment, for they help to clarify the intellect. The unaffected intellect fulfills all its efforts.



Cakrapāṇi:

इदानीं यथोक्तवाद एवायुर्वेदे आयुर्वेदाध्यायिभिः कर्तव्यः, एवम्भूतस्यैव वादस्य विवक्षितत्वं सम्यग्ज्ञानजनकत्वादित्याह- वाद इत्यादि।- Beginning the verse with the term '*Vāda*', the author has presented the general guidelines for debate among the scholars of *Āyurveda* to improve their knowledge.

अथ किमर्थं वादविषयाः सन्तीत्याह- अत्र हीत्यादि।- By stating '*Atra hi*', the author has explained the rationality and usefulness of describing the subject matter of debate in *Āyurveda*.

सर्वाधिकरणेषु 'सन्ति' इति शेषः।- The term '*Santi*' should be added after *Sarvādhikaraṇeṣu* to get the complete meaning.

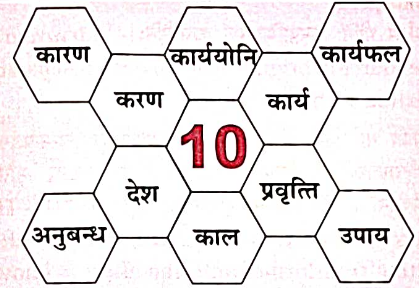
अव्यापकं वेति ब्रूयादिति पूर्वेण संबन्धः।- The term 'One should not speak any peculiar as well as a special word' is related to previous stanza.

वादो विग्रहः शरीरमिव येषां ते वादविग्रहा जल्पभेदा वितण्डाभेदाश्च। प्रशस्तबुद्धिकर्तृत्वेन कथं वादश्चिकित्सायां कारणं भवतीत्याह- सर्वेत्यादिना। न केवलं चिकित्सासिद्धिं करोत्यनुपहता बुद्धिः, किन्तु सर्वारम्भसिद्धिं करोतीत्यर्थः।।- '*Vādavigraha*' is that which is primarily a discussion and it is of 2 types viz. *Jalpa* and *Vitaṇḍa*. As the discussion clarifies the doubts and enhances the knowledge, it is useful in treatment. It is also clarified that the perfect and unaffected intellect not only gives success in treatment but also in every action which is initiated.

Ten important factors to be known by physician

इमानि खलु तावदिह कानिचित् प्रकरणानि भिषजां ज्ञानार्थमुपदेक्ष्यामः।
ज्ञानपूर्वकं हि कर्मणां समारम्भं प्रशंसन्ति कुशलाः।
ज्ञात्वा हि कारण-करण-कार्ययोनि-कार्य-कार्यफलानुबन्ध-देश-काल-प्रवृत्त्युपायान् सम्यगभिनिर्वर्तमानः कार्याभिनिर्वृत्ताविष्टफलानुबन्धं कार्यमभिनिर्वर्तयत्यनतिमहता यत्नेन कर्ता॥68॥

☐ Here some important topics are explained for the knowledge of the physicians. In fact a wise applauds then only when the action is being initiated after acquiring proper knowledge.



Ten important factors to be known by physician

☐ If a physician might have the full-fledged knowledge of the following ten factors he will achieve the desirable results while treating a patient.

1. *Kāraṇa* (the cause)
2. *Karaṇa* (instrument)
3. *Kāryayoni* (source of origin)
4. *Kārya* (act or task)
5. *Kāryaphala* (result of act)
6. *Anubandha* (consequence)
7. *Deśa* (place)
8. *Kāla* (time)
9. *Pravṛtti* (tendency of doing action)
10. *Upāya* (approach or solution)

Cakrapāṇi:

संप्रति बुद्धेर्वर्धनकारणतद्विद्यसंभाषाविध्यभिधानप्रसङ्गेणायुर्वेदोपयुक्तकारणाद्यभिधायकान्यपि प्रकरणानि बुद्धिवर्ध-नान्यभिधातुं प्रतिजानीते- इमानीत्यादि।- Now in the context of explaining the means of improving the knowledge such as *Tadvidyasaṃbhāṣā* etc., beginning the verse with the word '*Imāni*' the author has introduced the methods like *Kāraṇa*, *Karaṇa* etc. which are useful in *Āyurveda* which improves the knowledge of a physician.

ज्ञानपूर्वकमिति कर्तव्यकार्यानुगुणपदार्थज्ञानपूर्वकमित्यर्थः। यानि ज्ञात्वा क्रियमाणं कार्यं साधु भवति तान्याह- ज्ञात्वा हीत्यादि।- Referring to the term *Jñātvā*, the author has presented that the means and methods through which the action is to be performed must be known perfectly before the beginning of the action.

अभिनिर्वर्तमान इति आभिमुख्येन वर्तमानः।- '*Abhinirvartamāna*' means state of being about to do anything.

इष्टं तादात्विकं फलमनुबन्धश्चायतीयफलं यस्य तदिष्टफलानुबन्धम्।।- '*Iṣṭaṃ*' means *Tādatvika Phala* i.e. immediate result. '*Anubandha*' means the result which happens in the future. Thus, *Phalānubandha* refers to achievement of desired fruitful results with immediate effect as well as the results that happens in future.

Kāraṇa (The Cause)

तत्र कारणं नाम तद् यत् करोति, स एव हेतुः, स कर्ता॥69॥

Kāraṇa means the person who does an action. He is the cause and the doer who constitutes the action.

Cakrapāṇi:

उक्तानि कारणादीनि व्याकरोति- तत्रेत्यादिना।- Beginning the verse with the word '*Tatra*', the author is going to present the details about *Kāraṇa* etc.

यदिति कारणप्रत्यवमर्शान्नपुंसकम्।- The term '*Yat*' refers to *Kāraṇa* (the cause) and here it has been used in the form of neutral gender.

करोतीति स्वातन्त्र्येण करोति। तेनेह कारणशब्देन स्वतन्त्रकारणं कर्तृलक्षणमुच्यते।।- '*Karoti*' means that which can do it independently. Thus, the term '*Kāraṇa*' refers to the person who can do the action independently.

Karaṇa (Instrument)

करणं पुनस्तद् यदुपकरणायोपकल्पते कर्तुः कार्याभिनिर्वृत्तौ प्रयतमानस्य॥70॥

Karaṇa means an instrument which is useful for a person to perform the action to be fulfilled.

Cakrapāṇi:

करणं विवृणोति- करणं पुनरित्यादि।- Beginning the verse with '*Karaṇaṃ Punaḥ*', the author has described the details of *Karaṇa*.

उपकरणायेति कर्तुः संपाद्ये कार्ये सन्निहितं सहकारितया व्याप्रियते।- '*Upakaraṇāya*' means the instrument that which is useful in performing the action of the doer.

कार्याभिनिर्वृत्ताविति कार्याभिनिर्वृत्तिमुद्दिश्य।- '*Kāryābhinirvṛtti*' means aiming for the origin of work

यतमानस्येति यत्नं कुर्वतः।- '*Prayatamānasya*' means while trying to do the action.

एतेन यः कार्ये कारणान्तरप्रेरकः, स चात्र कर्ता कारणशब्देनोच्यते; यत्तु कर्त्रधीनव्यापारे साधकतमं, तत् करणम्। कर्तृत्वं च तस्यैव मुख्यं यो हि बुद्धिप्रयत्नयुक्तत्वादितरकारणप्रेरको भवति, अचेतने तु कर्तृत्वव्यपदेशः स्वातन्त्र्यविवक्षया भाक्तः।।- From this, whatever is the motivator of the cause in the work, the same doer is said here by the word *Kāraṇa*. That which is helpful in doing work under the doer is the *Karaṇa*. The curiosity of the person is the main, which, being full of intellect and effort is the motivator of another cause. Specific mention of doing action for insentient appliance is just symbolic.

Kāryayoni (Source of Origin)

कार्ययोनिस्तु सा या विक्रियमाणा कार्यत्वमापद्यते॥71॥

Kāryayoni is that which, undergoing a modification becomes developed into action. Thus, the term *Kāryayoni* refers to material cause.

Cakrapāṇi:

कार्यस्य योनिः समवायिकारणं कार्ययोनिः।- '*Kāryayoni*' is the source of origin and it is having inseparable relation with the action.

येत्यादि या योनिः कारणरूपा विक्रियमाणा रूपान्तरमापद्यमाना कार्यत्वमापद्यते कार्यरूपा भवतीत्यर्थः। तत्र घटस्य मृत्तिका कार्ययोनिः; मृदेव ह्यवस्थान्तरप्राप्त्या घटो भवति।।- The source which is in the form of cause after getting transformed into the effect is known as *Kāryayoni*. For example: A lump of clay is *Kāryayoni* for earthenware. Here the clay after getting transformed it is becoming earthenware.

Kārya (Act or Task)

कार्यं तु तद्यस्याभिनिर्वृत्तिमभिसन्धाय कर्ता प्रवर्तते॥72॥

'*Kārya*' is an action that is meant for fulfillment for which the doer proceeds.

Cakrapāṇi:

अभिनिर्वृत्तिमभिसन्धायेति कर्तव्यताबुद्धिं स्थिरीकृत्य।।- '*Abhinirvṛttimabhisandhāya*' means tendency to work by stabilizing the mind.

Kāryaphala (Result of Act)

कार्यफलं पुनस्तद् यत्प्रयोजना कार्याभिनिर्वृत्तिरिष्यते॥73॥

Kāryaphala is the result of an act for which the action is initiated.

Cakrapāṇi:

कार्यफलशब्देनेह तादात्विकं कार्यफलं ज्ञेयं, यथा- कुम्भकारस्य घटकरणे तन्मूल्यप्राप्तिः; अनुबन्धस्त्वायतीयं फलं, यथा- घटमूल्यविनियोगः कुटुम्बपोषणादौ।।- Here the term '*Kāryaphala*' refers to the result of the action obtained immediately. For example: Getting money immediately by selling the earthenware by a potter. *Anubandha* refers to the result obtains in future similar to maintaining the family with his earnings.

Anubandha (Consequence)

अनुबन्धः खलु स यः कर्तारमवश्यमनुबध्नाति कार्यादुत्तरकालं कार्यनिमित्तः शुभो वाऽप्यशुभो भावः॥74॥

Anubandha is that state of happiness or sorrow arising from the action, which leaves its impact on the doer after the accomplishment of the action.

Cakrapāṇi:

अनुबध्नातीति उत्तरकालं कर्तारमुपतिष्ठते।- '*Anubadhnāti*' means, that which is associated with the doer in later times.

शुभो वाऽप्यशुभो वेति शुभस्य कार्यस्य शुभः, अशुभस्य चाशुभः।।- '*Subhe vā api asubhe vā*' means the good and bad actions gives the good and bad results respectively.

Deśa (Place)

देशस्त्वधिष्ठानम्॥75॥

Deśa is a place or seat for action.

Cakrapāṇi:

देशस्त्वधिष्ठानमिति कार्यानुगुणोऽननुगुणो वा आधाररूपो देशः।।- '*Deśatvadhiṣṭānam*' means the place for action which may be favorable or unfavorable.

Kāla (Time)

कालः पुनः परिणामः॥76॥

Kāla, again, is the time which takes into transformation in the form of seasons etc.

Cakrapāṇi:

परिणाम इति परिणामी ऋत्वयनादिरूपः कालः। तेन नित्यगं कालं निरस्यति, तस्य सर्वसाधारणत्वेन कार्ये प्रत्यनपेक्षणीयत्वात्।।- Here '*Kāla*' refers to the period which takes transformation in the form of *Ṛtu*, *Ayana* etc. By this the *Nityaga Kāla* such as *Nimeṣa*, *Kāṣṭā*, *Kalā* etc. are rejected as it is equal to everyone and not having much importance in the context of treatment.

Pravṛtti (Tendency of doing action)

प्रवृत्तिस्तु खलु चेष्टा कार्यार्था; सैव क्रिया, कर्म, यत्नः, कार्यसमारम्भश्च॥77॥

Pravṛtti is the exertion employed to achieve an action (*Ceṣṭā*). It is also known by the names of *Kriyā* (action), *Karma* (performance), *Yatna* (effort), and *Kāryasamārambha* (beginning of the work).

Cakrapāṇi:

प्रवृत्तेश्चेष्टादिशब्दाः पर्याया एव लक्षणम्।।- The terms *Ceṣṭā* etc. refers to the synonyms as well as features (*Lakṣaṇa*) of *Pravṛtti*.

Upāya (Approach or Solution)

उपायः पुनस्त्रयाणां कारणादीनां सौष्ठवमभिविधानं च सम्यक् कार्यकार्यफलानुबन्धवर्ज्यानां, कार्याणाम- भिनिर्वर्तक इत्यतस्तूपायः; कृते नोपायार्थोऽस्ति, न च विद्यते तदात्वे, कृताच्चोत्तरकालं फलं, फलाच्चानुबन्ध इति॥78॥

- ☐ *Kāraṇa*, *Karaṇa* and *Kāryayoni*, all the three should have been used as desired in the proper way is known as *Upāya*. In which *Kārya*, *Kāryaphala* and *Anubandha* are excluded.
- ☐ It is called *Upāya* because of its intervention in success of acts.
- ☐ When an action is completed, there is no more need of *Upāya*. When, again, the action is accomplished, the *Upāya* do not exist as *Upāya*.

- ☐ *Kāryaphala* (result) appears after the accomplishment of the action.
- ☐ After the manifestation of the *Phala* appears what is known as *Anubandha*

Cakrapāṇi:

उपायमाह- उपायः पुनरित्यादि।- Beginning the verse with the terms '*Upāyaḥ Punaḥ*', the author has explained details of *Upāya*.

सौष्ठवमिति सुष्ठुत्वं कर्त्रादीनां कार्यानुगुणयोगित्वमित्यर्थः।- '*Sauṣṭavam*' means the prosperous state of *Kāraṇa, Karaṇa* and *Kāryayoni* and perfectly suited to work.

अभिविधानं च सम्यगिति कारणादीनां कार्यानुगुण्येनावस्थानं,- '*Abhividhānaṃ*' - means that *Kāraṇa, Karaṇa* and *Kāryayoni* to adapt to each other to do action.

यथा- भेषजस्य शिरोविरेचनकारकस्य तापनपिचुदानमित्यादि; यथा वा पटकारणानां तन्त्वादीनां पटवापनयोग्यतयाऽवस्थानम्। एतच्चोपायरूपं सौष्ठवमभिविधानं च कार्यादित्रिकरहितानां कारणादीनां ज्ञेयमित्याह- कार्येत्यादि।- For example: If a physician plans to administer *Śirovirecana Dravya* he should have to heat the drug properly and also procure cotton swab etc.

Similarly a weaver who intends to manufacture cloths, he would be required to arrange the threads in an order.

The meritorious features of *Kāraṇa, Karaṇa* and *Kāryayoni* are required and perfectly suited to work by excluding *Kārya, Kāryaphala* and *Anubandha*.

उपायस्य स्वरूपान्तरमाह - कार्याणामभिनिर्वर्तक इत्यतस्तूपाय इति।- The feature of *Upāya* is explained differently that which initiates or brings about an action.

असत्युपाये कारणादीनि कार्यं न कुर्वन्तीत्यर्थः।- This clearly suggests that in the absence of *Upāya*, the doer and the rest cannot initiate any action.

अथ कथं कार्यादिषूपायत्वं न सम्भवतीत्याह- कृत इत्यादि। उपायो हि कार्यकारकः, तत्र कृते उत्पन्ने कार्ये नोपायार्थोऽस्ति, न हि कृतं पुनः क्रियते; तेन कार्यगतमप्युपायत्वं न पुनः कार्योत्पादे स्वीकुर्मः। अथानुत्पन्ने कार्ये उपायरूपता भविष्यतीत्याह- न च विद्यते तदात्वे; 'कार्यम्।' इति शेषः; तदात्वे कार्योत्पत्तेः पूर्वं कार्यमेव नास्ति, तेन तदात्वेऽप्युपायत्वं कार्यस्य नास्तीति। यदा च कार्य एवोपायत्वमुपायोत्तरकालीनत्वेन नास्ति तदा कार्योत्तरकालजयोः फला- नुबन्धयोरपि उपायार्थो नास्तीत्याह- कृताच्चोत्तरकालमित्यादि।।- Now the question arises that what is the role of *Upāya* in the action? The doubt has been clarified by the author as follows.

Upāya is that which causes for initiation of action. Thus, *Upāya* comes much prior to the stage of production of action and after the completion of action it becomes useless. The action once started it cannot be repeated.

Due to this, these measures do not generate any action again. The need of *Upāya* will be in the work that is not generated.

Upāya is not required even in the initiation of action and after the accomplishment of the action. Thus, *Upāya* is required as an agent before the initiation of actual action.

Preference for Tenfold Examination

एतद्दशविधमग्रे परीक्ष्यं, ततोऽनन्तरं कार्यार्था प्रवृत्तिरिष्टा।
तस्माद्भिषक् कार्यं चिकीर्षुः प्राक् कार्यसमारम्भात् परीक्षया
केवलं परीक्ष्यं परीक्ष्य कर्म समारभेत कर्तुम्॥79॥

- ☐ These ten factors should be examined at first, and then one should initiate the desirable action.
- ☐ Hence, the physician who would like to treat a disease, should, before commencing the treatment, examine the ten factors carefully which deserve to be examined, and then begin the treatment.

Cakrapāṇi:

उपसंहरति- एतदित्यादि।।- Beginning the verse with the word '*Etat*', the author has concluded tenfold examination.

Question Policy

तत्र चेद्भिषगभिषग्वा भिषजं कश्चिदेवं खलु पृच्छेद्वमनवि-
रेचनास्थापनानुवासनशिरोविरेचनानि प्रयोक्तुकामेन भिषजा
कतिविधया परीक्षया कतिविधमेव परीक्ष्यं, कश्चात्र
परीक्ष्यविशेषः, कथं च परीक्षितव्यः, किम्प्रयोजना च परीक्षा,
क्व च वमनादीनां प्रवृत्तिः, क्व च निवृत्तिः, प्रवृत्तिनिवृत्ति-
लक्षणसंयोगे च किं नैष्ठिकं, कानि च वमनादीनां भेषज-
द्रव्याण्युपयोगं गच्छन्तीति॥80॥

- ☐ In this context, a physician or layman should question a physician about the following points.

1. How many methods of examination should be adopted by a physician intending to administer *Vamana, Virecana, Āsthāpanavasti, Anuvāsanavasti* and *Śirovirecana*?
2. And how many such topics should be examined?
3. Which should form the special subject of examination in this context? And how it is to be examined?
4. What is the use of examination?
5. When should these therapies like *Vamana* etc. be administered? When should not?
6. What are the indications and contraindications of these therapies?
7. What should be done when there are combined indications of both?
8. What are the drugs useful for the therapies like *Vamana* etc.?

Cakrapāṇi:

संप्रत्युक्तं कारणादिदशकं वैद्योपयुक्तभिषगादिदृष्टान्तेन दर्शयितुं तत्र चेदित्यादिप्रकरणमारभते।- Beginning the verse with the words '*Tatra ca*', the author is now going to describe in detail about the *Kāraṇa* and the other ten types of examination by quoting the examples, as it is necessary for the physicians.

अभिषग्वेति किंचिद्भिषगित्यर्थः।- '*Abhiṣagvā*' means that the man who possesses little knowledge of medicine.

कतिविधं परीक्ष्यमिति कतिप्रकारं परीक्षणीयम्।- '*Katividhaṃ Parīkṣyam*' means how many types of examination should be done?

प्रवृत्तिनिवृत्तिलक्षणसंयोग इति प्रवृत्त्यनुगुणनिवृत्त्यनुगुण-योर्लक्षणयोरेकत्र मेलके।- '*Pravṛtti Nivṛtti Lakṣaṇa Saṃyoga*' means appearance of the signs of indications and contraindications jointly

किं नैष्ठिकमिति निष्ठा निश्चयस्तद्भवं नैष्ठिकं; किं निश्चयेन कर्तव्यमित्यर्थः।।- '*Kiṃ Naiṣṭikam*' means what should be done perfectly or with certainty?

Answering Procedure

स एवं पृष्टो यदि मोहयितुमिच्छेत्, ब्रूयादेनं- बहुविधा हि
परीक्षा तथा परीक्ष्यविधिभेदः, कतमेन विधिभेदप्रकृत्यन्तरेण
भिन्नया परीक्षया केन वा विधिभेदप्रकृत्यन्तरेण परीक्ष्यस्य
भिन्नस्य भेदाग्रं भवान् पृच्छत्याख्यायमानं; नेदानीं
भवतोऽन्येन विधिभेदप्रकृत्यकृत्यन्तरेण परीक्ष्यस्य भिन्न-
स्याभिल षितमर्थं श्रोतुमहमन्येन परीक्षाविधिभेदेनान्येन
वा विधिभेदप्रकृत्यन्तरेण परीक्ष्यं भित्त्वाऽन्यथाऽऽचक्षाण
इच्छां पूरयेयमिति॥81॥

- ☐ If the physician wants to bewilder his opponent he should answer as mentioned under.

  1. There are various methods of examination; there are variations of the method of examining corresponding with the variations

of the subjects of examination.

2. What particular method of examination and what particular type of the object of examination do you want to know?
3. Why I am asking like so because, I may not satisfy you by telling you of the differences in the nature of the methods of examination when what you wish to know is, as the distinctions occur in the subjects of examination. And also differences in the nature of the methods of examination adopted.

Cakrapāṇi:

यदि मोहयितुमिच्छेदिति यदि विगृह्यसंभाषाप्रवृत्तत्वेन मोहयितुमिच्छेदित्यर्थः। तथेति बहुविध इत्यर्थः। विधिरूपो भेदो विधिभेदः, तस्य प्रकृत्यन्तरमिति कारणान्तरम्।- '*Mohayitumicchet*' means that one who desires to confuse the opponent during hostile discussion (*Vigṛhya-saṃbhāṣā*). '*Tathā*' refers to different types of examination. And the method of examining the opponent also differs. *Tasya* refers to *Vidhi Bheda*. *Prakṛtyantaram* means the other causative factor.

भेदाग्रमिति भेदपरिमाणं, भेदपरिमाणं चेह भेदसंख्यापरिच्छेद एव ज्ञेयः।- '*Bhedāgram*' means *Bheda Parimāṇa*, and which means dimension of classification as per number.

आख्यायमानमिति च्छेदः।- The term '*Ākhyāyamāna*' is related to the previous sentence and it is going to differentiate the next sentence.

किमर्थमेवं पुनः पृच्छसीत्याकाङ्क्षायामाह- नेदानीमित्यादि।- What is the intention of questioning me and what exactly would you like to expect from me?

भवतोऽन्यथा श्रोतुमभिलषितमर्थमहमन्यथाऽऽचक्षाणो न भवत इच्छां पूरयेयं; तेन त्वमेव तावद्विशेषयित्वा पृच्छेति वाक्यार्थः। यदा तु, 'वेदानीं न पूरयेयम्।' इतिपाठः, तदा वेदानीमित्यग्रे आचक्षाण इच्छां न पूरयेयमिति योज्यं; किंवा, नेति पूर्वेण युज्यते। तेन, कतमेन विधिभेदप्रकृत्यन्तरेणाख्यायमानं भवानिच्छति, केन वा विधिभेदप्रकृत्यन्तरेणाख्यायमानमिच्छति न, इति योज्यम्। इदानीमित्यादि तु पूर्ववदाशङ्कायां वचनम्। एतद्विशेषपृच्छया पृच्छको व्याकुलो भवतीति भावः।- What is the exact answer expecting from my side and thus clarify the basic need requires to you and thus specify the appropriate question would you like to ask me.

Unless and until you clarify the question exactly you want to put me, I am unable to answer your question as per your requirement.

What is the method of examination would you like to test me or which is not the method you are not intended to ask me? Kindly be clarifying.

परीक्ष्यस्यार्थं भवतः श्रोतुमभिलषितमन्यथा आचक्षाण इति योजना।।- Which item is fit for the subject you want to know, I can say in a different way.

Consider and Answer

स यदुत्तरं ब्रूयात्तत् समीक्ष्योत्तरं वाच्यं स्याद्यथोक्तं च प्रतिवचनविधिमवेक्ष्य; सम्यक् यदि तु ब्रूयान्न चैनं मोहयितुमिच्छेत्, प्राप्तं तु वचनकालं मन्येत, काममस्मै ब्रूयादाप्तमेव निखिलेन॥82॥

- ☐ If the interrogator answers the above question, then the physician should answer the question duly observing the methods of reply.
- ☐ In case, if the interrogator answers, and the interrogated does not wish to confuse him, and thinks that the opportunity for reply is suitable, he should then reply in a proper way as explained in the scriptures.

Cakrapāṇi:

तत् समीक्ष्येति तद्वचनं समीक्ष्य यदौपयिकं भवति। यथोक्तं प्रतिवचनविधिमित्यत्रैवाध्याये विगृह्यसंभाषाविधावुक्तमवेक्ष्योत्तरं वाच्यम्।- After due consideration, if the opponent's view is being felt proper, he should answer according to the methods of hostile discussion mentioned in this chapter.

पक्षान्तरमाह- सम्यगित्यादि।- By the mention of the words '*Samyak*', the author has presented another version.

सम्यग्यदि तु ब्रूयादिति यदि सन्धायसंभाषायां ब्रूयात्।- '*Samyagyadi tu brūyāt*' means that if the opponent asks the question for the sake of knowledge it should be considered as friendly discussion and answer accordingly. प्राप्तमिति उचितम्, उचिते हि वचनकाले वक्तव्यमेव;- '*Prāptam*' means suitable or agreeable. Thus, the discussion should be held at an agreeable or suitable time.

आप्तमेवेति यथार्थमेवेत्यर्थः।।- '*Āptameva*' means the truth only.

Two Types or Three Types of Examination

द्विविधा तु खलु परीक्षा ज्ञानवतां- प्रत्यक्षम्, अनुमानं च। एतद्धि द्वयमुपदेशश्च परीक्षा स्योत् एवमेषा द्विविधा परीक्षा, त्रिविधा वा सहोपदेशेन॥83॥

- ☐ For learned men there are two kinds of examination viz. *Pratyakṣa* (direct observation) and *Anumāna* (inference). These two when combined with *Āptopadeśa* (authoritative instructions) constitutes the means of examination.
- ☐ Thus, examination is of two types or it becomes three types if included the *Āptopadeśa*.

Cakrapāṇi:

तदेव यथार्थमुत्तरं पूर्वप्रश्नेषु यथाक्रमेणाह- द्विविधात्वित्यादि।- By mentioning the term *Dvividhātu*', the author has explained that one should answer the question in a sequential order by keeping *Pratyakṣa* and *Anumāna* in view.

ज्ञानवतामित्याप्तोपदेशरूपशास्त्रजनितज्ञानवताम्।- '*Jñānavatām*' means those possess scriptural knowledge through *Āptopadeśa*.

पक्षान्तरे परीक्षात्रैविध्यमाह- एतद्धीत्यादि। एतच्च परीक्षाया द्वैविध्यं त्रैविध्यं वा त्रिविधरोगविशेषविज्ञानीय एव व्याख्यातम्।।- According to another view the examination is of three types. This kind of two types or three types of examination has been described in detail in the chapter *Trividharogaviśeṣa Vijñānīya*.

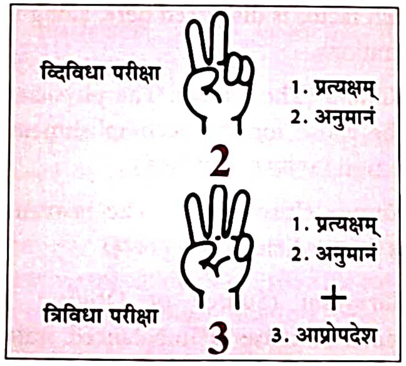
Detailed discussion on Ten-fold Examination

दशविधं तु परीक्ष्यं कारणादि यदुक्तमग्रे, तदिह भिषगादिषु संसार्य सन्दर्शयिष्यामः:- इह कार्यप्राप्तौ कारणं भिषक्, करणं पुनर्भेषजं, कार्ययोनिर्धातुवैषम्यं, कार्यं धातुसाम्यं, कार्यफलं सुखावाप्तिः, अनुबन्धः खल्वायुः, देशो भूमिरातुरश्च, कालः पुनः संवत्सरश्चातुरावस्था च, प्रवृत्तिः प्रतिकर्मसमारम्भः, उपायस्तु भिषगादीनां सौष्ठवमभिविधानं च सम्यक्। इहाप्यस्योपायस्य विषयः पूर्वेणैवोपायविशेषेण व्याख्यातः। इति कारणादीनि दश दशसु भिषगादिषु संसार्य सन्दर्शितानि, तथैवानुपूर्व्यैतद्दशविधं परीक्ष्यमुक्तं च॥84॥

The ten factors to be examined are mentioned earlier and a detailed discussion of each factor is discussed here, along with illustrations.

1. *Kāraṇa* (The Cause): The physician is the cause for the accomplishment of action (कार्यप्राप्तौ कारणं भिषक्).
2. *Karaṇa* (Instrument): The instrument is the medicine (करणं पुनर्भेषजं)
3. *Kāryayoni* (Source of Origin): The material cause is imbalanced state of bodily tissues (कार्ययोनिर्धातुवैषम्यं)

4. *Kārya* (Act or Task): The action is the restoration of harmony in the tissues (कार्यं धातुसाम्यं)
5. *Kāryaphala* (Result of Act): The result of action is attainment of happiness (कार्यफलं सुखावाप्तिः)
6. *Anubandha* (Consequence): The consequence is the continuance of life (अनुबन्धः खल्वायुः)
7. *Deśa* (Place): The place is that where the patient resides and also his body (देशो भूमिरातुरश्च)
8. *Kāla* (Time): The time is year including seconds, minutes, hours, days, weeks, fortnights, seasons etc., as well as the condition of the patient with respect to age (कालः पुनः संवत्सरश्चातुरावस्था च)
9. *Pravṛtti* (Tendency of doing action): The effort is the initiation by the physician to treat a patient (प्रवृत्तिः प्रतिकर्मसमारम्भः).
10. *Upāya* (Approach or Solution): This is the excellency of the physician and medicine and their proper adaptation to fulfill the object (उपायस्तु भिषगादीनां सौष्ठवमभिविधानं च सम्यक्).



Thus, the ten factors, viz. *Kāraṇa* etc. have been explained with their application to the ten things; viz., physician etc. These ten in succession constitute the ten-fold method of examination.

Cakrapāṇi:

भिषगादिषु संसार्येति भिषगादीनि चोपयुक्तान्युदाहरणानि कृत्वा।- '*Bhiṣagādiṣu Saṃsāryeti*' means that here the author has described in detail about *Bhiṣak* etc. with useful illustrations.

धातुवैषम्यमिति विषमतां गता धातवः; धातव एव हि विषमामवस्थां परित्यज्य समावस्थामापद्यमाना आरोग्याख्यस्य धातुसाम्यस्य समवायिकारणतया कार्ययोनितामापद्यन्ते।- '*Dhātu-vaiṣamya*' means imbalanced state of bodily tissues. Bringing back to the normalcy of bodily tissues by leaving the imbalanced state and constitutes health is due to the inseparable relation of health and equilibrium of tissues and all this is called *Kāryayoni.*

सुखावाप्तिरिति अरोग्यावाप्तिः। उक्तं च- "सुखसञ्ज्ञकमारोग्यं" (सू.अ.9) इति।- '*Sukhāvāpti*' means attaining health. It is also stated that "Health is called as happiness" (Ca. Sū. 9 / 4).

आयुश्चानुबन्धफलरूपं यद्यप्यत्र रोगिगतं न वैद्यगतं, तथाऽपि वैद्येन काङ्क्षितत्वाद्वैद्यगतमेव तद्विज्ञेयम्। तेनानुबन्धलक्षणे कर्तारमभिप्रैतीति यदुक्तं तदुपपन्नम् कर्ता ह्यत्र भिषक्, तेनातुरगतमप्यायुर्भिषगपेक्षितत्वेन भिषज एव फलमिति ज्ञेयम्।- After effect of the healthy state leads to longevity. Here the state of health as well as longevity is pertaining only to the patient but not to the physician. However it is desired or expected by the physician and therefore it is to be considered that it is related to the physician. It has been told on the basis of doer. Here the doer is the physician. Due to this, lifespan of the patient is also the result of expectation of the physician and thus it should be understood like so.

प्रतिकर्म चिकित्सा। इहाप्यस्येत्यादि। अत्रापि कार्यफलानुबन्धव्यतिरिक्तानां कारणादीनां सौष्ठवमभिविधानं च यथोक्तन्यायेनोपाय इति दर्शयति।।- '*Pratikarma*' means treatment. Here also, it should be understood that the treatment is meant for the patient only. Although the patient is treated, factors other than *Kāryaphala* and *Anubandha* such as *Kāraṇa* etc. and their proper application bring the best results.

Undertaking the Examination of the Ten-fold Examination

तस्य यो यो विशेषो यथा यथा च परीक्षितव्यः, स तथा तथा व्याख्यास्यते॥85॥

The specificity of each of these ten factors and the method in which they need to be examined are now being explained.

Kāraṇa (Cause i.e. Bhiṣak / Physician)

कारणं भिषगित्युक्तमग्रे, तस्य परीक्षा- भिषङ्नाम यो भिषज्यति, यः सूत्रार्थप्रयोगकुशलः, यस्य चायुः सर्वथा-विदितं यथावत्।

स च सर्वधातुसाम्यं चिकीर्षन्नात्मानमेवादितः परीक्षेत गुणिषु गुणतः कार्याभिनिर्वृत्तिं पश्यन्, कच्चिदहमस्य भिनिर्वर्तने समर्थो न वेति; तत्रेमे भिषग्गुणा यैरुपपन्नो भिषग्धातु-साम्याभि निर्वर्तने समर्थो भवति; तद्यथा- पर्यवदातश्रुतता, परिदृष्टकर्मता, दाक्ष्यं, शौचं, जितहस्तता, उपकरणवत्ता, सर्वेन्द्रियोपपन्नता, प्रकृतिज्ञता, प्रतिपत्तिज्ञाता चेति॥86॥

Kāraṇa is nothing but the physician as mentioned earlier, and regards his examination is being explained here.

- ☐ He is a *Bhiṣak* (physician) who administers medicines to cure diseases, who is well versed in applying the ideas of scriptural aphorisms and is familiar with all aspects of life.
- ☐ Initially the physician should examine himself that whether he is having the requisite qualities to bring about the normalcy of *Dhātūs* in a diseased or not.
- ☐ The following are qualities of a physician who can able to bring the normalcy of *Dhātūs*.
  1. Well acquainted or conversant with theoretical knowledge (पर्यवदातश्रुतता)
  2. Having extensive practical experience (परिदृष्टकर्मता)
  3. Having Skillfulness (दाक्ष्य)
  4. Purity of mind, speech and body (शौचं)
  5. Successful hand in treating a patient (जितहस्तता)
  6. Possession of all necessary equipment and instruments (उपकरणवत्ता)
  7. Having normalcy of all sense organs (सर्वेन्द्रियोपपन्नता)
  8. Knowledge of the nature of both humans and inanimate objects (प्रकृतिज्ञता)
  9. Capacity in taking quick decisions during emergencies (प्रतिपत्तिज्ञाता)

Cakrapāṇi:

कश्च परीक्ष्यविशेषः? कथं च परीक्षितव्यः? इति प्रश्नद्वयोत्तरं दातुमाह- तस्येत्यादि।- Beginning the verse with the term '*Tasya*' the author clarifies two doubts as to what to examine and how to examine at them.

यो यो विशेष इति कारणादीनां यो यो दृष्टकर्मत्वादिः सजातीयाद्वैद्यातुरादेस्तथा विजातीयाच्च भेषजादेर्विशेष इत्यर्थः। यथा परीक्षितव्य इत्यस्योदाहरणं 'कच्चिदहमस्य' इत्येवं(प्रकार)ग्रन्थे वक्ष्यमाणं ज्ञेयम्।'*Yo yo viśeṣa*' means the specificity of *Kāraṇa, Karaṇa* etc. whether apparently seen act of treatment is homogenous to physician and patient and heterogeneous to the drug.

The example of what should be done as an examination is '*Kaccidahamasya*', that is, "whether I am able to cure it", this kind of word is going to be said in this treatise.

भिषज्यति चिकित्सति।- '*Bhiṣajyati*' means who does therapy or which possess healing power.

सर्वथेति हिताहितसुखदुःखत्वादिना।- '*Sarvathā*' means that all types of life such as *Hitāyu*, *Ahitāyu*, *Sukhāyu* and *Duḥkhāyu* etc.

स चेति कारणं भिषङ्न परेण परीक्षणीयः, किं त्वात्मनाऽप्यात्मानं परीक्षेतेति दर्शयति। अथ कथमात्मानं परीक्षेतेत्याह- गुणिष्वित्यादि। आत्मानं गुणयोगतया परीक्षेतेत्यर्थः।- '*Saca*' means that the physician who is to be examined by the others, or he himself to be examined self. How do examine the self is explained by the author by quoting '*Guṇiṣu*'. That means self-assessment should be done by the sum of excellent qualities.

कारण
[Physician]

गुणत इति हेतौ पञ्चमी।- Here the term '*Guṇataḥ*' has used by the author in the sense of *Hetu* by applying *Pancamī Vibhakti*.

कच्चिदिति इच्छाप्रकाशने।- The term '*Kaccit*' denotes the desire.

प्रतिपत्तिः उत्पन्नायामापदि झटिति कर्तव्यकरणम्।।-'*Pratipatti*' means to take spontaneous decision when complications arise.

Karaṇa (Instrument i.e. Bheṣaja / Drug)

करणं पुनर्भेषजम्। भेषजं नाम तद्यदुपकरणायोपकल्पते भिषजो धातुसाम्याभिनिर्वृत्तौ प्रयतमानस्य विशेषतश्चोपायान्तेभ्यः।

तद्द्विविधं व्यपाश्रयभेदात्‌दैवव्यपाश्रयं, युक्तिव्यपाश्रयं चेति। तत्र दैवव्यपाश्रयंमन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयंसंशोधनोपशमने चेष्टाश्च दृष्टफलाः।

एतच्चैव भेषजमङ्गभेदादपि द्विविधं- द्रव्यभूतमः, अद्रव्यभूतं च।

तत्र यदद्रव्यभूतं तदुपायाभिप्लुतम् उपायो नाम भयदर्शनविस्मापनविस्मारणक्षोभणहर्षणभर्त्सनवधबन्धस्वप्नसंवाहनादिरमूर्तो भावविशेषो यथोक्ताः सिद्ध्युपायाश्चोपायाभिप्लुता इति।

यत्तु द्रव्यभूतं तद्वमनादिषु योगमुपैति।

तस्यापीयं परीक्षा- इदमेवम्प्रकृत्यैवङ्गुणमेवम्प्रभावमस्मिन् देशे जातमस्मिन्नृतावेवं गृहीतमेवं निहितमेवमुपस्कृतमनया च मात्रया युक्तमस्मिन् व्याधावेवंविधस्य पुरुषस्यैवतावन्तं दोषमपकर्षत्युपशमयति वा, यदन्यदपि चैवंविधं भेषजं भवेत्तच्चानेन विशेषेण युक्तमिति॥87॥

- ☐ *Karaṇa* is an instrument and it is nothing but medicine. The medicine is that which serves as an appliance in the hands of a physician to bring about the normalcy of vitiated *Doṣās*.
- ☐ It is distinguished from all these which have been included in the word *Upāya*.
- ☐ Depending upon type of *Āśraya* (dependence) it is of two types viz.
  1. *Daivavyapāśraya* (divine therapy)
  2. *Yuktivyapāśraya* (rational therapy)
- ☐ *Daivavyapāśraya* (divine therapy) is that which comprises of Mantra (chanting hymns), *Auṣadhi* (tying herbs or amulets of drugs), *Maṇi* (wearing precious gems), *Maṅgala* (performing auspicious acts), Bali (sacrificial offered in worship), *Upahāra* (offerings), *Homa* (oblation), *Niyama* (observance of scriptural rules), *Prāyaścitta* (atonement), *Upavāsa* (observing of fasting), *Svastyayana* (recitation of auspicious hymns), *Praṇipāta* (salutation) and *Gamana* (go to pilgrimage) etc.

- ☐ *Yuktivyapāśraya* (rational therapy) is that which comprises of purification, pacification and other methods whose results can be directly perceived.
- ☐ *Yuktivyapāśraya* (rational therapy) is again divided into two types according to form of its application viz.
  1. *Dravyabhūta Cikitsā* (treatment with medicines)
  2. *Adravyabhūta Cikitsā* (treatment without medicines)

करण [Drug]

- ☐ Of these, *Adravyabhūta Cikitsā* is that which is embedded with *Upāya* or means. They are *Bhaya Darśana* (terrorizing), *Vismāpana* (surprising), *Vismāraṇa* (forgetfulness), *Kṣobhaṇa* (causing emotion), *Harṣaṇa* (exhilaration), *Bhartsana* (threatening), *Vadha* (striking), *Bandha* (binding with ropes), *Svapna* (inducing sleep) and *Saṃvāhana* (gentle massage) etc. These are all the means useful to treat a patient without any medication.
- ☐ *Dravyabhūta Cikitsā* (treatment with medicines) is indicated in the therapeutic measures such as *Vamana* etc.
- ☐ The drug should be examined in light of the following parameters.
  1. Nature
  2. Properties
  3. Specific effects
  4. Grows in which region
  5. Grows in which season
  6. Method of collection
  7. Mode of preservation
  8. Method of processing
  9. Dosage
  10. Quantity of *Doṣās* to be eliminated or alleviated
- ☐ The other drugs having the same features after properly examined can be used.

Cakrapāṇi:

विशेषतश्चोपायान्तेभ्य इत्यनेन कार्ययोनिप्रवृत्तिदेशकालोपायेभ्योऽन्यद्यद्यत् कर्तुरुपकरणं भवति तत् करणमिति दर्शयति।- *Karaṇa* is the instrument useful for the doer (*Kāraṇa*) and which is different from *Kāryayoni* (source of origin), *Pravṛtti* (tendency of doing action), *Deśa* (place), *Kāla* (time) and *Upāya* (approach or solution).

कार्ययोनिर्हि लोके विकार्यकर्मतया साधकतमात् करणात् पृथगुच्यते, प्रवृत्त्युपाययोस्तु कर्तृकरणादिधर्मत्वेन न करणसंज्ञा, देशकालौ तु न साधकतमौ; तेनोपायान्तेभ्यो यथोक्तविशेषेण यत् कर्तुरुपकरणं भवति, तत् करणम्।- Since *Kāryayoni* (source of origin) produces abnormality in the existing entity it has been separated from *Karaṇa* (the important means). As *Pravṛtti* and *Upāya* are having the tendency of doing action those are excluded from *Karaṇa* (the important means). Similarly *Deśa* and *Kāla* also cannot be considered as *Sādhana*, because they do not have any special role of assisting the means. Thus, *Karaṇa* is that which helps the doer to complete the object.

अत्र दैवव्यपाश्रययुक्तिव्यपाश्रयद्वैविध्ये तु सत्त्वावजयोऽपि भेषजमवरुद्धं ज्ञेयं; सत्त्वावजयो हि दृष्टद्वारोपकारी युक्तिव्यपाश्रये, तथाऽदृष्टद्वारोपकारी तु दैवव्यपाश्रये प्रविशति। अत एवोक्तं युक्तिव्यपाश्रयव्याकरणे- चेष्टाश्च दृष्टफला इति। चेष्टाशब्देन मनश्चेष्टाऽपि सत्त्वावजयलक्षणा गृह्यते।- Here along with the other two of treatment modalities viz. *Daivavyapāśraya Cikitsā* (divine therapy) and *Yuktivyapāśraya Cikitsā* (rational therapy), *Sattvāvajaya Cikitsā* (psychotherapy) can also be included in the therapeutic measures. Since *Sattvāvajaya* gives beneficial results visibly it is included under *Yuktivyapāśraya* and gives beneficial results invisibly so it is included under *Daivavyapāśraya Cikitsā*.

Therefore in the description of *Yuktivyapāśraya Cikitsā*, it is mentioned as '*Ceṣṭāsca Dṛṣṭaphalā*' (the effects of regimen or actions are directly observed). The term '*Ceṣṭā*' refers to the action of mind also and which can be considered as the feature of *Sattvāvajaya*.

पुनरौषधस्य प्रकारान्तरेण द्वैविध्यमाह- अङ्गभेदादित्यादि। अङ्गं शरीरं स्वरूपमिति यावत्; तेन स्वरूपभेदादित्यर्थः। द्रव्यभूतं द्रव्यरूपम् एवमद्रव्यरूपम्।- In another way, the therapy is classified into two types i.e. based on their form (*Aṅga-bheda*). The term '*Aṅga*' refers to *Śarīra* or *Svarūpa*. It is of two types viz. *Dravyabhūta Cikitsā* (treatment with medicines) and *Adravyabhūta Cikitsā* (treatment without medicines).

उपायाभिप्लु तमिति उपायव्याप्तम्, उपायग्रहणगृहीतमिति यावत्।- '*Upāyabhiplutam*' means all these can be taken as the strategic devices.

एवं मन्यते- भयादयोऽमूर्ता भावा न साक्षादारोग्यकारणानि भवन्ति, किं तर्हि शरीरस्थितानेव वातादीन् तथा कुर्वन्ति समत्वेनोत्पाद्यमानान् येनारोग्यं भवति,- Formless entities like *Bhaya* (fear) etc. do not gives rise the healthy state of the body by bringing back the equilibrium state of the bodily tissues directly as is not having concomitant relation with the tissues. Because of the external formless entities, the humours like *Vāta* present inside the body are responsible for the normalcy of tissues in the body.

न ह्यमूर्तानि मूर्तानां शरीरधातूनामुत्पत्तौ समवायिकारणानि भवन्ति; भेषजं तु द्रव्यभूतं समशरीरोत्पादे समवायिकारणं भवत्येव, तेन द्रव्यस्यारोग्यं प्रति साधकतमत्वं साधुः अमूर्तानां तु भयादीनां न भेषजवत् साधकतमत्वमिति कृत्वा द्रव्यजन्य एव धातुसाम्ये तेषामुपायत्वं युक्तम् एवं सूक्ष्मया बुद्ध्या भयादीनामुपायत्वं, स्थूलया तु बुद्ध्या भेषजत्वमपीति कृत्वा भयादिषु भेषजव्यवहारश्चाचार्याभिमतो द्विविधभेषजेऽर्थेऽद्रव्यभूतभयादिग्रहणादुन्नीयते।- '*Bhaya*' and the other formless entities cannot give rise health directly. Thus, the medicine in the form of a substance which is having inseparable concomitance with body is having the capability of bestowing health in the body. Thus, formless units are acting as a help to remedies for the same.

In this way, the strategic devise nature of fear etc. can be known by way of the subtle intellect, and its remedial nature by gross intellect, and therefore the fear etc. are being considered as medicine in view of the author.

Thus, in the classification of two types of medicines, fear etc. are also can be included.

न केवलमद्रव्यभूतं भेषजमुपायव्याप्तं, किं त्वन्येऽपि परिचारकादय उपायग्रहणगृहीता एवेत्याह- यथोक्ताः सिद्ध्युपायाश्चेति।- It is told that not only the formless entities like *Bhaya* etc. are included in the category of medicine but also the others such as *Paricāraka* etc. are considered under therapy as they are helpful in obtaining health.

यथोक्ताः सिद्ध्युपायाः परिचारकादयोऽत्र दशविधपरीक्ष्ये साक्षादनुक्तास्तेऽपि उपायाभिप्लु ता एवेत्यर्थः। किंवा उपायाभिप्लुतमिति उपायमिश्रितम्।- Even though *Paricāraka* etc. are not included under the ten points of examination directly, those also can be considered as medicine since they are being accessories in the treatment.

तत्र भयाद्यमूर्तभेषज एव यथोक्ता उपायाः कारणादिसौष्ठवसम्यगभिविधानरूपा अद्रव्यभूतभेषजपक्षगृहीता इत्यर्थः। तेन, भयादिषु तथोपायशब्दाभिधेयेषु च अद्रव्यभूतभेषजशब्दप्रयोगो भवतीति दर्शयति। ये तु 'उपायान्ताभिप्लुतम्' इति पठन्ति, ते देशकालावेव अद्रव्यभूतभेषजमिति वदन्ति;- In the same way formless substances like *Bhaya* etc., due to the excellence of their effect and suitable to be used properly in medicine, they are included under the treatment items.

Those who accept this analogy have included the *Deśa*, *Kāla* etc. also in the category of *Adravyabhūta Cikitsā*.

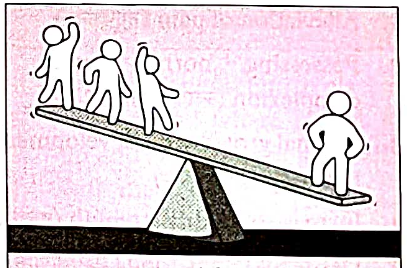
वदन्ति च द्रव्यशब्देन क्वाथकल्काद्युपयोजनीयं द्रव्यमुच्यते इति। एतच्च नातिमनोहारि। अनेन चेति साधनभूतेन च 'एवम्प्रकृत्या' इत्यादिनोक्तेन तथा साध्येन च 'एवंविधस्य पुरुषस्य' इत्यादिनोक्तेन विशेषेण युक्तमभूदित्यर्थः।।- The term '*Dravya*' refers to that those substances which are suitable to prepare decoctions, pastes etc. But this thing is not so much pleasant to mind.

By the word '*Anena ca*', it means that the instrument form substance which was said by the word like *Prakṛti* etc. and with the special meaning of this type of *Puruṣa*, which is said to be from the particular word, it appears.

Kāryayoni (Source of Origin i.e. Dhātu-vaiṣamya / Imbalanced state of Doṣās)

कार्ययोनिर्धातुवैषम्यं, तस्य लक्षणं विकारागमः।
परीक्षा त्वस्य विकारप्रकृतेश्चैवोनातिरिक्तलिङ्गविशेषावेक्षणं
विकारस्य च साध्यासाध्यमृदुदारुणलिङ्गविशेषावेक्षणमिति॥४४॥

☐ *Kāryayoni* is that which constitutes the imbalanced state of bodily tissues. This state can be known by observing the following characteristic features



कार्ययोनि
[Imbalanced State of Doṣās]

1. Diminution and aggravation of bodily tissues.
2. Specific characteristics of disease like *Sādhya* (curable), *Asādhya* (incurable), *Mṛdu* (mild) and *Dāruṇa* (serious)

Cakrapāṇi:

तस्य लक्षणं धातुवैषम्यस्य प्रत्यात्मरूपमित्यर्थः।- '*Kāryayoni*' means disequilibrium state of bodily tissues by exhibiting specific features of vitiated *Doṣās*.

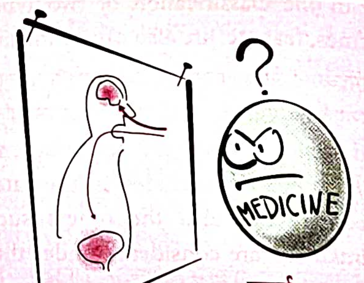
विकारप्रकृतेरिति विकारकारणस्य दोषस्येत्यर्थः।।- '*Vikāra-prakṛteḥ*' means defect due to disorder

Kārya (Act / Task i.e. Dhātusāmya / Balanced state of Bodily Tissues)

कार्यं धातुसाम्यं, तस्य लक्षणं विकारोपशमः।
परीक्षा त्वस्य- रुगुपशमनं, स्वरवर्णयोगः, शरीरोपचयः, बलवृद्धिः, अभ्यवहार्याभिलाषः, रुचिराहारकाले, अभ्यवहृतस्य चाहारस्य काले सम्यग्जरणं, निद्रालाभो यथाकालं, वैकारिणां च स्वप्नानामदर्शनं, सुखेन च प्रतिबोधनं, वातमूत्रपुरीषरेतसां मुक्तिः, सर्वाकारैर्मनोबुद्धीन्द्रियाणां चाव्यापत्तिरिति॥89॥

❑ The *Kārya* is the restoration of normalcy of bodily tissues and its indication is alleviation of disease. It can be examined by means of the following features.

1. Alleviation of pain (रुगुपशमनं)
2. Possessing normal voice and complexion (स्वरवर्णयोगः)
3. Normal growth and development of the body (शरीरोपचयः)
4. Increase of bodily strength (बलवृद्धिः)
5. Desire for taking food (अभ्यवहार्याभिलाषः)
6. Relish for food at the time of eating (रुचिराहारकाले)
7. Proper digestion of the food taken in time (अभ्यवहृतस्य चाहारस्य काले सम्यग्जरणं)
8. Getting sleep at an appropriate time (निद्रालाभो यथाकालं)
9. Non-appearance of abnormal dreams (वैकारिणां च स्वप्नानामदर्शन)
10. 1Awakening happily (सुखेन च प्रतिबोधन)
11. Proper elimination of flatus, urine, faeces and semen (वातमूत्रपुरीषरेतसां मुक्तिः)
12. Overall normalcy of mind, intellect and sense organs (सर्वाकारैर्मनोबुद्धीन्द्रियाणां चाव्यापत्तिरिति)



कार्य
(Drug Action)

Cakrapāṇi:
सर्वाकारैरिति सर्वशुभलक्षणैः।।- The term '*Sarvākāraiḥ*' refers to all the auspicious features.

Kāryaphala (Result of Act i.e. Sukhāvāpti / Attainment of Happiness)

कार्यफलं सुखावाप्तिः, तस्य लक्षणं- मनोबुद्धीन्द्रियशरीरतुष्टिः॥90॥

Kāryaphala means attainment of happiness. The characteristic feature of happiness is to feel pleasure in the mind, intellect, senses and body.

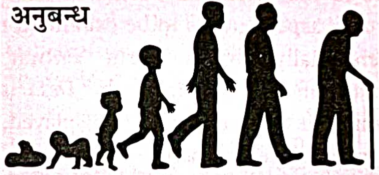
कार्यफल
[Attinment of Happiness]

Cakrapāṇi:
सुखावाप्तिरिति आत्मगुणसुखप्राप्तिः।।- The quality of the soul is happiness and the attainment of happiness is known as '*Sukhāvāpti*'.

Anubandha (Consequence i.e. Āyu / Lifespan)

अनुबन्धस्तु खल्वायुः, तस्य लक्षणं- प्राणैः सह संयोगः॥91॥

In fact *Anubandha* means the life. The indication of life is its combination with vital breath.



अनुबन्ध
[Consequence i.e Lifespan]

Cakrapāṇi:
प्राणैः सह संयोग इति प्राणलक्षणेन वायुना योग इत्यर्थः। तेन प्राणशब्दस्यायुषो भिन्नार्थत्वाल्लक्ष्यलक्षणयोरभेदः।।- '*Prāṇaiḥ saha saṃyoga*' means the signs of life are associated with *Vāyu*. Despite the term '*Prāṇa*' being different from '*Āyu*', there is no difference between the objective and characteristics.

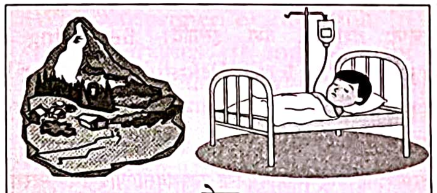
Deśa (Place and Patient's body i.e. Bhūmi and Ātura)

देशस्तु भूमिरातुरश्च॥92॥
तत्र भूमिपरीक्षा आतुरपरिज्ञानहेतोर्वा स्यादौषध परिज्ञानहेतोर्वा।
तत्र तावदियमातुरपरिज्ञानहेतोः।
तद्यथा- अयं कस्मिन् भूमिदेशे जातः संवृद्धो व्याधितो वा; तस्मिंश्च भूमिदेशे मनुष्याणामिदमाहारजातम्, इदं विहारजातम्, इदमाचारजातम्, एतावच्च बलम्, एवंविधं सत्त्वम्, एवंविधं सात्म्यम्, एवंविधो दोषः, भक्तिरियम्, इमे व्याधयः, हितमिदम्, अहितमिदमिति प्रायोग्रहणेन।
औषधपरिज्ञानहेतोस्तु कल्पेषु भूमिपरीक्षा वक्ष्यते॥93॥

❑ *Deśa* refers to both a place and the patient's body.

❑ Among these two the place is examined for acquiring the knowledge of the patient and also for ascertainment of the qualities of the drugs.

❑ In this context, the following are the factors to be examined for acquiring the knowledge of the patient.



देश
[Land & Patient's Body]

1. What is the exact birth place of the patient, and where he has grown up and which is the place afflicted with the disease?
2. What is the type of food mostly taken by him?
3. What are the habits of the patient?
4. What are the customs and practices of the patient?
5. What is the physical strength of the patient?
6. What about his psychic stamina?
7. What about his homologation by habit?
8. What are the *Doṣās* involved in the pathogenesis?
9. What are his general likings?
10. What are diseases usually afflicted by the people in that region?

11. What are the wholesome and unwholesome things of that region?

- ☐ For the sake of an accurate knowledge of drugs it is necessary to examine the land from where the drugs are procured. The features of different types of land will be explained in the section called *Kalpasthāna.*

Cakrapāṇi:

क्रमप्राप्तं देशमाह- देश इत्यादि।- Beginning the verse with the term '*Deśastu*', the author has presented the description of *Deśa* in an order mentioned earlier.

आतुरशब्देनेह शङ्क्यमानातुर्यतया स्वस्थवृत्तोपपादनीयः स्वस्थोऽपि गृह्यते। सोऽपि परीक्ष्यत एव स्वस्थवृत्तप्रयोगार्थम्।- Here by the term '*Ātura*', insinuates the suspected diseased and along with him also the healthy person who is to be treated medically for the maintenance of positive health also should be taken. Thus, both the healthy and diseased should be examined.

परिशब्दो विशेषार्थः, तेनातुरस्य सकलदेशकृतविशेषेण ज्ञानमातुरपरिज्ञानम् एवं भेषजपरिज्ञानेऽपि देशकृतविशेषज्ञानं परिज्ञानं बोद्धव्यम्।- The prefix '*Pari*' is used to understand a particular meaning. Thus, the knowledge of all aspects of the patient related to *Deśa* is called *Āturaparijñana*. In the same way the knowledge of habitat related to the drug also should be known and it is called *Bheṣajaparijñana.*

संवृद्ध इति वर्धितः।- The term '*Saṃvṛddha*' refers to the place where he grows and developed.

एवंविधं सात्म्यमिति ओकसात्म्यमित्यर्थः।- '*Evaṃ Vidhaṃ Sātmyam*' means *Okasātmya* (which becomes homologous due to continuous practice).

इदं हितमित्यनेन च देशापेक्षया विपरीतगुणसात्म्यं ब्रूते।- '*Idaṃ hitam*' means that which has wholesome to the particular individual even though it is possessing contrary features in relation to *Deśa.*

प्रायोग्रहणेनेति च्छेदः, प्रायोग्रहणेन नैकान्ततः परीक्षेतेति योजना। प्रायःशब्देन च देशेनाहाराद्यनुमानं न निश्चितं किं तु प्रायोभावीति दर्शयति।- The word '*Prāyograhaṇena*' is related to previous sentence and it differentiates the *Auṣadhaparijñana.* The term '*Prāyograhaṇena*' refers to that it should not be examined in only one aspect and is to be examined multi dimensionally. By the term '*Prāyaḥ*' the estimate of food etc. from the *Deśa* is not definite but the probability is displayed, that it may be happen probably.

कल्पेष्विति मदनादिकल्पेषु।- '*Kalpeṣu iti*' means in the formulations of *Madanaphala* etc.

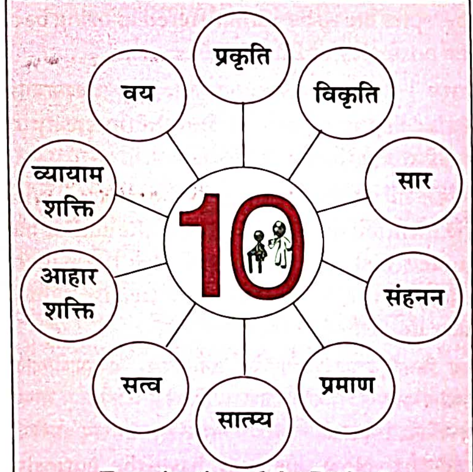
तत्र च यद्यपि प्रथम एव कल्पे भूमिपरीक्षा वक्तव्या, तथाऽप्यन्तरकल्पेष्वपि तदर्थस्यातिदेशेन कथनाद्बहुवचनं कृतम्, उत्तरकल्पवक्तव्यान्यपि हि द्रव्याणि यथोक्त एव देशे ग्राह्याणीति दर्शनार्थम्।।- In general the examination of land is to be told in the 1st chapter of *Kalpasthāna* itself, whereas it is described in the other chapters also and thus the word '*Kalpeṣu*' has been used to describe its meaning. The drugs which are to be described in *Kalpasthāna* are mentioned at the appropriate place for the sake of easy accessibility.

Rogi Parīkṣā (Examination of the Patient)

आतुरस्तु खलु कार्यदेशः।
तस्य परीक्षा आयुषः प्रमाणज्ञानहेतोर्वा स्याद्, बलदोषप्रमाणज्ञानहेतोर्वा।
तत्र तावदियं बलदोषप्रमाणज्ञानहेतोः; दोषप्रमाणानुरूपो हि भेषजप्रमाणविकल्पो बलप्रमाणविशेषापेक्षो भवति।
सहसा ह्यतिबलमौषधमपरीक्षकप्रयुक्तमल्पबलमातुरमतिपातयेत्; न ह्यतिबलान्याग्नेयवायवीयान्यौष धान्यग्निक्षारशस्त्रकर्माणि वा शक्यन्तेऽल्पबलैः सोढुम्।; असह्यातितीक्ष्णवेगत्वाद्धितानि सद्यःप्राणहराणि स्युः।

एतच्चैव कारणमपेक्षमाणा हीनबलमातरमविषा दकरै मृंदुसुकुमारप्रायैरुत्तरोत्तरगुरुभिरविभ्रमैरनात्ययिकैश्चोपचरन्त्यौषधैः; विशेषतश्च नारीः, ता ह्यनवस्थित मृदुविवृतविक्लवहृदयाः प्रायः सुकुमार्योऽबलाः परसंस्तभ्याश्च।
तथा बलवति बलवद्व्याधिपरिगते स्वल्पबलमौषधमपरीक्षकप्रयुक्तमसाधकमेव भवति।
तस्मादातुरं परीक्षेत प्रकृतितश्च, विकृतितश्च, सारतश्च, संहननतश्च, प्रमाणतश्च, सात्म्यतश्च, सत्त्वतश्च, आहारशक्तितश्च, व्यायामशक्तितश्च, वयस्तश्चेति, बलप्रमाणविशेषग्रहणहेतोः॥94॥

- ☐ The body of the patient is the substratum (*Kāryadeśa*), where the therapies are administered to bring back the normalcy of *Doṣās.* Therefore the patient should be examined to get the knowledge of various aspects as mentioned below.
- ☐ To obtain the knowledge of the span of life, strength and intensity of morbidity.
- ☐ The purpose of examination of the strength of the patient and intensity of the morbidity is to decide the dosage of medication.
- ☐ If the strong drugs are administered to weak patient without proper examination, it may lead to death of the patient also sometimes.
- ☐ Weak patients cannot withstand the drugs having the predominance of *Agni* and *Vāyu Mahābhūta*, and the therapies like *Agnikarma, Kṣārakarma* and *Śastrakarma.* As these are strong these drugs and therapies are not advisable to weak persons, because of the possibility of getting adverse effects.
- ☐ Therefore weak persons should be given mild therapies as well as drugs which doesn't cause any harm to the body and mind. These drugs also should not become hard to digest and also should not cause emergency situation in future also.
- ☐ Such medicines are especially to be selected while treating female patients because the female in general are unsteady, mild, open, and weak hearted, exceedingly delicate, and they are in need of consolation.
- ☐ Without proper examination, if the mild therapies are indicated for the strong patients and who are suffering from serious disease, the disease doesn't be cured.
- ☐ Therefore the patient should be properly examined by the physician to find out the strength of the person and the disease by consulting the following ten factors such as *Prakṛti* etc.



Examination of the Patient

1. *Prakṛti* (body constitution)
2. *Vikṛti* (pathological examination)
3. *Sāra* (excellence of bodily tissues)

4. *Saṃhanana* (compactness of the body)
5. *Pramāṇa* (measurement of the bodily organs)
6. *Sātmya* (homologation)
7. *Sattva* (mental faculties)
8. *Āhāraśakti* (power of intake and digestion of food)
9. *Vyāyāmaśakti* (power of performing physical exercises)
10. *Vaya* (age)

Cakrapāṇi:

भूमिरूपं देशमभिधायातुररूपमाह- आतुरस्तु खल्वित्यादि।- Beginning the verse with the term '*Āturastu khalu*', the author has presented the description of the body of the patient (the substratum) after the description of *Deśa* the land.

कार्यदेश इति कर्तव्यधातुसाम्याधार इत्यर्थः।- The term '*Kāryadeśa*' refers to the place where the therapies are to be administered to bring back the normalcy of *Doṣās*.

बलस्य दोषस्य च प्रमाणं बलदोषप्रमाणम्।- '*Baladoṣapramāṇam*' means the intensity of body strength and the *Doṣa*.

इयमिति अग्रे 'तस्मादातुरं परीक्षेत' इत्यादिग्रन्थवक्ष्यमाणा।- With the mention of the word '*Iyam*', the author has quoted that one has to examine the patient initially, the sayings of this treatise which have described in the later part.

अथ किमर्थं बलदोषप्रमाणपरीक्षा कर्तव्येत्याह- दोषप्रमाणेत्यादि। दोषप्रमाणापेक्षया भेषजप्रमाणं क्रियते, तेनैव सम्यक् साध्यसिद्धिर्यस्माद्भवति तस्माद्बलप्रमाणपरीक्षा शरीरस्य कर्तव्येति प्रकरणार्थः।- Now one may have the curiosity that what is the necessity of examination of the intensity of the body strength and *Doṣa*. The author has clarified the above doubt that based on the strength of the *Doṣās* only; one has to decide the dosage of medicine, so as to achieve the success in the treatment. Thus, the strength of the patient and the intensity of *Doṣa* should be examined initially.

बलप्रमाणविशेषापेक्ष इति यदि बलवच्छरीरं भवति तदैव दोषप्रमाणापेक्षया महौषधप्रमाणं भवति, विपर्यये तु न भवति। एतदेव विपर्ययेण व्याकरोति- सहसेत्यादि। अल्पबले रोगिण्यपरीक्षकप्रयुक्तमेवातिमात्रं भेषजं भवतीत्युक्तं, न तु परीक्षकप्रयुक्तमिति। सद्यःप्राणहराणि स्युरिति 'अल्पबले' इत्यर्थाद्गृह्यते।- If the patient's body is strong and the intensity of *Doṣa* is high, then one must administer highly potential drug and that too in a maximum dose. If the patient's body is weak, one has to administer less potent drug in a minimum dosage.

If the patient is given a strong drug with a high dose without properly examining him, it can become fatal.

अविषादकरं शरीरमनसोरग्लानिकरम्।- '*Aviṣādakaraṃ*' means that which doesn't cause any sort of exhaustion to the body and mind.

उत्तरोत्तरं प्रमाणलक्षणगुरुत्वं येषां, तैः। तेन यदि दुर्बले महादोषः, स च भूरिमात्रभेषजसाध्यस्तथाऽपि तदात्वव्यापत्तिभयान्न सहसा भेषजभूयस्त्वं कर्तव्यं, किन्तूत्तरोत्तरमभ्यासवशाद्बलमपेक्ष्य भेषजभूयस्त्वं कर्तव्यमिति दर्शयति।- If a patient is weak; the disease is serious and requires strong medication and higher dosage, even then one should not administer maximum dose in the beginning as it causes complications. Thus, the medicine is to be given gradually by increasing the dosage so as to habituate to the body.

अविभ्रमैरिति पाककालेऽप्यवैकारिकैः।- '*Avibhramaiḥ*' means that the medicine should not cause any discomfort even at the level of digestion.

अनात्ययिकैरिति न महाविपत्तिकरैः।- '*Anātyayikaiḥ*' means that it should not cause serious ill effects or emergency.

यथोक्तगुणं भेषजं विशेषेण स्त्रीणां कर्तव्यमित्याह- विशेषत इत्यादि।- By the mention of the word '*Viśeṣata*', the author has quoted the specific medicines are to be selected while treating female patients.

हृदयशब्देन हृदयस्थं मन इति ज्ञेयम्।- Here by the term '*Hṛdaya*', one has to take the *Manas* which is residing in the heart..

मृदुविवृतम् अगम्भीरम्।- '*Mrḍuvivṛtam*' means that which is not having intensity.

विक्लवं स्तोकक्लेशाभिभवनीयम्, अनेन च दुर्बलचेतस्त्वमुक्तम्।- '*Viklatvaṃ*' means, that those who cannot tolerate even simple pains. That means those who are possessing *Avara Sattva*.

परसंस्तभ्याः न स्वयमात्मानं सत्त्वबलात् स्तम्भयन्ति।- '*Parasaṃsthabhyāḥ*' means that the women are unable to control themselves due to weak psyche.

तथेत्यादिना स्वल्पप्रमाणभेषजदोषमाह।- Beginning the word with '*Tathā*', the author has described the defects which arise due to administration of mild drugs in strong diseases.

बलवद्व्याधिपरिगते इति वचनेन य एव बलवान् व्याधिर्बलवतः स एवानल्पभेषजासाध्यः; यस्तु बलवतोऽप्यल्पबलः सोऽल्पभेषजसाध्य एव।- If the patient is strong and is suffering from a serious illness a less potent and low-dose drug cannot cure the disease. In such case highly potent and maximum dosage of the drug is essential.

If the patient is weak and even though suffering from serious illness, he should be treated with mild drugs only.

परीक्षाहेतुमभिधाय यथा शरीरं परीक्षणीयं तदाह- तस्मादित्यादि।- Beginning the verse with the term '*Tasmāt*', the author has explained how to examine the patient by quoting the necessity of examination.

बलप्रमाणविशेषग्रहणहेतोरित्यत्र देहबलं दोषबलं च सामान्येन गृह्यते।- '*Bala Pramāṇa Viśeṣa Grahaṇa Hetoḥ*' refers to that during examination the strength of the body and the strength of the *Doṣās* are to be examined in general.

येन विकृतितः शरीरज्ञानं दोषबलज्ञानहेतोर्भवति, तदेव 'प्रकृत्यादीनां विकृतिवर्ज्यानां' इत्यादिना वक्ष्यति। किंवा बलं शरीरबलमेवोच्यते; तत्र च विकृतिबले नापि शरीरबलं बुध्यत इति कृत्वा इह सामान्येनोक्तम्, उत्तरत्र तु विकृत्या दोषप्रमाणं प्रायो विज्ञायत इति कृत्वा 'विकृतिबलत्रैविध्येन दोषबलत्रैविध्यमनुमीयते' इत्युक्तम्।।- During the state of disease, the status of the body depends upon the strength of *Doṣās*, however when examined in healthy state then actual status of body is understood. With the word '*Bala*' the strength of the body is to be taken, however during illness it should be understood as the intensity of *Doṣa*. In the description available in the later part of the treatise, it is mentioned that the strength of *Doṣās* can be assessed by the intensity of the disease. The three types of *Vikṛti Bala* can be understood as the three types of *Doṣa Bala*.

Prakṛti Parīkṣā (Examination of Body Constitution)

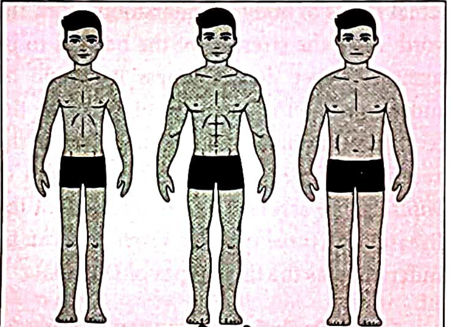
तत्र प्रकृत्यादीन् भावाननुव्याख्यास्यामः।
तद्यथा- शुक्रशोणितप्रकृतिं, कालगर्भाशयप्रकृतिं, आतुराहारविहारप्रकृतिं, महाभूतविकारप्रकृतिं च गर्भशरीरमपेक्षते।
एतानि हि येन येन दोषेणाधिकेनैकेनानेकेन वा समनुबध्यन्ते, तेन तेन दोषेण गर्भोऽनुबध्यते; ततः सा सा दोषप्रकृतिरुच्यते मनुष्याणां गर्भादिप्रवृत्ता।
तस्माच्छ्लेष्मलाः प्रकृत्या केचित्, पित्तलाः केचित्, वातलाः केचित्, संसृष्टाः केचित्, समधातवः केचिद्भवन्ति।
तेषां हि लक्षणानि व्याख्यास्यामः॥95॥

Now it is being told about the characteristics of *Prakṛti* (body constitution) etc.

☐ *Prakṛti* (body constitution) of the fetus is determined by the following 4 factors.

1. *Śukra-śoṇita Prakṛti* (the nature of spermatozoa and the ovum)

2. *Kālagarbhāśaya Prakṛti* (the nature that is depending on the time of gestation)
3. *Ātura āhāra-vihāra Prakṛti* (the nature of food and regimen of mother during gestation period)
4. *Mahābhūtavikāra Prakṛti* (the nature of *Mahābhūta* comprising fetus)



प्रकृति परीक्षा

- The fetus is affected by one or more *Doṣās* which are predominantly associated with the above mentioned four factors. The physical constitution of the person is determined on the basis of dominance of *Doṣās* at the time of formation of zygote.
- Therefore the physical constitution in some persons is dominated by *Kapha* and they are called *Śleṣmalā*. In some persons *Pitta* is dominated and they are called *Pittalā*, while in some others when *Vāta* is dominated they are called *Vātalā*.
- In some people any two of the *Doṣās* are predominates and those are called who belongs to *Saṃsṛṣṭa Prakṛti*. If all the three *Doṣās* possessing equal strength, those belong to *Sama Prakṛti*.

Here onwards the features of different types of *Prakṛti* are being explained in an order.

Cakrapāṇi:

प्रकृतिमिति स्वभावम्।- '*Prakṛti*' means *Svabhāva* i.e. nature

एतानीति शुक्रादीनि।- '*Etāni*' means *Śukra, Śoṇita* etc.

अत्र शुक्रे शोणिते वा यादृगवस्थो दोषस्तादृगर्भे प्रकृतिर्भवति;- Here by the mentioning of '*Śukra-Śoṇita Prakṛti* means that based on the dominancy of *Doṣa* in the spermatozoon and ovum in the intrauterine cavity, that particular *Doṣa* reflects as *Prakṛti* of the individual.

तथा शुक्रशोणितमेलककाले ऋतुरूपे यो दोष उत्कटो भवति, स प्रकृतिमारभते; एवं गर्भाशयस्थश्च दोषः;- That means during the period of union of spermatozoon and ovum and also during the period of ovulation whatever *Doṣa* is predominant and that is being reflected as *Prakṛti* of the individual.

मातुराहारविहारौ तत्कालीनौ यद्दोषकरणस्वभावौ, सा च प्रकृतिर्गर्भशरीरे भवति।- The food and regimen of the mother also reflects the *Prakṛti*; that means during the period for formation of zygote whatever food consumes by the mother and also based on the activities of the mother, the predominant *Doṣa* of that period represents the *Prakṛti* of the individual.

एषु च प्रकृत्यारम्भकेषु कारणेषु यद्बलवद्भवति कारणान्तरबृंहितं च, तदेव प्रकृत्यारम्भकं भवति।- Among all these factors that are responsible for the formation of *Prakṛti*, whichever is strong and it becomes much stronger by other reasons and it causes for the formation of *Prakṛti*.

कालादयश्च शुक्रशोणितमेव कुर्वन्तः प्रकृतिजनका भवन्तीति- *Kāla* etc. are influencing *Śukra* and *Śoṇita* and are the cause for the genesis of *Prakṛti*.

तन्त्रान्तरे शुक्रशोणितगतदोषेणैव प्रकृत्युत्पादो दर्शितः।- In other scriptures it is told that the *Doṣās* present in the *Śukra* and *Śoṇita* are causing for the formation of *Prakṛti*.

गर्भादिप्रवृत्तेति गर्भस्यादिमेलके प्रवृत्ता। अत्र च समैर्दोषैर्वृद्धैर्गर्भजन्मैव न भवतीति विकृतदोषत्रयप्रकृते-रनभिधानादिति ज्ञेयम् प्रकृतिविकारश्च सूत्रस्थान एव व्याकृतः।।- During the initial state of the formation of zygote, if all the *Doṣās* are in the balanced state, it cannot be formed the embryo. Embryo is formed whenever there will be a slight variation in the strength of the *Doṣās*. The details of *Prakṛti* and *Vikāra* have been already described in the *Sūtrasthāna*.

Śleṣma Prakṛti Lakṣaṇa (Features of Kapha Constitution)

श्लेष्मा हि स्निग्धश्लक्ष्णमृदुमधुरसारसान्द्रमन्दस्तिमितगुरुशीतविज्जलाच्छः।

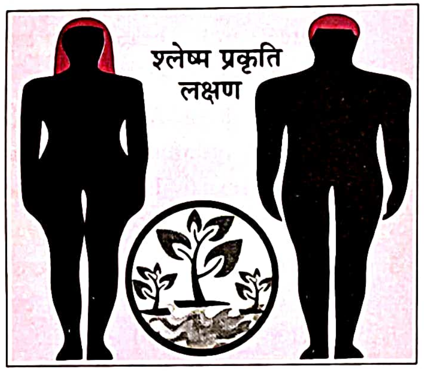
तस्य स्नेहाच्छ्लेष्मलाः स्निग्धाङ्गाः, श्लक्ष्णताच्छ्लक्ष्णाङ्गाः, मृदुत्वाद्दृष्टिसुखसुकुमारावदातगात्राः, माधुर्यात्प्रभूतशुक्रव्यवायापत्याः, सारत्वात् सारसंहतस्थिरशरीराः, सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः, मन्दत्वान्मन्दचेष्टाहारव्याहाराः, स्तैमित्यादशीघ्रारम्भक्षोभविकाराः, गुरुत्वात् साराधिष्ठितावस्थितगतयः, शैत्यादल्पक्षुत्तृष्णासन्तापस्वेददोषाः, विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः, तथाऽच्छत्वात्प्रसन्नदर्शनाननाःप्रसन्नस्निग्धवर्णस्वराश्च भवन्ति।

त एवङ्गुणयोगाच्छ्लेष्मला बलवन्तो वसुमन्तो विद्यावन्त ओजस्विनः शान्ता आयुष्मन्तश्च भवन्ति॥96॥

- *Śleṣma* (*Kapha*) possesses the qualities such as *Snigdha* (unctuous), *Ślakṣṇa* (smooth), *Mṛdu* (soft), *Madhura* (sweet), *Sāra* (firm), *Sāndra* (dense), *Manda* (slow), *Stimita* (stable), *Guru* (heavy), *Śīta* (cold), *Vijjala* (viscous) and *Accha* (clear).

1. Because of *Snigdha Guṇa* the person with predominance of *Kapha* possesses unctuous organs (स्नेहाच्छ् ल ेष्मलाः स्निग्धाङ्गाः)
2. On account of *Ślakṣṇatva* he possesses smooth organs (श्लक्ष्णताच्छ्लक्ष्णाङ्गाः)
3. Due to *Mṛdutva* they have pleasing, delicate and beautiful body (मृदुत्वाद्दृष्टिसुखसुकुमारावदातगात्राः)
4. On account of *Mādhurya*, they will have large quantity of semen, excessive sexual desire and more progeny (माधुर्यात् प्रभूतशुक्रव्यवायापत्याः)
5. Because of best *Sāra* they possess firm, compact and stable body (सारत्वात् सारसंहतस्थिरशरीराः)
6. Due to *Sāndra Guṇa*, they have fully grown and developed organs (सान्द्रत्वादुपचितपरिपूर्णसर्वाङ्गाः)
7. On account of *Manda Guṇa*, they are slow in action, intake of food and movements (मन्दत्वान्मन्दचेष्टाहारव्याहाराः)
8. Due to *Stimita Guṇa* (stability) those persons are slow in reaction, neither they quickly upset nor agitated (स्तैमित्यादशीघ्रारम्भक्षोभविकाराः)
9. Due to *Guru Guṇa* (heavy) their gait is firm, careful, and slow (गुरुत्वात् साराधिष्ठितावस्थितग तयः)
10. Because of *Śīta Guṇa* (coldness) their appetite, thirst, heat of body, perspiration, and excitement of Doses are mild (शैत्यादल्पक्षुत्तृष्णासन्तापस्वेददोषाः).

11. Due to *Vijjala Guṇa* (viscous) they have firmness and compactness in the joints (विज्जलत्वात् सुश्लिष्टसारसन्धिबन्धनाः)
12. On account of *Accha Guṇa* (clear) they have pleasant looks, of clear and rich complexion and voice (तथाऽच्छत्वात् प्रसन्नदर्शनाननाः प्रसन्नस्निग्धवर्णस्वराश्च भवन्ति।).



Cakrapāṇi:

मृदुत्वं जलकृतम्।- *Mṛdutva* (softness) happens due to *Jala Mahābhūta*

अवदातगात्रा इति मृदुत्वादेवावदातत्वम्।- *Avadātagātrata* (white complexion of the body) is happening because of *Mṛdutva* (softness) only.

अशीघ्रशब्द आरम्भादिभिः प्रत्येकमभिसम्बध्यते।- The term *Aśīghra* is related to *Ārambha, Kṣobha* and *Vikāra* also.

सारगतयो न स्खलन्ति,- Those who are having *Sāragati* (*Sthira Gati*) never make mistakes

अधिष्ठितगतयः सर्वेण पदेन महीमाक्रामन्ति,- Those who are having *Adhiṣṭita Gati* puts their foot completely on the earth and thus they do not fall down.

अवस्थितगतय इति अवस्थितत्वेन न चपला गतिर्भवति।- Those who are having *Avasthita Gati* do not be fickle minded.

प्रसन्ने दर्शनानने यस्य स तथा।- '*Prasanna Darśanāna*' means those who are looking pleasant and always having smiley face

वसुमत्त्वादि प्रकृतिरूपं यद्भवति, तत् प्रकृतिप्रभावाज्ज्ञेयम्।।- It should be understood that the state of being wealthy (*Vasumān*) is happens due to the effect of *Prakṛti* only.

Pitta Prakṛti Lakṣaṇa (Features of Pitta Constitution)

पित्तमुष्णं तीक्ष्णं द्रवं विस्रमम्लं कटुकञ्च।
तस्यौष्ण्यात् पित्तला भवन्त्युष्णासहा, उष्णमुखाः, सुकुमारावदातगात्राः, प्रभूतविप्लुव्यङ्गतिलपिडकाः, क्षुत्पिपासावन्तः, क्षिप्रवलीपलितखालित्यदोषाः, प्रायोमृद्वल्पकपिलश्मश्रुलोमकेशाश्च; तैक्ष्ण्यात्तीक्ष्णपराक्रमाः, तीक्ष्णाग्नयः, प्रभूताशनपानाः, क्लेशासहिष्णवो, दन्दशूकाः; द्रवत्वाच्छिथिलमृदुसन्धिमांसाः, प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च; विस्रत्वात् प्रभूतपूतिकक्षास्यशिरः शरीरगन्धाः; कट्वम्लत्वादल्पशुक्रव्यवायापत्याः; त एवङ्गुणयोगात् पित्तला मध्यबला मध्यायुषो मध्यज्ञानविज्ञानवित्तोपकरणवन्तश्च भवन्ति॥९७॥

☐ *Pitta* possesses the qualities such as *Uṣṇa* (hot), *Tīkṣṇa* (sharp), *Drava* (liquid), *Visra* (smell like that of raw meat), *Amla* (sour) and *Kaṭu* (pungent).

1. Because of *Uṣṇa* (hot) *Guṇa* the person with predominance of *Pitta* will have the following features:
   - ☐ Incapable of bearing heat of any kind (उष्णासहा).
   - ☐ Feeling of hotness in the mouth (उष्णमुखाः)
   - ☐ Those people are tender and have beautiful organs (सुकुमारावदातगात्राः)
   - ☐ Those people will have large number of freckles, black marks, moles and pimples (प्रभूतविप्लुव्यङ्गतिलपिडकाः)
   - ☐ They have excessive hunger and thirst (क्षुत्पिपासावन्तः)
   - ☐ Those people will get premature wrinkles, graying of hair and baldness (क्षिप्रवलीपलितखालित्यदोषाः)
   - ☐ They will have mostly soft, sparse and brown hair on the head, face and other body parts (प्रायोमृद्वल्पकपिलश्मश्रुलोमकेशाश्च;).
2. Because of *Tīkṣṇa* (sharp) *Guṇa* they will have the following features
   - ☐ They will have keen valor (तैक्ष्ण्यात्तीक्ष्णपराक्रमाः)
   - ☐ They will have strong digestive power (तीक्ष्णाग्नयः)
   - ☐ They eat and drink excessively (प्रभूताशनपानाः)
   - ☐ They are unable to bear the pain or are unable to face difficult situations (क्लेशासहिष्णवो)
   - ☐ They eat frequently (दन्दशूकाः;)
3. Due to *Drava* (liquid) *Guṇa* they will have the following features
   - ☐ Their joints and muscles become loose and soft (द्रवत्वाच्छिथिलमृदुसन्धिमांसाः)
   - ☐ Excessive perspiration and excessive excretion of urine and faeces (प्रभूतसृष्टस्वेदमूत्रपुरीषाश्च;)
4. Due to *Visra* (smell like that of raw meat) *Guṇa*, emits putrid smell from the *axilla*, mouth, head and body (विस्रत्वात् प्रभूतपूतिकक्षास्यशिरःशरीरगन्धाः;)
5. On account of *Kaṭu* (pungent) and *Amla* (sour), they will have scanty semen, moderate sexual desire and less progeny (कट्वम्लत्वादल्पशुक्रव्यवायापत्याः;)

Due to these qualities the person having *Pitta* constitution possesses moderate strength, moderate lifespan, moderate intelligence, moderate knowledge, wealth and means.

Cakrapāṇi:

दन्दशूकाः पुनः पुनर्भक्षणशीलाः।- '*Dandaśūkāḥ*' means that those who eat repeatedly. प्रभूताशनत्वं तु बहुभक्षणत्वेन।- '*Prabhūtāśanatvaṃ*' means that those who eat abundance in quantity

प्रभूतः पूतिः कक्षाप्रभृतिषु गन्धो येषां ते तथा।।- '*Prabhūta Pūtiḥ*' - those of *Pitta Prakṛti* persons have more foul smell in the axillary region, mouth etc.

पित्त प्रकृति
लक्षण

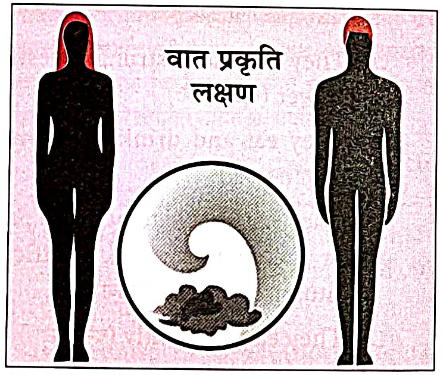
Vāta Prakṛti Lakṣaṇa (Features of Vāta Constitution)

वातस्तु रूक्षलघुचलबहुशीघ्रशीतपरुषविशदः।
तस्य रौक्ष्याद्वातला रूक्षापचितात्पशरीराः प्रततरूक्षक्षाम-

सन्नसक्तजर्जरस्वरा जागरूकाश्च भवन्ति, लघुत्वाल्लघुचपलगतिचेष्टाहारव्याहाराः, चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्ठजिह्वाशिरः स्कन्धपाणिपादाः, बहुत्वाद्बहप्रलापुकण्डरासिराप्रतानाः, शीघ्रत्वाच्छ्रीघ्रसमारम्भक्षोभविकाराः- शीघ्रत्रासरागविरागाः श्रुतग्राहिणोऽल्पस्मृतयश्च, शैत्याच्छीतासहिष्णवः प्रततशीतकोद्वेपकस्तम्भाः, पारुष्यात् परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः, वैशद्यात् स्फुटिताङ्गावयवाः सततसन्धिशब्दगामिनश्च भवन्ति; त एवङ्गुणयोगाद्वातलाः प्रायेणाल्पबला श्चाल्पायुषश्चाल्पापत्याश्चाल्पसाधनाश्चाल्पधनाश्च भवन्ति॥९८॥

Vāta possesses the qualities such as *Rūkṣa* (dry), *Laghu* (light), *Cala* (mobile), *Bahu* (copious), *Śighra* (fast moving), *Śita* (cold), *Paruṣa* (rough) and *Viśada* (non-slimy).

1. Because of ***Rūkṣa*** (dry) *Guṇa* the person with predominance of *Vāta* will have the following features:
   - ❑ Dry, lean and small bodies (रूक्षापचिताल्पशरीराः).
   - ❑ His voice is always harsh, weak, broken, indistinct, and not continuous. (प्रततरूक्षक्षामसन्नसक्तजर्जरस्वरा)
   - ❑ They are always wakeful (जागरूकाश्च)
2. Due to ***Laghu*** (lightness) *Guṇa* their movements, exertions, food, and practices are light and quick (लघुत्वाल्लघुचपलगतिचेष्टाहारव्याहाराः).
3. Because of ***Cala*** (mobile) *Guṇa*, their joints, eyes, eyebrows, cheeks, lips, tongues, heads, shoulders, hands, and feet, become restless (चलत्वादनवस्थितसन्ध्यक्षिभ्रूहन्वोष्ठ जिह्वाशिरःस्कन्धपाणिपादाः).
4. Due to ***Bahutva*** (copious) *Guṇa* he is very talkative and have abundance of tendons and veins network (बहुत्वाद्बहुप्रलापकण्डरासिराप्रतानाः)
5. Due to ***Śīghra*** (fast moving) *Guṇa* the following features can be seen
   - ❑ They are quick in initiating actions, and their moods changes quickly (शीघ्रत्वाच्छ्रीघ्रसमारम्भक्षोभविकाराः)
   - ❑ They are soon getting fear; they are hasty in their likes and dislikes (शीघ्रत्रासरागविरागाः)
   - ❑ They are quick to understand and forget things (श्रुतग्राहिणोऽल्पस्मृतयश्च)



6. Because of *Śīta* (cold) *Guṇa*
   - ❑ They are unable to bear cold things (शैत्याच्छीता- सहिष्णवः)
   - ❑ They will exceedingly suffer from cold, shivering and stiffness (प्रततशीतकोद्वेपकस्तम्भाः).
7. Due to ***Paruṣa*** (rough) *Guṇa* their hair, beard, body hair, nails, teeth, face, hands, feet, and other limbs become rough (पारुष्यात् परुषकेशश्मश्रुरोमनखदशनवदनपाणिपादाः).

8. Due to *Viśada* (non-slimy) *Guṇa* they will have cracks in the limbs and organs, also cracking sound in the joints while moving (वैशद्यात् स्फुटिताङ्गावयवाः सततसन्धिशब्दगामिनश्च भवन्ति;)

Due to these qualities the person having *Vāta* constitution will possesses less strength, short lifespan, less progeny, fewer wealth and means.

Dvandvaja Prakṛti Lakṣaṇa

संसर्गात् संसृष्टलक्षणाः॥९९॥

Due to the combination of two *Doṣās*, the people will have the features of combination of the respective *Doṣās*.

Cakrapāṇi:

प्रततः प्रसृतः।- '*Pratataḥ*' means *Prasṛtaḥ* i.e. scattered

सन्नः हीनः, सक्तः बद्धः, जर्जरः भग्नपात्रध्वनिसमः।- '*Sanna*' means *Hīna* i.e. low voice; *Saktaḥ* means *Baddaḥ* i.e. voice with gaps; *Jarjara* means the voice comes similar to the sound like a broken vessel

सततसन्धिशब्दगामिन इति सन्धिस्फुटनशब्दवन्तः।।- '*Satata Sandhi Śabda Gāmina*' means cracking sounds in the joints while walking

Sama Prakṛti Lakṣaṇa

सर्वगुणसमुदितास्तु समधातवः।
इत्येवं प्रकृतितः परीक्षेत॥१००॥

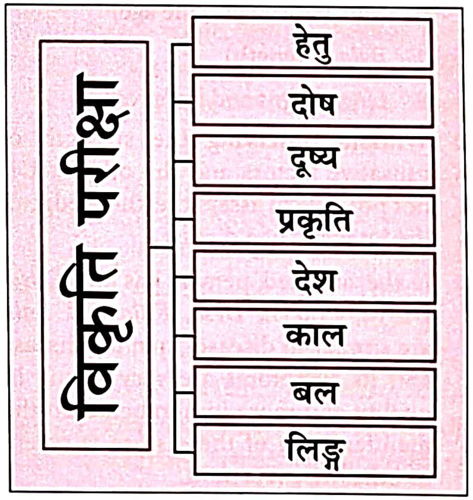
In *Sama Prakṛti*, the people have balanced state of all the *Doṣās* and thus they possess all the features of *Tridoṣās*.

Thus, the physician should examine the body constitution of the patient based on the features as explained here.

Cakrapāṇi:

सर्वगुणसमुदिता इति सर्वप्रकृतिषूक्तप्रशस्तगुणयुक्ताः; यदुक्तं वाग्भटे- 'समधातुः समस्तासु श्रेष्ठा' (वा.सू.अ.1) इति।- '*Sarvaguṇa Samuditā*' means possessing the best features of all the types of *Prakṛti*. It is also told by *Vāgbhaṭa* that "*Sama Prakṛti* is the best one among all the types of *Prakṛti*" (A.H.Sū. 1/10).

यदि च प्रशस्तगुणवान् न स्यात्, न तदा श्रेष्ठत्वं स्यात्। साम्यस्थिताश्च दोषाः साम्यप्रभावादेव गुणान् परं कुर्वते, न दोषानिति ज्ञेयम्।।- If the person had not been possessing excellent qualities there will not be the best. Due to the normalcy of *Doṣās* with their equilibrium effect they exhibit the best qualities only and not the faults.



Vikṛti Parīkṣā (Pathological Examination)

विकृतितश्चेति विकृतिरुच्यते विकारः।
तत्र विकारं हेतु-दोष-दूष्य-प्रकृति-देश-काल-बलविशेषैर्लिङ्गतश्च परीक्षेत, न ह्यन्तरेण हेत्वादीनां बलविशेषं व्याधिब- लविशेषोपलब्धिः।
यस्य हि व्याधेर्दोष-दूष्य-प्रकृति-देश-काल-बलसाम्यं भवति, महच्च हेतुलिङ्गबलं, स व्याधिर्बलवान् भवति; तद्विपर्ययाच्चाल्पबलः; मध्यबलस्तु दोषदूष्यादीनामन्यतम-

सामान्याद्धेतुलिङ्गमध्यबलत्वाच्चोपलभ्यते॥101॥

☐ The patient should also be examined in relation to *Vikṛti* (pathological state). *Vikṛti* means *Vikāra* i.e. disorder.

☐ Thus, the physician should examine the *Vikṛti* in a patient with reference to various factors viz.

1. *Hetu* (causative factors)
2. *Doṣa* (morbid humors)
3. *Dūṣya* (susceptible bodily tissues)
4. *Prakṛti* (body constitution)
5. *Deśa* (habitat)
6. *Kāla* (season and the age)
7. *Bala* (strength)
8. *Liṅga* (signs and symptoms)

☐ Without observing the strength of causative factors and the others, it is not possible to assess the knowledge of the intensity of a disease.

☐ If the afflicted person has the *Doṣa, Dūṣya, Prakṛti, Deśa, Kāla* and *Bala* are similar to disease, then the disease and its symptoms are very strong in quality and more in number, then the manifestation of the disease is severe or otherwise it is mild.

☐ If any of the *Doṣa, Dūṣya* etc. and the causative factors and symptoms of the disease resembles moderate nature, then the disease appearing is also moderate.

Cakrapāṇi:

साम्यं भवतीति परस्परतुल्यगुणता भवति।- '*Sāmyam Bhavati*' means possessing similar in qualities mutually.

महच्च हेतुलिङ्गबलमिति हेतवो लिङ्गानि च बलवन्ति भूयांसि च।- '*Mahacca Hetu Liñga Balam*' means the causative factors and clinical features possess very strong nature.

अन्यतमसामान्यादिति दोषादीनां येन केनचित् सामान्ये सतीत्यर्थः।।- '*Anyatam Sāmānyāt*' means that among *Doṣa, Dūṣya, Prakṛti* etc. some of them are similar and the others are dissimilar, and thus the disease appears as moderate.

Sāra Parīkṣā (Examination of Excellence of Bodily Tissues):

सारतश्चेति साराण्यष्टौ पुरुषाणां बलमानविशेषज्ञानार्थमुपदिश्यन्ते; तद्यथा- त्वग्रक्तमांसमेदोऽस्थिमज्जशुक्रसत्त्वानीति॥102॥

1. त्वक् सार
2. रक्त सार
3. मांस सार
4. मेदो सार
5. अस्थि सार
6. मज्जा सार
7. शुक्र सार
8. सत्त्व सार

☐ The next one to be examined is *Sāra* (excellence of bodily tissues). For the exact knowledge of measure of strength of an individual the physician must examine *Sāra*. It is of eight types viz.

1. *Tvaksāra* (excellence of *Tvak*)
2. *Raktasāra* (excellence of *Rakta* or blood)
3. *Māṃsasāra* (excellence of *Māṃsa* or muscle tissue)
4. *Medosāra* (excellence of *Medas* or adipose tissue)
5. *Asthisāra* (excellence of *Asthi* or bony tissue)
6. *Majjāsāra* (excellence of *Majjā* or bone marrow)
7. *Śukrasāra* (excellence of *Śukra* or semen)
8. *Sattvasāra* (excellence of *Sattva* or mental faculties)

Tvaksāra Puruṣa Lakṣaṇa (Features of Excellence of Tvak)

तत्र स्निग्धश्लक्ष्णमृदुप्रसन्नसूक्ष्माल्पगम्भीरसुकुमारलोमासप्रभेव च त्वक् त्वक्साराणाम्।

सा सारता सुखसौभाग्यैश्वर्योपभोगबुद्धिविद्यारोग्यप्रहर्षणान्यायुष्यत्वं चाचष्टे॥103॥

☐ The persons who have the excellence of *Tvak* (*Tvaksāra*) possess the features like unctuous, smooth, soft, clear skin; scanty, deep rooted and tender hair. And also have lustrous skin.

☐ Such people are endowed with happiness, good fortune, prosperity, enjoyment, intelligence, knowledge, health, joyfulness and long life.

Raktasāra Puruṣa Lakṣaṇa (Features of Excellence of Rakta or Blood)

कर्णाक्षिमुखजिह्वानासौष्ठपाणिपादतलनखललाटमेहनं स्निग्धरक्तवर्णं श्रीमद्भ्राजिष्णु रक्तसाराणाम् सा सारता सुखमुद्धतां मेधां मनस्वित्वं सौकुमार्यमनतिबलमक्लेशसहिष्णुत्वमुष्णासहिष्णुत्वं चाचष्टे॥104॥

☐ The persons who have the excellence of *Rakta* (*Raktasāra*) possess unctuous, red and beautiful as well as splendor ears, eyes, face, tongue, nose, hands, soles, nails, forehead and genitalia.

☐ Such people are endowed with happiness, sharp intellect, magnanimity, tenderness, moderate strength, unable to bear pain and intolerance to heat.

Māṃsasāra Puruṣa Lakṣaṇa (Features of Excellence of Māṃsa or Muscle Tissue)

शङ्खललाटकृकाटिकाक्षिगण्डहनुग्रीवास्कन्धा दरकक्षवक्षः पाणिपादसन्धयः स्थिरगुरुशुभमांसोपचिता मांससाराणाम् सा सारता क्षमां धृतिमलौल्यं वित्तं विद्यां सुखमार्जवमारोग्यं बलमायुश्च दीर्घमाचष्टे॥105॥

☐ The persons who have the excellence of *Māmsa* (*Māṃsasāra*) possess stable, heavy, beautiful and fleshy temples, forehead, nape, eyes, cheeks, jaws, neck, shoulders, abdomen, *Axilla*, chest and the joints of upper and lower limbs.

☐ Such people are endowed with forgiveness, endurance, lack of greed, wealth, happiness, straightforwardness, health, strength and longevity.

Medosāra Puruṣa Lakṣaṇa (Features of Excellence of Medas or Adipose Tissue)

वर्णस्वरनेत्रकेशलोमनखदन्तौष्ठमूत्रपुरीषेषु विशेषतः स्नेहो मेदःसाराणाम् सा सारता वित्तैश्वर्यसुखोपभोगप्रदानान्यार्जवं सुकुमारोपचारतां चा चष्टे॥106॥

☐ The persons who have the excellence of *Medas* (*Medosāra*) possess abundance of unctuousness in the complexion, voice, eyes, hair on the scalp and other parts of the body, nails, teeth, lips, urine and faeces.

☐ Such people are endowed with wealth, power, happiness, enjoyment, charity, frankness and delicateness.

Asthisāra Puruṣa Lakṣaṇa (Features of Excellence of Asthi or Bony Tissue)

पार्ष्णिगुल्फजान्वरत्निजत्रुचिबुकशिरःपर्वस्थूलाः स्थूलाखदन्ताश्चास्थिसाराः।

ते महोत्साहाः क्रियावन्तः क्लेशसहाः सारस्थिरशरीरा भवन्त्यायुष्मन्तश्च॥107॥

- ☐ The persons who have the excellence of *Asthi* (*Asthisāra*) possess stout heals, ankles, knees, fore arms, collar bones, chin, head, joints, bones, nails and teeth.
- ☐ Such people are endowed with great enthusiasm, activeness, capable to bear difficulty, strong and firm body and longevity.

Majjāsāra Puruṣa Lakṣaṇa (Features of Excellence of Majjā or Bone marrow)

मृद्वङ्गा बलवन्तः स्निग्धवर्णस्वराः स्थूलदीर्घवृत्त सन्धयश्च मज्जसाराः।

ते दीर्घायुषो बलवन्तः श्रुतवित्तविज्ञानापत्यसम्मान भाजश्च भवन्ति॥108॥

- ☐ The persons who have the excellence of *Majjā* (*Majjāsāra*) possess softness of organs, strong body, unctuous in complexion and voice, stout, long and round joints.
- ☐ Such people are endowed with longevity, strong body, knowledge of scriptures, wealth, wisdom, progeny and honor.

Śukrasāra Puruṣa Lakṣaṇa (Features of Excellence of Śukra or Semen)

सौम्याः सौम्यप्रेक्षिणः क्षीरपूर्णलोचना इव प्रहर्षबहुलाः स्निग्धवृत्तसारसमसंहतशिखरदशनाः प्रसन्नस्निग्धवर्णस्वरा भ्राजिष्णवो महास्फिचश्च शुक्रसाराः।

ते स्त्रीप्रियोपभोगा बलवन्तः सुखैश्वर्यारोग्यवित्तसम्मानापत्यभाजश्च भवन्ति॥109॥

- ☐ The persons who have the excellence of *Śukra* (*Śukrasāra*) possess gentleness, charm looking; their eyes seems to be full of milk, joyfulness; teeth which are unctuous, round, strong, equal in size, close to each other and handsome; clean and unctuous complexion and voice; shining body and large buttocks.
- ☐ Generally women love such people for their enjoyment and they are strong and endowed with happiness, power, health, wealth, honor and progeny.

Sattvasāra Puruṣa Lakṣaṇa (Features of Excellence of Sattva or Mental Faculties)

स्मृतिमन्तो भक्तिमन्तः कृतज्ञाः प्राज्ञाः शुचयो महोत्साहा दक्षा धीराः समरविक्रान्तयोधिनस्त्यक्तविषादाः सुव्यवस्थितगतिगम्भीरबुद्धिचेष्टाःकल्याणाभिनिवेशिनश्चसत्त्वसाराः।

तेषां स्वलक्षणैरेव गुणा व्याख्याताः॥110॥

- ☐ The persons who have the excellence of *Sattva* (*Sattvasāra*) possess good memory, devotion, gratefulness, wisdom, purity, great enthusiasm, skill, courage, valor in fighting, free from anxiety, firmness, depth of wisdom and sincere in performing virtuous acts.
- ☐ These features can be considered as the qualities of such people who are having the excellence of *Sattvasāra*.

Sarvasāra Puruṣa Lakṣaṇa (Features of Excellence of All the Above)

तत्र सर्वैः सारैरुपेताः पुरुषा भवन्त्यतिबलाः परम सुखयुक्ताः क्लेशसहाः सर्वारम्भेष्वात्मनि जातप्रत्ययाः कल्याणाभिनिवेशिनः स्थिरसमाहितशरीराः सुसमा हितगतयः सानुनादस्निग्धगम्भीरमहास्वराः सुखैश्व र्यवित्तोपभोगसम्मानभाजो मन्दजरसो मन्दविकाराः प्रायस्तुल्यगुणविस्तीर्णापत्याश्चिरजीविनश्च॥111॥

- ☐ The persons who have the excellence of all the above elements (*Sattvasāra*) possess the following features:

1. They are endowed with great strength
2. Extreme happiness
3. Can tolerate the pain and difficult situations
4. Having confidence in their own abilities
5. They are exceedingly attentive to everything that is beneficial
6. They have firm and well-built bodies
7. Their behavior and other kinds of acts are well-balanced
8. Their voice is melodious, high pitched and reverberating
9. They possess happiness, power, wealth, all kinds of enjoyable articles and honor.
10. Aging process is delayed in their life
11. They will be afflicted only with mild diseases
12. They have more progeny with similar features
13. They live long life.

Asāra and Madhyama Sāra Puruṣa Lakṣaṇa

अतो विपरीतास्त्वसाराः॥112॥

मध्यानांमध्यैःसारविशेषैर्गुणविशेषाव्याख्याताभवन्ति॥113॥

- ☐ The people, who possessed of attributes which are the opposite of *Sarvasāra*, are regarded as *Asāra*.
- ☐ The people, who possess the excellence of bodily tissues with moderate strength, are called *Madhyama Sāra Puruṣa*.

Conclusion

इति साराण्यष्टौ पुरुषाणां बलप्रमाणविशेषज्ञानार्थमुपदिष्टानि भवन्ति॥114॥

Thus, the eight different types of *Sāra* are being explained to know the differences in respect of measure of strength of different persons.

Advantage of examination of Sāra

कथं नु शरीरमात्रदर्शनादेव भिषङ्मुह्येदयमुपचित त्वाद्बलवान्, अयमल्पबलः कृशत्वात्, महाबलोऽयं महाशरीरत्वात्, अयमल्पशरीरत्वादल्पबल इति; दृश्यन्ते ह्यल्पशरीराः कृशाश्चैके बलवन्तः; तत्र पिपीलिकाभा रहरणवत् सिद्धिः। अतश्च सारतः परीक्षेतेत्युक्तम् ॥115॥

- ☐ There is a possibility to diagnose wrongly by a physician simply by the sight of physical appearance of the patient. For example:
- ☐ May assess as a strong person due to his stoutness and weak person due to his leanness
- ☐ Similarly may also assess a person with large body as more strength and small bodied person as less strength.

But it is not correct, because sometimes, a lean and small bodied person may be strong, just as an ant carries more than its weight.

Therefore *Sāra Parīkṣā* is essential to measure the strength of a patient.

पिपीलिकाभारहरण न्याय

Pipīlikābhāraharaṇa Nyāya

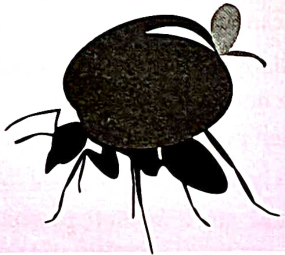
[Ant carrying more weight than its capacity]

The word *Pipīlikā* means ant. *Bhāraharaṇa* means carrying the weight. It means that the ant is carrying more weight than its capacity.

The author has employed this maxim in the context of describing the importance of examination of *Sāra* of a patient before administrating treatment.

There is a possibility to diagnose wrongly by a physician simply by the sight of physical appearance of the patient. For example: May assess as a strong person due to his stoutness and weak person due to his leanness. Similarly, may also assess a person with large body as more strength and small bodied person as less strength.

But it is not correct, because sometimes, a lean and small bodied person may be strong, just as an ant carries more than its weight according to *Pipīlikābhāraharaṇa Nyāya*. Therefore, *Sāra Parīkṣā* is essential to measure the strength of a patient. (Ca. Vi. 8/115)



Cakrapāṇi:

सारतश्चेत्यादौ सारशब्देन विशुद्धतरो धातुरुच्यते।- The term '*Sāra*' refers to the purest essence form of bodily tissues.

सप्रभेवेति प्रभायुक्ता त्वक्।- '*Saprabheva*' means having lustrous skin.

त्वक्साराणामिति च्छेदः।- The term '*Tvaksārāṇām*' differentiates the previous sentence and the next sentence and this term belongs to the previous one.

अथेयं सारता किं करोतीत्याह- सा सारतेत्यादि।- Beginning with the term '*Sā Sāratā*', the author has presented the effects of *Sāra*.

एवमन्यत्रापि सा सारतेत्यादि व्याख्यातव्यम्।- In other contexts of this chapter also it should be understood the term '*Sā Sāratā*' in the same way.

श्रीमदिति शोभायुक्तम्।- '*Śrīmat*' splendorous or charming

अरत्निः कफोणिका।- *Aratni* means *Kaphoṇīkā* i.e. elbow.

शिखरदशना इति शोभनदशनाः।- '*Śikharadaśanā*' means glittering teeth

स्त्रीप्रिय उपभोगः सम्भोगो येषां ते तथा।- '*Strīpriya Upabhogaḥ*' means those who are liked by women to have intercourse.

समरे विक्रम्य युध्यन्तीति समरविक्रान्तयोधिनः।- '*Samara Vikrānta Yodhinaḥ*' means those who can fight with courage in the war

स्वस्थिता इति न परस्थिताः।- '*Svasthitā*' means those who do not depend on others.

तुल्यगुणविस्तीर्णापत्या इति जनितात्मसदृशापत्याः।– '*Tulyaguṇa Vistīrṇyāpatyā*' means those who have offspring similar to him.

प्रायःशब्दो नियमेन निषेधयति।- The term '*Prāyaḥ*' refers to that it is not a rule.

मध्यानामिति स्तोकसाराणाम् मध्यैः सारविशेषैरिति ये तत्र सम्भवन्ति सारास्तद्युक्तैः सारगुणैरित्यर्थः।- '*Madhyānām*' means those who are possessing moderate *Sāra*. They possess the features of concerned *Sāra*.

उपचितत्वादिति स्थूलत्वात्।- '*Upacitatvāt*' means due to obesity.

महाशरीरत्वादिति अतिप्रमाणशरीरत्वात।- '*Mahā Śarīratvāt*' means possessing large body

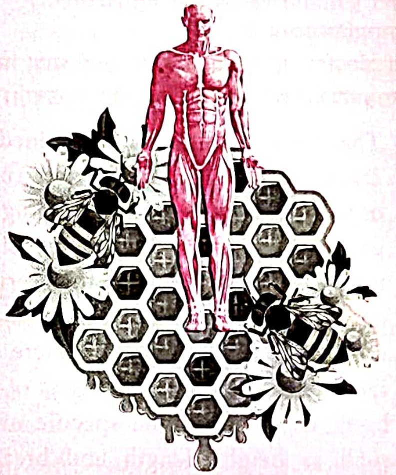
पिपीलिकाभारहरणवदिति स्वल्पाः पिपीलिका यथा सारशरीरत्वेन महान्तं भारं नयन्ति, तथाऽल्पकृशशरीरा इत्यर्थः।।- '*Pipīlikābhāraharaṇavat*' means how a small ant can carry more weight than its body, in the same way lean and small body individuals can carry a heavy load due to the essence of *Dhātūs*.

Saṃhanana Parīkṣā (Examination of Compactness of the Body)

संहननतश्चेति संहननं, संहतिः , संयोजनमित्येकोऽर्थः।
तत्र समसुविभक्तास्थि, सुबद्धसन्धि, सुनिविष्टमांसशोणितं, सुसंहतं शरीरमित्युच्यते।
तत्र सुसंहतशरीराः पुरुषा बलवन्तः, विपर्ययेणाल्पबलाः, मध्यत्वात् संहननस्य मध्यबला भवन्ति॥116॥

- ❑ Afterwards the patient is also examined with reference to his compactness of the body (*Saṃhanana*).
- ❑ All the terms like *Saṃhanana*, *Saṃhati* and *Saṃyojana* connotes similar meaning.
- ❑ Compactness of the body can be known by the following features
- ❑ Where the bones are symmetrical and well distributed (समसुविभक्तास्थि)
- ❑ The joints are well bound (सुबद्धसन्धि)
- ❑ Well furnished with muscles and blood (सुनिविष्टमांसशोणितं)
- ❑ Those with a well compact body (सुसंहतशरीराः) are considered very strong and those with opposite characteristics have very little strength.
- ❑ Individuals who have moderate compactness of the body have moderate strength.

संहनन (Compactness)



Cakrapāṇi:

संहतिरिति निबिडसन्धानतेत्यर्थः।।- '*Saṃhati*' means *Nibiḍasandhānatā* i.e. tightly bound together.

Śarīra Pramāṇa Parīkṣā (Examination of Measurement of the Bodily Organs)

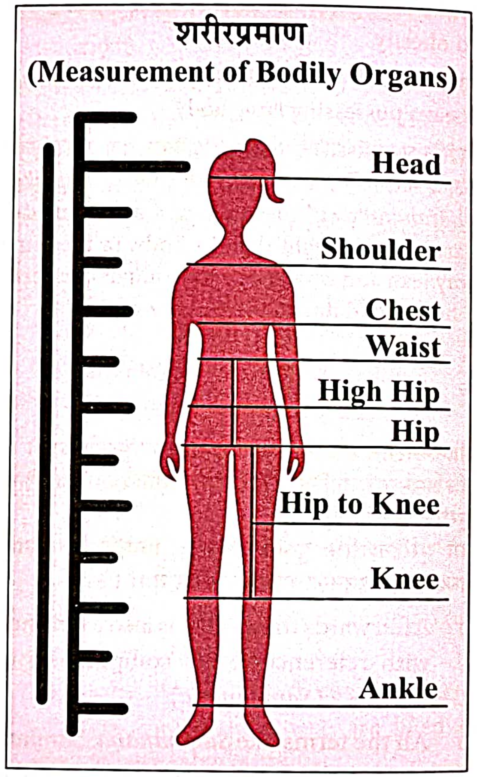
प्रमाणतश्चेति शरीरप्रमाणं पुनर्यथास्वेनाङ्गुलिप्रमाणेनोपदेक्ष्यते उत्सेधविस्तारायामैर्यथाक्रमम् तत्र पादौ चत्वारि षट् चतुर्दशाङ्गुलानि, जङ्घे त्वष्टादशाङ्गुले षोडशाङ्गुलपरिक्षेपे च, जानुनी चतुरङ्गुले षोडशाङ्गुलपरिक्षेपे, त्रिंशदङ्गुलपरिक्षेपावष्टादशाङ्गुलावूरु, षडङ्गुलदीर्घौ वृषणावष्टाङ्गुलपरिणाहौ, शेफः षडङ्गुलदीर्घं पञ्चाङ्गुलपरिणाहं, द्वादशाङ्गुलिपरिणाहो भगः, षोडशाङ्गुलविस्तारा कटी, दशाङ्गुलं बस्तिशिरः, दशाङ्गुलविस्तारं द्वादशाङ्गुलमुदरं, दशाङ्गुलविस्तीर्णे द्वादशाङ्गुलायामेपार्श्वे, द्वादशाङ्गुलं स्तनान्तरं, द्व्यङ्गुलं स्तनपर्यन्तं, चतुर्विंशत्यङ्गुलविशालं द्वादशाङ्गुलोत्सेधमुरः, द्व्यङ्गुलं

हृदयम्, अष्टाङ्गुलौ स्कन्धौ, षडङ्गुलावंसौ, षोडशाङ्गुलौ प्रबाहू, पञ्चदशाङ्गुलौ प्रपाणी, हस्तौ द्वादशाङ्गुलौ, कक्षावटाङ्गुलौ, त्रिकं द्वादशाङ्गुलोत्सेधम्, अष्टादशाङ्गुलोत्सेधं पृष्ठं, चतुरङ्गुलोत्सेधा द्वाविंशत्यङ्गुलपरिणाहा शिरोधरा, द्वादशाङ्गुलोत्सेधं चतुर्विंशत्यङ्गुलपरिणाहमाननं, पञ्चाङ्गुलमास्यं, चिबुकौष्ठकर्णाक्षिमध्यनासिकाललाटं चतुरङ्गुलं, षोडशाङ्गुलोत्सेधं द्वात्रिंशदङ्गुलपरिणाहं शिरः; इति पृथक्त्वेनाङ्गावयवानां मानमुक्तम्।

केवलं पुनः शरीरमङ्गलिपर्वाणि चतुरशीतिः।
तदायामविस्तारसमं समुच्यते।
तत्रायुर्बलमोजः सुखमैश्वर्यं वित्तमिष्टाश्चापरे भावा भवन्त्यायत्ताः प्रमाणवतिशरीरे; विपर्ययस्त्वतोहीनेऽधिकेवा॥117॥

☐ The patient is to be examined in respect of the measurement of body organs (*Pramāṇa*) also. Regarding the proportions of the body, the height, length and breadth of the various organs are measured in terms of the individual's finger-breadth. Here the measurements different organs of the body are given in the specific order such as height, length and breadth respectively.

1. The foot (*Pāda*) is having 4 *Añgula* height, 6 *Añgula* breadth and 14 *Añgula* length
2. The shanks i.e. lower part of the legs means from ankle to knee (*Jañghā*) has 18 *Añgula* length and 16 *Añgula* circumference.
3. The knees (*Jānu*) have 4 *Añgula* length and 16 *Añgula* circumference.
4. The thighs (*Ūru*) have 18 *Añgula* length and 30 *Añgula* circumference
5. The testes (*Vṛṣaṇa*) has 6 *Añgula* length and 8 *Añgula* circumference
6. The male organ or penis (*Śepha*) has 6 *Añgula* length and 5 *Añgula* circumference
7. The vagina (*Bhaga*) has 12 *Añgula* circumference



शरीरप्रमाण
(Measurement of Bodily Organs)

8. The waist (*Kaṭi*) has 16 *Añgula* breadth
9. The anal canal (*Vastiśiras*) has 10 *Añgula* length
10. The abdomen (*Udara*) has 10 *Añgula* breadth and 12 *Añgula* length
11. The flanks (*Pārśva*) have 10 *Añgula* breadth and 12 *Añgula* length
12. The space between the breasts (*Sthanāntara*) has 2 *Añgula* length and the circumference of the breasts has 12 *Añgula*
13. The chest (*Uraḥ*) has 12 *Añgula* length and 24 *Añgula* breadth
14. The heart (*Hṛdaya*) has 2 *Añgula* breadth
15. The shoulders (*Skandha*) have 8 *Añgula* circumference
16. The scapula (*Aṃsa*) has 6 *Añgula* length
17. The upper arms (*Prabāhu*) have 16 *Añgula* length
18. The lower arms (*Prapāṇī*) have 15 *Añgula* length
19. The hand (*Hasta*) has 12 *Añgula* length
20. The axilla (*Kakṣā*) has 8 *Añgula* length
21. The sacrum (*Trika*) has 12 *Añgula* length
22. The back (*Pṛṣṭa*) has 18 *Añgula* length
23. The neck (*Śirodharā*) has 4 *Añgula* length and 22 *Añgula* circumference
24. The face (*Ānana*) has 12 *Añgula* length and 24 *Añgula* circumference
25. The mouth (*Āsya*) has 5 *Añgula* breadth
26. The chin (*Cibuka*) has 4 *Añgula* breadth
27. The lips (*Oṣṭa*) have 4 *Añgula* length
28. The ears (*Karṇa*) have 4 *Añgula* length
29. The space between the two eyes (*Akṣi-madhya*) has 4 *Añgula* length
30. The nose (*Nāsikā*) has 4 *Añgula* length
31. The forehead (*Lalāṭa*) has 4 *Añgula* breadth
32. The head (*Śiras*) has 16 *Añgula* length and 32 *Añgula* circumference
33. The length and breadth of the entire body has 84 *Añgula* of each.

☐ A man who possesses the measurements as mentioned above has endowed with longevity, strength, *Ojas*, happiness, power, wealth and virtues.

☐ Those who have a body with less or more dimensions have symptoms that are in contrast to the ones mentioned above.

Cakrapāṇi:

प्रमाणतश्चेत्यादिना प्रशस्तं प्रमाणमङ्गावयवानामाह।- Beginning the verse with the term '*Pramāṇatasca*', the author has presented the standard measurements of different body parts.

पादौ उत्सेधेन चत्वारि, विस्तारेण षट्, दैर्घ्येण चतुर्दशाङ्गुलानीति यथाक्रमं भवतः।- The height (*Utsedha*), breadth (*Vistāra*) and length (*Dīrgha*) of the foot is 4, 6 and 14 *Añgula* respectively.

जङ्घा जान्वधस्तादुच्यते। परिक्षेपः परिणाहः। जानुः जङ्घोरुसन्धिः। परिणाहपरिमाणं च यदुच्यते तन्मध्यस्थानस्य, तेनासमपरिणाहमानेषु जङ्घादिषु मध्यस्थानमेतज्ज्ञेयम्।- *Jañghā* means the part beneath the knee. *Parikṣepa* means the circumference. *Jānu* means the joint between the leg and thigh i.e. knee joint. *Pariṇāha-parimāṇa* means the measurement of the circumference of the particular part should be considered at its middle region. Here also the measurement of the circumference of the leg should be taken at its middle part only, as it varies at different regions.

कङ्क्या उत्सेधपरिमाणं नोक्तं, तस्या उत्सेधस्योर्वन्तराधिसन्धित्वेन

पृथगुत्सेधप्रमाणस्याविद्यमानत्वात्।- The height of *Kaṭi* (waist) is not mentioned separately because it is located in between the thigh and trunk (*Antarādhi*), its height is as if not being present.

प्रबाहुरंसादर्वाक् कफोणिपर्यन्तम् प्रपाणिः कफोण्यधस्तात्।- '*Prabāhu*' means the part which lies between the shoulders to elbow (*Kaphoṇa*). The part which lies beneath the elbow (*Kaphoṇa*) is known as '*Prapāṇi*'.

त्रिकमिति गुदास्थ्नः प्रभृति कटीकपालोर्ध्वपर्यन्तम्।- '*Trika*' (sacrum) means the part which lies in between *Gudasthi* (tip of coccyx) and the upper boarder of hip bone (ileac crest).

चिबुकं च ओष्ठश्च कर्णौ च अक्षिमध्यं च नासिका च ललाटं च प्रति प्रति चतुरङ्गुलम्।- *Cibuka* (chin), *Oṣṭa* (lips), *Karṇa* (ears), *Akṣi-madhya* (space between the two eyes), *Nāsikā* (nose) and *Lalāṭa* (forehead) have 4 *Añgula* each in their measurement.

षडङ्गुलो त्सेधं शिर इति पृष्ठमनु ग्रीवाया उपरि ज्ञेयम्।- '*Ṣaḍañgulotsedhaṃ Śira*' means the height of head from the above the neck is 6 *Añgula*.

केवलमिति पादतलात् प्रभृति शिरःपर्यन्तं चतुरशीत्यङ्गुलं भवति, एवं सार्धत्रिहस्तप्रमाणत्वं शरीरस्य स्वहस्तेन भवति।- '*Kevalam*' means the measurement of the whole body from the head to toe is 84 *Añgula*. That means the total measurement of the body is equivalent to 3.5 *Hasta Pramāṇa* (cubits) of own hand.

अत्र च प्रत्यवयवोत्सेधेन चतुरशीत्यङ्गुलादधिकं यच्छरीरं भवति, तदवयवानामवयवान्तरदैर्ध्यानुप्रविष्टानां ग्रहणात्; तेन प्रत्यवयवदैर्ध्यमानेन न चतुरशीत्यङ्गुलं गणनीयं किं तु समुदितमेव शरीरम्।- If the individual part of the body is measured the total length exceeds 84 *Añgula*, because at certain places the height of one part merges with other part. Therefore instead of measuring individual organ, it should be measured the whole body from the head to toe to get the accuracy.

तत्र पादस्याङ्गुलानि चत्वारि,- The height of *Pāda* (foot) is -	04 *Añgula*
जङ्घाया अष्टादश,- *Jaṅghā* (shank)	-18 *Añgula*
जानुनश्चत्वारि,- *Jānu* (knee)	-04 *Añgula*
ऊर्वोरष्टादश,- *Ūru* (thigh)	-18 *Añgula*
पृष्ठस्याष्टादश,- *Pṛṣṭa* (back)	-18 *Añgula*
ग्रीवायाश्चत्वारि,- *Grīva* (neck)	-04 *Añgula*
शिरसः षट्,- *Śiras* (head)	-06 *Añgula*

एवं चतुरशीत्यङ्गुलानि घटन्ते।- In this way the measurement of the total body becomes 84 *Añgula*. [*Note:- By calculating the above measurements it comes a total of 72 *Añgula* only and the number is not equated with the above description].

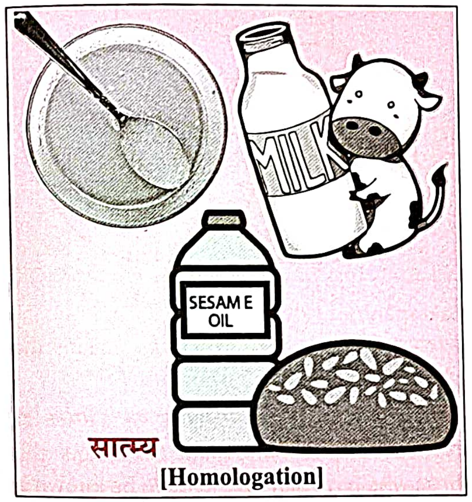
सुश्रुतेन समं योऽत्र मानविरोधः सोऽत्राङ्गुलिमानभेदाच्छमयितव्यः। तत्र हि सविंशमङ्गुलिशतं पुरुषमानमुक्तम् तेन तत्राङ्गुलि (ल) मानमेवाल्पं ज्ञेयम्।- In *Suśruta Saṃhitā* the height of the body is mentioned as 120 *Añgula*. The calculation of *Añgula* may be different and thus the variation is seen. There the measure of *Añgula* should be less when compared to *Carakā's* view.

आयामविस्तारसममिति यथोक्तप्रत्यवयवायामविस्तारयुक्तं; किंवा, यावताऽऽयामेन चतुरशीत्यङ्गुलं, तावद्यदि विस्तृतबाहुद्वयप्रमाणेन च विस्तारेण शरीरं भवति,तदा आयामविस्तारसमं भवति।- '*Āyāmavistāra samam*' means each and every part of the body is having the standard measurements as mentioned or the total height of the body should be of 84 *Añgula*. When both arms are extended the measurement between the tips of the middle fingers of both hands is considered as the height of the body, and that is called '*Āyāmavistāra samam*'.

तत्रेति यथोक्तप्रमाणवति शरीरे इति योजनीयम् हीने इति हीनप्रमाणे। अधिके इति अधिकप्रमाणे।।- '*Tatra*' refers to the proper measurement of the body. *Hīna* means less than the standard measurement. *Adhika* means more than the standard measurement.

Sātmya Parīkṣā (Examination with reference to Homologation)

सात्म्यतश्चेति सात्म्यं नाम तद्यत् सातत्येनोपसेव्यमानमुपशेते। तत्र ये घृतक्षीरतैलमांसरससात्म्याः सर्वरससात्म्याश्च ते बलवन्तः क्लेशसहाश्चिरजीविनश्च भवन्ति, रूक्षसात्म्याः पुनरेकरससात्म्याश्च ये ते प्रायेणाल्पबला अल्पक्लेशसहा अल्पायुषोऽल्पसाधनाश्च भवन्ति, व्यामिश्रसात्म्यास्तु ये ते मध्यबलाः सात्म्यनिमित्ततो भवन्ति॥118॥



सात्म्य
[Homologation]

- ☐ The patient also should be examined in respect of *Sātmya* (homologation) also. *Sātmya* is that which becomes wholesome to an individual by the regular use of a particular substance.
- ☐ Those who had the habit of taking ghee, milk, oil, mutton soup and also accustomed to take the food possessing all the tastes are endowed with strength, able to bear hardships and also longevity.
- ☐ Those who had the habit of taking ununctuous substances and also accustomed to take the food possessing only one type of taste are endowed with less strength, cannot bear hardships, decreased span of life and only have limited drugs to treat such persons.
- ☐ If there is combination of both these two types of homologations, that persons are having moderate strength.

Cakrapāṇi:

सात्म्यतश्चेत्यत्र सात्म्यशब्देन ओकसात्म्यमुच्यते, प्रकृतिसात्म्यादीनां भेषजादिपरीक्षयैव परीक्षितत्वादिति ज्ञेयम्।- Here term '*Sātmya*' refers to *Okasātmya* (which becomes wholesome by practice). *Prakṛti Sātmya* should be examined similar to the examination of medicine etc.

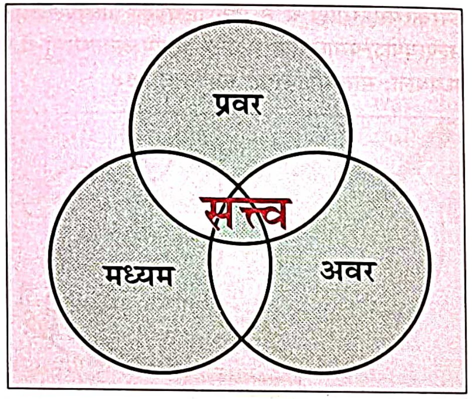
अल्पसाधना इति अल्पभेषजाः, एकरससात्म्यानां पञ्चरसा असात्म्यत्वेनापथ्या इति भावः।।- The term '*Alpasādhanā*' refers to availability of only few medicaments for selection. '*Ekarasa sātmyānām*' means suitability to only one type of taste and it refers to the other five types of tastes are unwholesome.

Sattva Parīkṣā (Examination with reference to Mental Faculties)

**सत्त्वतश्चेति सत्त्वमुच्यते मनः।
तच्छरीरस्य तन्त्रकमात्मसंयोगात्।
तत् त्रिविधं बलभेदेन- प्रवरं, मध्यम्, अवरं चेति; अतश्च प्रवरमध्यावरसत्त्वाः पुरुषा भवन्ति।
तत्र प्रवरसत्त्वाः सत्त्वसारास्ते सारेषूपदिष्टाः, स्वल्पशरीरा ह्यपि ते निजागन्तुनिमित्तासु महतीष्वपि पीडास्वव्यथा दृश्यन्ते सत्त्वगुणवैशेष्यात्; मध्यसत्त्वास्त्वपरानात्मन्युपनिधाय संस्तम्भयन्त्यात्मनाऽऽत्मानं परैर्वाऽपि संस्तभ्यन्ते; हीनसत्त्वास्तु नात्मना नापि परैः सत्त्वबलं प्रति शक्यन्ते उपस्तम्भयितुं, महाशरीरा ह्यपि ते स्वल्पानामपि वेदनानामसहा दृश्यन्ते, सन्निहितभयशोकलो भमोहमाना रौद्रभैरवद्विष्टबीभत्सविकृतसङ्कथास्वपि च पशुपुरुषमांस-**

शोणितानि चावेक्ष्य विषादवैवर्ण्यमूर्च्छोन्मादभ्रमप्रपतनाना-
मन्यतममाप्नुवन्त्यथवा मरणमिति॥119॥

- Next the patient is to be examined in respect of his *Sattva*. *Sattva* means *Manas* and it regulates the body due to its association with soul.
- *Sattva* is of 3 types according to difference of its strength viz.
  1. *Pravara Sattva* (superior disposition of mind)
  2. *Madhyama Sattva* (moderate disposition of mind)
  3. *Avara Sattva* (inferior disposition of mind)
- Those who have *Pravara Sattva* (superior disposition of mind) are also called *Sattvasāra* and their features are described earlier. Even though they have small physic, because of *Pravara Sattva*, they can able to bear the pain caused by serious exogenous or endogenous diseases without any difficulty.
- Those who have *Madhyama Sattva* (moderate disposition of mind) can tolerate pain themselves when they realize that others can also tolerate it. They may gain strength from others.
- Those who have *Avara Sattva* (inferior disposition of mind) cannot tolerate even mild pain even if they gain mental strength through their own efforts or with the encouragement provided by others. They are always susceptible to fear, grief, greed, confusion and conceit.
- When they hear stories of anger, fear, disgust, dreadful and ugly or at the sight of the flesh or blood of animals and humans, they may fall victims to depression, paleness, fainting, insanity, giddiness or falling on the ground. Sometimes death can also occur from such incidents.



Cakrapāṇi:

तन्त्रकमिति प्रेरक धारकं च।- '*Tantraka*' means that who can stimulate and bear.

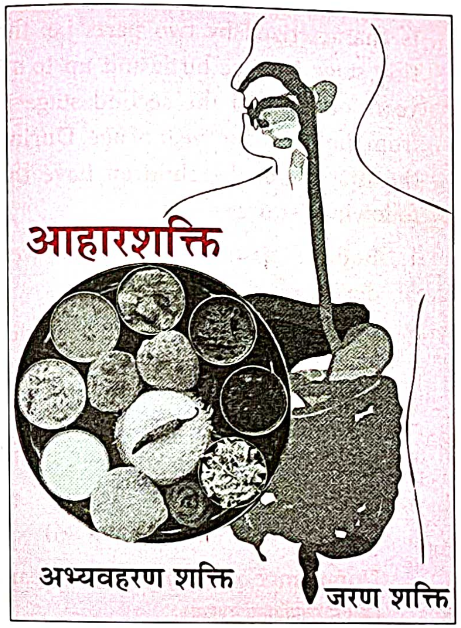
ते सारेषूपदिष्टा इति य एव सत्त्वसारास्त एव प्रवरसत्त्वा इति ज्ञेया इत्यर्थः।- '*Te Sāreṣūpadiṣṭā*' means that those who have *Sattvasāra* are to be known as *Pravara Sattva*.

सत्त्वगुणवैशेष्यादिति सत्त्वगुणेन संस्तम्भितवेदना-विकारत्वादव्यथा इव दृश्यन्त इत्यर्थः।- '*Sattvaguṇavaiśeṣyāt*' means that the person who is having *Sattva-guṇa*, due to suppression of pain within and it appears as if there is no pain.

परानात्मन्युपनिधायेति परं वेदनासहं दृष्ट्वा, 'चेदयं वेदनासहस्तदहमपि वेदनासहो भवामि' इति कृत्वा वेदनां सहत इत्यर्थः।।- '*Parānātmanyupanidhāya*' means by the observation of the withstanding capacity of pain by others, he feels that he also can withstand the pain, and thus he starts bearing pain. This happens in case of individuals those having *Madhyama Sattva*.

Āhāra Śakti Parīkṣā (Examination with reference to Intake and Digestion of Food)

आहारशक्तितश्चेति आहारशक्तिरभ्यवहरणशक्त्या जरणशक्त्या च परीक्ष्या; बलायुषी ह्याहारायत्ते॥120॥



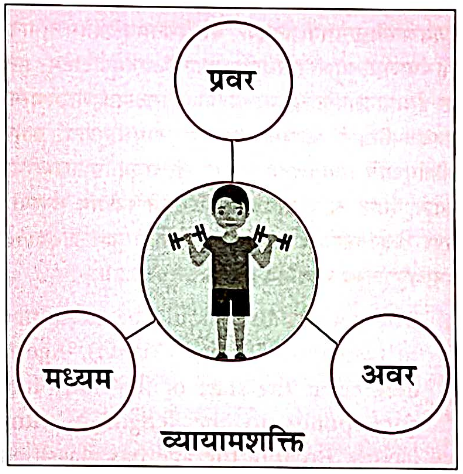
- Afterwards the physician should examine *Āhāra Śakti* of the patient. *Āhāra Śakti* is of two types viz.
  1. *Abhyavaharaṇa Śakti* (intake capacity)
  2. *Jaraṇa Śakti* (digestive capacity)
- Both the strength and lifespan of a body can be determined by a person's diet.

Cakrapāṇi:

जरणशक्त्या चेतिवचनाद्यो बहु भुङ्क्ते परिणमयति च, असावाहारशक्तिमानिहोच्यते, न तु वस्तुगपरिणतिगृहीतः।।- '*Jaraṇaśaktyā*' means that who can eat more and can be able to digest properly, and this is considered as *Āhāraśakti*. Those who eat more and unable to digest cannot be considered as the persons having *Āhāraśakti*.

Vyāyāma-śakti Parīkṣā (Examination with reference to Physical Exercises)

व्यायामशक्तितश्चेति व्यायामशक्तिरपि कर्मशक्त्या परीक्ष्या। कर्मशक्त्या ह्यनुमीयते बलत्रैविध्यम्॥121॥



- The patient should also be examined with reference to physical exercises i.e. *Vyāyāma-śakti*. The *Vyāyāma-śakti* of an individual can be ascertained by the activities performed by that person such as lifting heavy weights etc.
- *Vyāyāma-śakti* is of 3 types viz. *Pravara*, *Madhyama* and *Avara* and those types can be inferred from the capacity for work.

Cakrapāṇi:

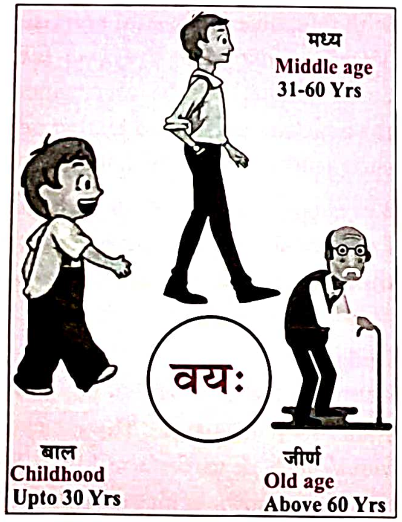
कर्म भारवहनादि, तत्र शक्तिः कर्मशक्तिः।।- *Karma* refers to lifting heavy weights etc. The ability of an individual such as to perform lifting heavy weights etc. is known as *Karma-śakti*.

Vayaḥ Parīkṣā
(Examination with reference to Age)

वयस्तश्चेति कालप्रमाणविशेषापेक्षिणी हि शरीरावस्था वयोऽभिधीयते।

तद्वयो यथास्थूलभेदेन त्रिविधं-बालं, मध्यं, जीर्ण- मिति। तत्र बालमपरिपक्वधातुमजातव्यञ्जनं सुकुमारमक्लेशसहम-सम्पूर्णबलं श्लेष्मधातुप्रायमाषातसत्त्वमात्रिंशद्वर्षमुपदिष्टं; मध्यं पुनः समत्वागतबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानसर्वधातुगुणं बलस्थितमवस्थितसत्त्वमविशीर्यमाणधातुगुणंपि त्तधातुप्रायमाषष्टिवर्षमुपदिष्टम्; अतः परं हीयमानधात्विन्द्रियबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानं भ्रश्यमानधातुगुणं वायुधातुप्रायं क्रमेण जीर्णमुच्यते आवर्षशतम् वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले; सन्ति च पुनरधिकोनवर्षशतजीविनोऽपि मनुष्याः; तेषां विकृतिवर्ज्यैः प्रकृत्यादिबलविशेषैरायुषो लक्षणतश्च प्रमाणमुपलभ्य वयसस्त्रित्वं विभजेत्॥122॥

- The patient also should be examined in respect of his age (*Vayaḥ*). Age is defined as the state of the body that corresponds to the length of time passes. Broadly the age has classified into three types viz.



1. *Bāla* (childhood)
2. *Madhya* (middle age)
3. *Jīrṇa* (old age)

- Among them the period of childhood is characterized by two parts i.e. the first stage is since birth and up to 16 years of age and the second stage is from the 16th to 30th year of age. During the first stage, the children have the following features.
    1. Bodily tissues are not well developed (अपरिपक्वधातुम्)
    2. Secondary sexual characteristics are not manifested (अजातव्यञ्जनं)
    3. Delicate (सुकुमारम)
    4. Unable to tolerate pain and difficulties (अक्लेशसहम्)
    5. Incomplete strength (असम्पूर्णबलं)
    6. Dominance of *Kapha* up to 16 years (श्लेष्मधातुप्रायमाषोडशवर्ष)
- After 16 years onwards and up to 30 years
    1. Bodily tissues have further growth and development (विवर्धमानधातुगुणं पुनः)
    2. In general children have instability of mind up to 30 years (प्रायेणानवस्थितसत्त्वमात्रिंशद्वर्षमुपदिष्टं;)
- The middle age constitutes up to 60 years and those people have the following features:
    1. Strength, energy, virility, prowess, acquisition, retention, recollection, speech, understanding and qualities of all *Dhātūs* having reached the normal limit (समत्वागतबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचनविज्ञानसर्वधातुगुणं)
    2. Have proper physical and mental strength (बलस्थितमवस्थितसत्त्वम्)
    3. Compactness of bodily elements (अविशीर्यमाणधातुगुणं)
    4. Dominance of *Pitta* up to 60 years (पित्तधातुप्रायमाषष्टिवर्षमुपदिष्टम्;)
- Thereafter up to one hundred years it is called old age. They have the following features.
    1. During this period the bodily tissues, sense organs, strength, energy, virility, prowess, acquisition, retention, recollection, speech and understanding gradually degenerates (हीयमानधात्वि-न्द्रियबलवीर्यपौरुषपराक्रमग्रहणधारणस्मरणवचन-विज्ञानं)
    2. Gradual declination of the qualities of *Dhātūs* (भ्रश्यमानधातुगुणं)
    3. Dominancy of *Vāta Doṣa* (वायुधातुप्रायं)
- In the present era the lifespan of humans is one hundred years. However there are some people who live more than a hundred years or less than that period. In such cases, one should determine the three divisions of age on the basis of strength of the factors like *Prakṛti* etc. and also features of different periods of life-span.

Cakrapāṇi:

वयःस्वरूपमाह- कालेत्यादि।- By mentioning the term '*Kālapramāṇa*', the features of *Vaya* (age) are explained by the author in the present verse.

कालप्रमाणविशेषापेक्षिणीति कालस्य प्रमाणविशेषेण योगाद्भवतीत्यर्थः।- '*Kāla Pramāṇa Viśeṣāpekṣiṇī*' means that the age depends upon the measure of period and with which it is associated.

यथास्थूलभेदेनेतिवचनाद् बालबालतराद्यवस्थाभेदादधिकमपि वयो भवतीति दर्शयति।- With the term '*Yathāsthūla bhedena*', it can be known that the age is of many kinds like *Bāla*, *Bālatara* etc.

बालो द्विविधः- अपरिपक्वधातुराषोडशवर्षात्, तथा वर्धमानधातुरात्रिंशत्तमात्।- Childhood (*Bāla*) can be divided into 2 stages viz.

1. Up to the age of 16 years in which the bodily tissues are not properly formed.
2. From 16 years onwards and up to the age of 30 years where the growth and development bodily tissues takes place.

तदेतयोर्बालभेदयोरुपयुक्तत्वेन भेदमाह- तत्रेत्यादि।- With the mention of the term '*Tatra*', the author has explained the stages of childhood since it is having utility in the treatment.

षोडशवर्षीयो हि बालोऽल्पमृदुभेषजोपचर्यत्वादिना शास्त्रे वक्तव्यः, तदूर्ध्वं बालोऽपि नाल्पभेषजत्वादिना तथोपचर्यते।- It is clearly told in the classics that during childhood up to the age of 16 years, he should be treated with mild drugs with minimum dosage; whereas after 16 years of age mild drugs cannot be effective and thus he should be given adult dosage.

क्रमेणेति नैकदैव, षष्टिवर्षादूर्ध्वं धात्वादिहानिरिति दर्शयति।- After crossing 60 years of age gradually the person is losing the ability of senses and bodily tissues.

अस्मिन् काल इति कलौ। अथाधिकवर्षशतजीविनां कथं वयस्त्रित्वं विभक्तव्यमित्याह- तेषामित्यादि।- '*Asmin Kāla*' means during *Kaliyuga*. How the three types of division of age can be done during *Kaliyuga*, if the person lives more than 100 years. The doubt is clarified by the author by the mention of the term '*Teṣām*'

प्रकृत्यादयो दश परीक्ष्या अत्रैव प्रकृतिविकृतिसारेत्यादिनोक्ताः; अत्र विकृतिवर्ज्यानामित्यनेन विकृतेः परित्यागः कृतः। तेन प्रकृतिसारादीनां बलविशेषैः प्रवरावरमध्यभेदभिन्नप्रकृत्यादिभेदेन कृतैः प्रवरावरमध्यरूपैरायुषः प्रमाणं प्रवरावराद्युपलभ्य वयस्त्रित्वं विभजनीयम्।- Among the ten points of examination such as *Prakṛti*, *Vikṛti*, *Sāra* etc. by excluding *Vikṛti*, one should be examined the three types of status of them like *Pravara*, *Madhyama* and *Avara* for assessing the lifespan and can be divided the lifespan as long, medium and short respectively.

एतेन यस्य प्रकृतिबलमुत्तमं श्लेष्मप्रकृतेः समप्रकृतेर्वा तस्यायुर्दीर्घं भवति, हीने तु प्रकृतिबले हीनम्; एवं सारादावपि ज्ञेयम् एवं वयःप्रकृत्यादीनां सर्वेषामेवोत्तमेन बल ेन युक्तः स शताधिकं जीवति।- Those who are possessing *Uttama Bala* of *Śleṣma Prakṛti* or *Sama Prakṛti* can live more than one hundred years. If the strength of *Prakṛti* is less the span of life also decreases. In this way the *Sāra* etc. also should be known.

तेन, तस्य विंशतिवर्षाधिकशतं यद्यायुरुपलभ्यते, तदा पूर्वोक्तवयोविभागानुमानादाषट्त्रिंशद्वर्षाणि स बालो भवति, द्विसप्ततिवर्षश्च स मध्यः, शेषे तु वृद्धः;- If the span of life of an individual is 120 years, in such case the age of that person can be divided into three stages.like *Bāla* (childhood) is up to 36 years, *Madhya Vaya* (middle age) is up to 72 years and then onwards old age.

यस्तु प्रकृत्यादीनां मध्यमत्वेनाल्पायुरशीतिवर्षोऽवधार्यते, स पञ्चविंशतिवर्षाणि बालः, पञ्चाशतं मध्यः, ततो वृद्ध इत्यादि विभजनीयम्।- If the *Prakṛti* etc. are having medium strength and then the span of life of an individual may be 80 years, and in such case the age of that person can be divided into three stages like *Bāla* (childhood) is up to 25 years, *Madhya Vaya* (middle age) is up to 50 years and then onwards *Vṛddha* (old age).

न केवलं प्रकृत्यादिनाऽऽयुरवधार्यं, किन्त्वायुर्लक्षणैरपि शरीरप्रतिबद्धैः शारीरे वक्तव्यैरित्याह - आयुषो लक्षणतश्चेति। आयुर्लक्षणेनापि वयोऽवधार्य बाल्यादिवयोविभागः कर्तव्य इत्यर्थः। अयं च स्तोकन्यूनाधिकशतायुषां बाल्यादिविभागः कर्तव्यः; येषां तु विंशतिवर्षादि परमायुषो मानं न तेषां तदनुमानेन वयोभेदः, ते ह्यप्राप्तमध्यावस्था एव म्रियन्ते।।- The span of life of an individual cannot be decided only on the basis of *Prakṛti* etc. and one has also to consider the features of age defined in *Śārīrasthāna*.

Basing on the features of *Āyu* only, the division of age should be done such as *Bālya*, *Yauvana* and *Vārdhakya*.

Here the division of age is based on 100 years, less than 100 years and more than 100 years.

If anyone is having maximum span of life as 20 years, there will be no use of the division of *Āyu* in such case, since they are going to die before attaining middle age.

Strength of the Body, Doṣās and Drugs

एवं प्रकृत्यादीनां विकृतिवर्ज्यानां भावानां प्रवरमध्यावरवि-
भागेन बलविशेषं विभजेत्।
विकृतिबलत्रैविध्येन तु दोषबलं त्रिविधमनुमीयते।
ततो भैषज्यस्य तीक्ष्णमृदुमध्यविभागेन त्रैविध्यं विभज्य
यथादोषं भैषज्यमवचारयेदिति॥123॥

- In this way the strength of the above mentioned factors like *Prakṛti* etc. except *Vikṛti* in an individual can be classified into three types viz. *Pravara* (superior), *Madhyama* (medium) and *Avara* (inferior).
- The three types of the strength of the *Doṣās* can be inferred on the basis of the intensity of the morbidity (*Vikṛti*).
- Afterwards the three types of the drugs like *Tīkṣṇa* (strong), *Mṛdu* (mild) and *Madhya* (moderate) should be administered according to the strength of the *Doṣās* involved.

Cakrapāṇi:

प्रकृत्यादिविभागेन शरीरबलपरीक्षामुक्तामुपसंहरति- एवमित्यादि।- Beginning the verse with the term '*Evam*', the author has presented the epilogue of examination of the strength of the body by means of the divisions like *Prakṛti* etc.

दोषबलं तु यथा शरीररूपदेशपरीक्षया परीक्ष्यं तदाह- विकृतिबलेत्यादि।।- The strength of the *Doṣās* can be assessed by the examination of the body on the basis of the intensity of the morbidity (*Vikṛti*).

आयुषः प्रमाणज्ञानहेतोः पुनरिन्द्रियेषु जातिसूत्रीये च
लक्षणान्युपदेक्ष्यन्ते॥124॥

In order to ascertain the measure of life, the signs are again will be explained in the section *Indriyasthāna* and also in the 8th chapter of *Śārīrasthāna* entitled *Jātisūtrīya Adhyāya*.

Cakrapāṇi:

शरीरबलदोषबलपरीक्षार्थं शरीरपरीक्षां प्रतिज्ञातामभिधाय पुनरायुः प्रमाणज्ञानार्थं शरीरपरीक्षामतिदिशति- आयुष इत्यादि।- After the description of the examination of the strength of the body and the *Doṣās*, in order to present the examination of the span of life the author has started the verse with the word '*Āyuṣaḥ*'

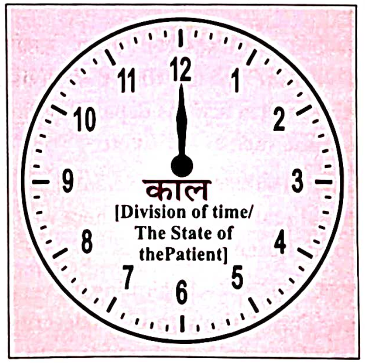
इन्द्रियेष्विति इन्द्रियस्थानाध्यायेषु।- The term '*Indriyeṣu*' refers to the chapters of the section *Indriyasthāna*.

तत्रेन्द्रिये वर्णादिविकृत्या रिष्टरूपया ह्रसितमायुर्ज्ञातव्यं, जातिसूत्रीये शारीरे च जन्मप्रतिबद्धैर्लक्षणैर्दीर्घायुष्ट्वमल्पायुष्ट्वं च ज्ञातव्यम्।।- By the description available in the section *Indriyasthāna*, it can be known the reduced span of life by means of fatal signs relating to the color etc. Similarly by the description available in the chapter *Jātisūtrīya Adhyāya* of *Śārīrasthāna*, the short or long span of life can be known by the physical characteristics that are seen at the time of birth.

Kāla (Division of the Time and the State of the Patient)

कालः पुनः संवत्सरश्चातुरावस्था च।
तत्र संवत्सरो द्विधा त्रिधा षोढा द्वादशधा भूयश्चाप्यतः
प्रविभज्यते तत्तत्कार्यमभिसमीक्ष्य।
अत्र खलु तावत् षोढा प्रविभज्य कार्यमुपदेक्ष्यतेहेमन्तो
ग्रीष्मो वर्षाश्चेति शीतोष्णवर्षलक्षणास्त्रय ऋतवो भवन्ति,
तेषामन्तरेष्वितरे साधारणलक्षणास्त्रय ऋतवः- प्रावृट्श-
रद्वसन्ता इति।
प्रावृडिति प्रथमः प्रवृष्टः कालः, तस्यानुबन्धो हि वर्षाः।
एवमेते संशोधनमधिकृत्य षट् विभज्यन्ते ऋतवः॥125॥

- *Kāla* (time) again is of 2 Kinds viz. *Samvatsara* (year) and *Āturāvasthā* (the state of the patient).
- According to the necessity the year is divided into two, three, six, twelve and even more types.
- Here in this context six types of time division are explained along with their effects.
- *Hemanta Ṛtu* (winter), *Grīṣma Ṛtu* (summer) and *Varṣa Ṛtu* (rainy season) are characterized by coldness, hotness and rains respectively. In between these seasons there are other three seasons viz. *Prāvṛt Ṛtu* (pre rainy), *Śaradṛtu* (autumn) and *Vasanta* (spring) in which they show the moderate nature.



- *Prāvṛt* means the beginning of the rainy season and it is followed by *Varṣa Ṛtu*.

- Keeping the *Śodhana* therapies in view, the time is divided into such kind of six divisions.

Cakrapāṇi:

देशपरीक्षां समाप्य कालपरीक्षामाह- काल इत्यादि।- After the description of the examination of *Deśa*, the author has presented the details of examination of *Kāla* by starting the verse with the term '*Kālaḥ punaḥ*'.

संवत्सरोऽयनभेदेन द्विविधः, शीतोष्णवर्षभेदेन त्रिविधः, ऋतुभेदेन षोढा, मासभेदेन द्वादशधा, पक्षभेदाच्चतुर्विंशतिधा, प्रहरादिनाऽनेकधेति ज्ञेयम्।- The division of the span of one year is divided into the following ways.

a. *Saṃvatsara* (one year) is divided into two types on the basis of *Ayana* such as *Uttarāyana* and *Dakṣiṇāyana*
b. It is divided into three types on the basis of *Śīta, Uṣṇa* and *Varṣa Ṛtu* i.e. winter, summer and rainy season.
c. On the basis of seasons it is of six types
d. It is divided into 12 types on the basis of months
e. On the basis of *Pakṣa*, it is of 24 types.
f. It is of many types on the basis of *Prahara* etc.

तत्तत् कार्यमिति अयनादिज्ञेयभेदेन सम्पाद्यं कार्यमित्यर्थः।- '*Tattat kāryam*' means that this division is made to perform actions depending on these units of time such as *Ayana* etc.

साधारण इति अनतिशीतोष्णवर्षः।- '*Sādhāraṇa*' means the normal seasons in which there will be not much cold, hotness and rains.

प्रावृषं विभजते- प्रावृडित्यादि।- Beginning the verse with the term '*Prāvṛṭ*', the author has described the division of season which starts with *Prāvṛṭ Ṛtu*.

प्रथमप्रवृष्टशब्देनाऽऽषाढश्रावणावुच्येते। एतच्च द्विमासमृतुभेदभागमादिं कृत्वा शेषमासद्विकेन वर्षादयो यथाक्रमं ज्ञेयाः।- By the first mentioned term *Prāvṛṭ*, it is to be taken the two months such as *Āṣāḍha* and *Śrāvaṇa*. These two months should be mentioned before the division of seasons starting with *Varṣa Ṛtu*, the remaining months in dual should be calculated in the specific order.

अयं च ऋतुक्रमो न रसोत्पत्त्यादौ, किन्तु शरीरशोधनप्रवृत्तावेवेति दर्शयता 'संशोधनमधिकृत्य' इत्युक्तम्,- This type of classification of seasons cannot be considered in relation to the formation of *Rasās* and it is meant for the purpose of purificatory therapies.

एवमेव च क्रमं सिद्धौ वक्ष्यति- 'प्रावृट् शुक्रनभौ ज्ञेयौ शरदूर्जसहौ पुनः। तपस्यश्च मधुश्चैव वसन्तः शोधनं प्रति' (सि.अ.6) इति।- It is told in *Siddhisthāna* as under.

a. *Śukra* and *Nabha* (*Āṣāḍha* and *Śrāvaṇa*) constitutes *Prāvṛṭ Ṛtu*
b. *Ūrja* and *Saha* (*Kārtika* and *Mārgaśira*) constitutes *Śaradṛtu*
c. *Tapasya* and *Madhu* (*Phālguṇa* and *Caitra*) constitutes *Vasanta Ṛtu*

This type of classification of seasons is described for the purpose of evacuative therapies. (Ca. Si. 6 / 5)

अस्मिन्नृतुक्रमे शिशिरो नास्ति।- In this order of description of seasons there is no *Śiśira Ṛtu*

ये तु ब्रुवते- गङ्गाया दक्षिणकूले वर्षा बहु भवति तेन तत्र प्रावृडादिक्रमः, गङ्गोत्तरकूले शीतं बहु भवति तेन तत्र हेमन्तशिशिरौ भवतः;- It is told that the region which exists in the southern bank of Ganges, rains are more and thus the order of *Prāvṛṭ* etc. seasons is to be considered and the region which exists on the northern bank of Ganges, coldness is more and hence *Hemanta, Śiśira* seasons should be considered.

उक्तं हि काश्यपेन- यत्- The similar opinion is also expressed by *Kāśyapa* as mentioned under.

'भूयो वर्षति पर्जन्यो गङ्गाया दक्षिणे जलम् तेन प्रावृडवर्षाख्यौ ऋतू तेषां प्रकल्पितौ।। गङ्गाया उत्तरे कूले हिमवदम्बुसङ्कुले। भूयः शीतमतस्तेषां हेमन्तशिशिरावृतू' इति। एतच्च न, अत्र 'संशोधनमधिकृत्य' इति वचनात्।- This type of opinion is not being expressed keeping *Śodhana* therapies in mind.

यदि देशकृतोऽयं भेदः स्यात्तदा तमेव भेदकं ब्रूयात्, न संशोधनम् तेन, काश्यपोक्तदेशभेदेन प्रावृडादिक्रमो न तावदिहाभिमतः।- If this type of classification is made on the basis of geographical conditions it could not have been accepted for the purpose of evacuative therapy. Therefore the classification of seasons such as the order of *Prāvṛṭ Ṛtu* etc. cannot be accepted here in this context.

अविकल्पकाश्च शरीरौषधानामिति न शरीरस्य कृत्रिमतापादितगुणेन भेदकाः, तथौषधस्य च न प्रमाणोत्कर्षापकर्षभेदकारका इत्यर्थः।- '*Avikalpakāsca śarīrauṣadhānām*' means that the alteration of attributes of the body such as creating hotness to the body artificially as well as the increasing and decreasing the quantity of drug will not be happened.

विकल्पकाश्च शरीरौषधानामिति यदाऽऽत्ययिकत्वेनावश्यकर्तव्या भवन्ति वमनादयः, तदौषधस्य कृत्रिमगुणोपधानेन यथावक्ष्यमाणेन, तथा शरीरस्य च विकल्पका भवन्ति।।- '*Vikaplakāsca Śarīrauṣadhānām*' means alteration of the attributes of the body as well as the drug. For example: In an emergency if *Vamana* is essential, then the attributes of the drug is to be altered by means of artificial measures as are going to be explained. In the same way the attributes of the body also can be altered.

Saṃśodhana Kāla (Suitable time for the administration of Purificatory Measures)

तत्र साधारणलक्षणेष्वृतुषु वमनादीनां प्रवृत्तिर्विधीयते, निवृत्तिरितरेषु।

साधारणलक्षणाहिमन्दशीतोष्णवर्षत्वात्सुखतमाश्च भवन्त्यविकल्पकाश्च शरीरौषधानाम्, इतरे पुनरत्यर्थशीतोष्णवर्षत्वाद्दुःखतमाश्च भवन्तिविकल्पकाश्चशरीरौषधानाम्॥126॥

- *Vamana* (emesis) and the other evacuative therapies should be conducted during normal seasons like *Prāvṛt Ṛtu* (pre rainy), *Śaradṛtu* (autumn) and *Vasanta* (spring) only. These therapies should not be conducted during the other seasons such as *Hemanta Ṛtu* (winter), *Grīṣma Ṛtu* (summer) and *Varṣa Ṛtu* (rainy season).
- During normal seasons, the climatic conditions are also normal and there will not be much cold, heat and rain. Moreover they are pleasant and don't harm the body as well as the drugs.
- Whereas in the remaining seasons the climatic conditions are having too much coldness, hotness and heavy rains. Those seasons are not pleasant and also cause harm to the body and the drugs.

Saṃśodhana Niṣiddha Kāla (Prohibited Period for Purificatory Measures)

तत्रहेमन्तेह्यतिमात्रशीतोपहतत्वाच्छरीरमसुखोपपन्नं भवत्यतिशीतवाताध्मातमतिदारुणीभूतमवबद्धदोषं च, भेषजं पुनः संशोधनार्थमुष्णस्वभावमतिशीतोपहतत्वान्मन्दवीर्यत्वमापद्यते, तस्मात्तयोः संयोगे संशोधनमयागायोपपद्यते शरीर मपि च वातोपद्रवाय।

ग्रीष्मेपुनर्भृशोष्णोपहतत्वाच्छरीरमसुखोपपन्नं भवत्युष्णवाता तपाध्मातमतिशिथिलमत्यर्थप्रविलीन दोषं, भेषजं पुनः संशोधनार्थमुष्णस्वभावमुष्णानुग मनात्तीक्ष्णतरत्वमापद्यते, तस्मात्तयोः संयोगे संशो धनमतियोगायोपपद्यते शरीरमपि पिपासोपद्रवाय।

वर्षासु तु मेघजलावतते गूढार्कचन्द्रतारे धाराकुले वियति भूमौ पङ्कजलपटलसंवृतायामत्यर्थोपक्लिन्नशरीरेषु भूतेषु विहतस्वभावेषु च केवलेष्वौषधग्रामेषु तोयतोयदानुगतमारुतसंसर्गाद् गुरुप्रवृत्तीनि वमना दीनि भवन्ति, गुरुसमुत्थानानि च शरीराणि।
तस्माद्वमनादीनां निवृत्तिर्विधीयते वर्षान्तेष्वृतुषु, न चेदात्ययिकं कर्म।
आत्ययिके पुनः कर्मणि काममृतुं विकल्प्य कृत्रिमगुणोपधानेन यथर्तुगुणविपरीतेन भेषजं संयोगसंस्कारप्रमाणविकल्पेनोपपाद्य प्रमाणवीर्यसमं कृत्वा ततः प्रयोजयेदुत्तमेन यत्नेनावहितः॥127॥

Hemanta Ṛtu (winter)

❑ During winter the body is being exposed to excessive coldness and gets discomfort.

❑ Due to excessive cold wind, the *Doṣās* are attached to the channels and remains in the body.

❑ The drugs useful for elimination therapies are hot in their potency in general, but due to the influence of the cold climatic conditions they get afflicted and lose their potency.

हेमन्त ऋतु (Winter)

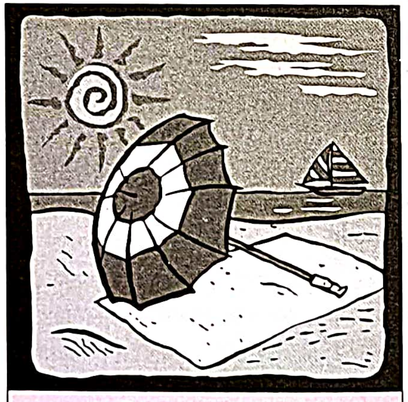
❑ Therefore in conjunction of both these factors such as the body and the drug, the evacuative drug does not produce the desired effects during winter and the body also gets afflicted with *Vāta*.

Grīṣma Ṛtu (summer)

❑ During summer the body is being exposed to excessive hotness and gets discomfort.

❑ Due to hot winds and excessive heat of the sun, the *Doṣās* gets liquefied and detach from the body channels.

❑ In general the drugs useful for elimination therapies are hot in their potency, and due to the influence of the hot climatic conditions they become more potent.



ग्रीष्म ऋतु (Summer)

❑ Therefore in conjunction of both these factors such as the body and the drug, the purificatory drug produces excessive elimination of *Doṣās* from the body during summer and the body also gets afflicted with *Pitta*.

Varṣa Ṛtu (rainy season)

❑ During the rainy season, the sky is covered clouds, the sun, the moon, and the stars remaining hidden, rainfall continually, and the earth being flooded with muddy waters.

वर्षा ऋतु [Rainy Season]

❑ The bodies of living creatures deviate from their normal condition.

❑ The potency of the drugs will be impaired due to the contact of the rain water and moisture in the atmosphere.

❑ Thus, during rainy season the purificatory drugs are unable to produce their normal effects. The living beings also exhibit heaviness in their bodies.

Therefore *Śodhana* therapy should not be conducted in general in these three seasons except in an emergency.

During emergency the natural attributes of the seasons like coldness, hotness etc. should be counteracted by artificial means.

In the same way the qualities of the drug should be rendered opposite to those of respective seasons by suitable combination, processing and by assessing the proper dosage.

Therefore *Śodhana* therapy should be conducted carefully by considering all the factors like potency of the drug, dosage, season etc.

Cakrapāṇi:

यथा हेमन्तादिषु दुःखतमत्वं भवति तदाह- तत्र हेमन्त इत्यादि।- Beginning the verse with '*Tatra Hemante*', the author has presented how sorrowful to conduct *Śodhana* therapies during *Hemanta* and other seasons.

अवबद्धदोषमिति अतिबद्धदोषम्।- *Avabaddha Doṣa* means the *Doṣās* are more tied or sticky with the channels.

तयोरिति यथोक्तशरीरभेषजयोः।- '*Tayoḥ*' means conjunction of both these factors such as the body and the drug due to the influence of *Hemanta Ṛtu*

तोयस्य तोयदानुगतमारुतस्य च संसर्गस्तस्मात्।- '*Toyasya*' means of the water; '*Toyadānugata Mārutasya*' means due to the conjunction of the wind and clouds in favorable condition

गुरुप्रवृत्तीनीति गुरोर्यथा न सुखकारिणी प्रवृत्तिर्भवति, तथाऽस्यापीत्यर्थः; किंवा बहुप्रतिविधेयप्रवृत्तीनि गुरुप्रवृत्तीनि।- '*Guru Pravṛttīni*' means just as the *Guru Padārtha* does not have a pleasing nature, or has a tendency to initiate more purificatory therapies.

गुरुसमुत्थानानीति संशोधनक्लिष्टानि शरीराणि तदा महता प्रयत्नेन चिरेण च कालेन प्रकृतिं प्राप्नुवन्तीत्यर्थः।- '*Guru Samutthānānī*' means to bring back the normalcy of the body with a great effort and slowly when the body is afflicted due to purificatory measures.

वर्षान्तेष्विति हेमन्तग्रीष्मवर्षासु।- '*Varṣānte*' means *Hemanta, Grīṣma* and *Varṣa Ṛtu*.

हेमन्तादिष्वप्यात्ययिके व्याधौ संशोधनं दर्शयन्नाह- न चेदित्यादि।- With the mention of '*Na ca*' the author has stated that the purificatory procedures can be conducted in an emergency during the seasons like *Hemanta*, *Grīṣma* and *Varṣa*

विकल्प्येति अल्पगुणयुक्तं कृत्वा। कृत्रिमगुणोपधानं यथा- शीते शीतप्रतीकारार्थमुष्णसदनादिकरणम्;- '*Vikalpe*' means to reduce the harmful effects of the seasons artificially. For example: During the cold season, by residing in cellar or warm room to counteract the coldness.

उक्तं चान्यत्र- "शीते शीतप्रतीकारमुष्णे चोष्णनिवारणम् कृत्वा कुर्यात् क्रियां प्राप्तां क्रियाकालं न हापयेत्"- (सु.सू.अ.35) इति।- The similar reference is also available at another place that "By taking appropriate measures to counteract the coldness and hotness in winter and summer respectively one has to conduct *Śodhana* therapies at an appropriate time without making any delay" (Su. Sū. 35 / 21).

ऋतौ प्रतीकारं दर्शयित्वा भेषजप्रतीकारमाह- भेषजमित्यादि।- By showing measures to be taken to counteract the seasons the author has presented the means to be adopted for counteracting the drugs by mentioning the term '*Bheṣajam*'

संयोगविकल्पो यथा- शीते त्रिवृताया उष्णेन गोमूत्रेणालोडनं;- '*Saṃyoga-vikalpa*' means during winter *Trivṛt* should be mixed with *Gomūtra* which is having hot in potency.

प्रमाणविकल्पो यथा- अयोगप्रतीकारार्थमतिमात्र-त्रिवृद्दानमित्यादि।- '*Pramāṇa-Vikalpa*' means large doses of *Trivṛt* should be given to compensate for the defects of insufficient doses.

अत्र च प्रमाणविकल्पस्तथा कर्तव्यो यथा प्राणाविरोधः स्यात्, तथा संयोगविकल्पश्च तथा कर्तव्यो यथा विरुद्धवीर्यभेषजमेलको न स्यादिति दर्शयन्नाह- प्रमाणवीर्यसमं कृत्वेति।।'*Pramāṇa-vikalpa*' - Here the dose must be chosen so accurately that it is not fatal to the patient.

Similarly '*Saṃyoga-vikalpa*' means the drugs should be combined with each other which should not be having incompatible in their potency.

Timely or Untimely Administration of Medication

आतुरावस्थास्वपि तु कार्याकार्यं प्रति कालाकालसंज्ञा; तद्यथा-अस्यामवस्थायामस्य भेषजस्याकालः;कालःपुनरन्यस्येति; एतदपि हि भवत्यवस्थाविशेषेण; तस्मादातुरावस्था-स्वपि हि कालाकालसंज्ञा।
तस्य परीक्षा मुहुर्मुहुरातुरस्य सर्वावस्थाविशेषावेक्षणं यथा-वद्भेषजप्रयोगार्थम् न ह्यतिपतितकालमप्राप्त कालं वा भेषजमुपयुज्यमानं यौगिकं भवति; कालो हि भैषज्यप्रयोगपर्याप्तिमभिनिर्वर्तयति॥128॥

- Based on the condition of the patient also, this *Kāla* is of two types, viz., *Kāla* (timeliness) and *Akāla* (untimeliness) of that what is to be done and not to be done.
- *Kāla* is the time which is suitable for the administration of medicine. *Akāla* is the time which is not suitable for administration of medicine.
- For example: In this state of the patient or illness, the time has come for the administration of this medicine, or the time has not come, on the other hand, it is suitable for the administration of another drug.
- To ascertain the *Kāla* (timeliness) and *Akāla* (untimeliness), for the administration of appropriate medicine frequent observation of patient is required.
- If the drugs are administered after the passage of time or ahead of time, they never produce appropriate results.
- Thus, the drug should be administered at the appropriate time.

Cakrapāṇi:

आतुरावस्थालक्षणं कालमाह- आतुरावस्थास्वित्यादि।- Beginning the verse with the term '*Āturavasthātsu*', the author has presented the condition of the disease in a patient.

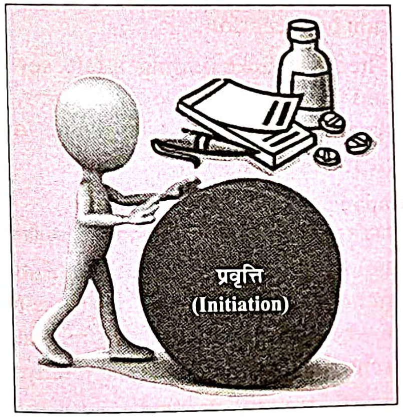
तत्रोदाहरणं यथा- नवज्वरे न कषायकालः, अतिक्रान्तषडहे ज्वरे कषायकाल इत्यादि।- For example: Intake of *Kaṣāya* is prohibited in acute fever, however it can be given after six days of the onset of fever and thus it is considered as the suitable time.

भैषज्यप्रयोगपर्याप्तिमिति भेषजप्रयोगसाध्यसिद्धिमित्यर्थः ।।- The drug administered at an appropriate time will certainly give fruitful results.

Pravṛtti (Initiation of Therapeutic Action)

प्रवृत्तिस्तु प्रतिकर्मसमारम्भः।
तस्य लक्षणं भिषगौषधातुरपरिचारकाणां क्रियासमायोगः ॥129॥

Pravṛtti means commencement of therapeutic action. Its characteristic feature is the combined action of *Bhiṣak* (physician), *Auṣadha* (drug), *Ātura* (patient) and *Paricāraka* (attendant).



Cakrapāṇi:

कालमभिधाय क्रमप्राप्तां प्रवृत्तिमाह- प्रवृत्तिस्त्वित्यादि।- After describing the '*Kāla*', the author has presented *Pravṛtti* in the sequence by starting the verse with the word '*Pravṛttistu*'.

प्रतिकर्म चिकित्सा।।- '*Pratikarma*' means treatment.

Upāya (Means of Curative Measures)

उपायः पुनर्भिषगादीनां सौष्ठवमभिविधानं च सम्यक्।
तस्य लक्षणं- भिषगादीनां यथोक्तगुणसम्पत् देशकाल-प्रमाणसात्म्यक्रियादिभिश्च सिद्धिकारणैः सम्यगुपपादि-तस्यौषधस्यावचारणमिति॥130॥

- *Upāya* means excellence of physician etc. and the proper method of administration.
- The characteristic feature of *Upāya* is that - Proper application of therapy by the doctor etc., with their respective qualities which takes place after considering the time, place, dosage, suitability, processing etc., leading to success.

Cakrapāṇi:

परिशिष्टमुपायमाह- उपाय इत्यादि।- The remaining means of examination like *Upāya* has presented by starting the verse with the term '*Upāyaḥ*'.

यथोक्तगुणसम्पदित्यनेन सौष्ठवमुक्तम्।।- The term '*Sauṣṭava*' refers to possessing all the requisite qualities.

Conclusion of Daśavidha Parīkṣā

एवमेते दश परीक्ष्यविशेषाः पृथक् पृथक् परीक्षितव्या भवन्ति॥1 3 1॥

In this way, the ten factors that are required for the examination must be examined one by one.

Cakrapāṇi:

एवमित्यादिना तु सम्यगभिविधानं ब्रूते।।- By mentioning '*Evam*', the author has presented that the proper examination of a patient by means of tenfold examination.

Parīkṣā Prayojana (Purpose of Examination)

परीक्षायास्तु खलु प्रयोजनं प्रतिपत्तिज्ञानम् प्रतिपत्तिर्नाम योविकारोयथाप्रतिपत्तव्यस्तस्यतथाऽनुष्ठानज्ञानम्॥1 3 2॥

- ☐ The purpose of examination is to decide the course of action i.e. '*Pratipatti*'.
- ☐ '*Pratipatti*' is the knowledge of treatment that should be adopted with a view to correct the morbidity.

Cakrapāṇi:

किंप्रयोजना परीक्षेत्यस्योत्तरं- परीक्षायास्त्वित्यादि।- What is the purpose of examination? The answer for the doubt has given by the author by starting the verse with term '*Parīkṣāyāstu*'

प्रतिपत्तिशब्दार्थं विभजते- य इत्यादि। प्रतिपत्तव्य इति अनुष्ठानेन योजयितव्यः।।- Here the meaning of term '*Pratipatti*' is explained as that initiation of any action with proper planning.

Indications and Contraindications for Śodhana Therapy

यत्र तु खलु वमनादीनां प्रवृत्तिः, यत्र च निवृत्तिः, तद्व्यासतः सिद्धिषूत्तरमुपदेक्ष्यामः॥1 3 3॥

The indications and contraindications of *Vamana* and other purificatory measures will be described in detail in the section *Siddhisthāna*.

Cakrapāṇi:

'क्व च वमनादीनां प्रवृत्तिः, क्व च निवृत्तिः' इत्यस्योत्तरमतिदेशेनाह- यत्र त्वित्यादि।।- Beginning the verse with the term '*Yatra tu*', the author has explained that the indications and contraindications of *Vamana* and other *Śodhana* therapies are going to described in detail in the latter section.

Treatment Depends on General as well as Exceptional Conditions

प्रवृत्तिनिवृत्तिलक्षणसंयोगे तु गुरुलाघवं संप्रधार्य सम्यगध्यवस्येदन्यतरनिष्ठायाम् सन्ति हि व्याधयः शास्त्रेषूत्सर्गापवादैरुपक्रमं प्रति निर्दिष्टाः।

तस्माद्गुरुलाघवं संप्रधार्य सम्यगध्यवस्ये दित्युक्तम्॥1 3 4॥

- ☐ In the case where symptoms of both indications and contra-indications are combined, the physician should measure the relative strength of both and take decision on basis of their predominance.
- ☐ The treatment of diseases is mentioned in the treatises on the basis of a general rule or exception.
- ☐ Therefore, after finding out the severity and lightness of the symptoms, the physician should initiate the action to treat a disease.

Cakrapāṇi:

'प्रवृत्तिनिवृत्तिलक्षणसंयोगे किं नैष्ठिकम्' इत्यस्योत्तरं- प्रवृत्तीत्यादि।- Beginning the verse with the term '*Pravṛtti*', the author has presented the measures to be taken when both the features of indications and contraindications are present jointly.

अध्यवस्येदिति अध्यवसायं कुर्यादित्यर्थः।- '*Adhyavaset*' means after having properly determined.

अन्यतरनिष्ठायामिति अन्यतरपक्षव्यवस्थायाम्।- '*Anyatara niṣṭāyām*' means the decision should be taken on any one side after making proper efforts.

उत्सर्गापवादन्याय

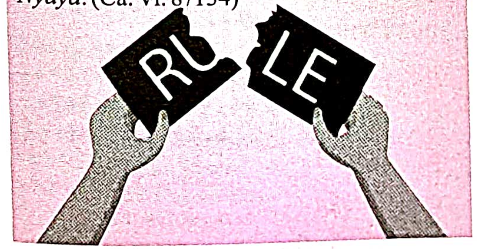
Utsarga-Apavāda Nyāya

[Exception to General Rule]

The word *Utsarga* has several meanings like concealment, sacrifice, renunciation etc. But here the term *Utsarga* should be understood as a general principle and is applicable mostly everywhere. This general rule at times may be broken in the exceptional conditions and thus it known as *Apavāda*.

The author has employed this maxim in the context of treating a disease in which symptoms of both indications and contra-indications are combined. Then the physician should measure the relative strength of both and take decision on basis of their predominance. Even though the treatment of diseases is mentioned in the treatises on the basis of a general rule, after finding out the severity and lightness of the symptoms, the physician should initiate the action to treat a disease.

'*Samyagadhyavaset*' means lying aside the general rule (wherever they are not applicable) and adopting exceptional rules. Here instead of treating minor problem, starting to treat a serious illness is appropriate. Thus, it is to be decided to start treating major complications by omitting minor ones according to *Utsarga Apavāda Nyāya*. (Ca. Vi. 8/134)



अत्र गुरुलाघवे ज्ञाते गुरुप्रतिक्रियानिश्चयोऽनुक्तोऽपि ज्ञायते; तेन शास्त्रकारेण गुरुव्याधिप्रतीकारनिष्ठायामध्यवसायं कुर्यादिति साक्षान्न कृतम्।- After knowing the condition of the disease as serious one or not, even though it is not mentioned specifically by the author to treat the serious one in the beginning, one has to treat the *Guru Vyādhi* initially.

एतदेव गुरुव्याधिप्रतीकारं लघुव्याध्युपपादकेन वचन-भङ्ग्यन्तरेणाह- सन्ति हीत्यादि।- With the mention of '*Santi hi*' the author states that between the treatment of two types of conditions like *Guru* and *Laghu Vyādhi*, it is indirectly stated that one should initially treat a serious illness.

सम्यगध्यवस्येदिति उत्सर्गलघुं परित्यज्यापवादगुरुमुपक्रम्यतयाऽध्यवस्येत्; बलवन्तमुपद्रवं वेत्यादिना हि दुर्बलं परित्यज्य बलवच्चिकित्सामभिधास्यति।।- '*Samyagadhyavaset*' means lying aside the general rule (wherever they are not applicable) and adopting exceptional rules. Here instead of treating minor problem, starting to treat a serious illness is appropriate. Thus, it is to be decided to start treating major complications by omitting minor ones.

Pañcakarma Dravya Saṅgraha (Group of Drugs Useful for Five Purificatory Measures)

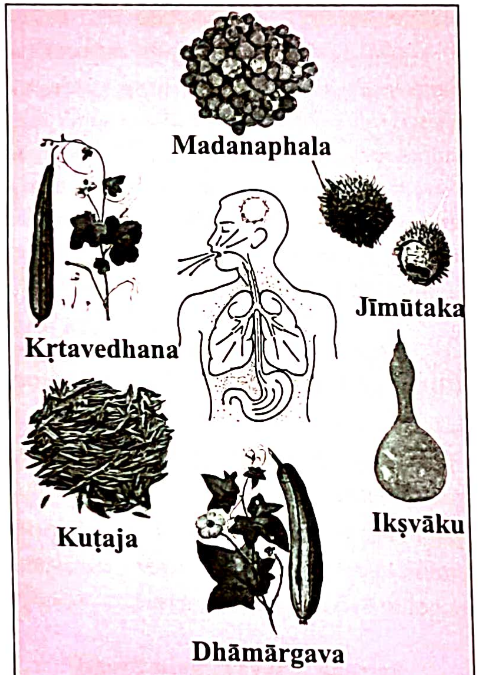
यानि तु खलु वमनादिषु भेषजद्रव्याण्युपयोगं गच्छन्ति तान्यनुव्याख्यास्यामः।

The drugs which are useful for *Vamana* (emesis) and other purificatory measures are going to be explained here.

Vamana Dravya (Emetic Drugs)

तद्यथा- फलजीमूतकेक्ष्वाकुधामार्गवकुटजकृतवेधनफलानि, फलजीमूतकेक्ष्वाकुधामार्गवपत्रपुष्पाणि आरग्वधवृक्षकमदनस्वादुकण्टकपाठापाटलाशार्ङ्गेष्टामूर्वासप्तपर्णनक्तमाल पिचुमर्दपटोलसुषवी गुडूचीचित्रकसोमवल्कशतावरीद्वीपीशिग्रुमूलकषायैः,मधुकमधूककोविदारकर्बुदारनीपविदुलबि

म्वीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पाकषायैश्च, एलाहरेणुप्रियङ्गुपृथ्वीकाकुस्तुम्बुरुतगरनलदह्रीवेरताली शोशीरकषायैश्च, इक्षुकाण्डेक्षिक्षुवालि कादर्भपोटगलकालङ्कृ (ङ्क) तकषायैश्च, सुमनासौमनस्यायनीहरिद्रादारुहरिद्रावृश्चीरपुनर्नवामहासहाक्षुद्रसहाकषायैश्च,शाल्मलिशाल्मलिकभद्रपर्ण्येलापर्ण्युपोदिकोद्दालकधन्वनराजादनोपचित्रा गोपीशृङ्गाटिकाकषायैश्च, पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरसर्षपफाणितक्षीरक्षारलवणोदकैश्च, यथालाभं यथेष्टं वाऽप्युपसंस्कृत्य वर्तिक्रियाचूर्णावलेहस्नेहकषायमांसरसयवागूयूषकाम्बलिकक्षीरोपधेयान्मोदकानन्यांश्च भक्ष्यप्रकारान् विविधाननुविधाय यथार्हं वमनार्हाय दद्याद्विधिवद्वमनम्।
इति कल्पसङ्ग्रहो वमनद्रव्याणाम्।
कल्पमेषां विस्तारेणोत्तरकालमुपदेक्ष्यामः॥135॥



Vamana Dravya

The following drugs are useful for *Vamana* (emesis)

1. *Phala* (fruits):
    - a. *Phala i.e. Madanaphala*
    - b. *Jīmūtaka*
    - c. *Ikṣvāku*
    - d. *Dhāmārgava*
    - e. *Kutaja*
    - f. *Kṛtavedhana*
2. *Patra* (leaves) and *Puṣpa* (flowers):
    - a. *Phala i.e. Madanaphala*
    - b. *Jīmūtaka*
    - c. *Ikṣvāku*
    - d. *Dhāmārgava*

The above drugs should be used as *Vamana yoga* after duly mixed with the following different types of decoctions.

1. *Decoctions* of the roots of
    - a. *Āragvadha*
    - b. *Vṛkṣaka*
    - c. *Madana*
    - d. *Svādukanṭaka*
    - e. *Pāṭhā*
    - f. *Pāṭalā*
    - i. *Śārṅgeṣṭā*
    - j. *Mūrvā*
    - k. *Saptaparṇa*
    - l. *Naktamālā*
    - m. *Picumarda*
    - n. *Paṭola*
    - o. *Suṣavī*
    - p. *Guḍūcī*
    - q. *Citraka*
    - r. *Somavalka*
    - s. *Śatāvarī*
    - t. *Dvīpī*
    - w. *Śigru*
2. Decoctions of
    - a. *Madhuka*
    - b. *Madhūka*
    - c. *Kovidāra*
    - d. *Karbudāra*
    - e. *Nīpa*
    - f. *Vidula*
    - g. *Bimbī*
    - h. *Śaṇapuṣpī*
    - i. *Sadāpuṣpī*
    - j. *Pratyakpuṣpī*
3. Decoctions of
    - a. *Elā*
    - b. *Hareṇu*
    - c. *Priyaṅgu*
    - d. *Pṛthvikā*
    - e. *Kustumburu*
    - f. *Tagara*
    - g. *Nalada*
    - h. *Hribera*
    - i. *Tālīsa*
    - j. *Uśīra*
4. Decoctions of
    - a. *Ikṣu*
    - b. *Kāṇḍekṣu*
    - c. *Ikṣuvālikā*
    - d. *Darbha*
    - e. *Poṭagala*
    - f. *Kālaṅkṛta*
5. Decoctions of
    - a. *Sumana*
    - b. *Sumanasyāyānī*
    - c. *Haridrā*
    - d. *Dāruharidrā*
    - e. *Vṛscīra*
    - f. *Punarnavā*
    - g. *Mahāsahā*
    - h. *Kṣudrasahā*
6. Decoctions of
    - a. *Śālmalī*
    - b. *Śālmalikā*
    - c. *Bhadraparṇī*
    - d. *Elāparṇī*
    - e. *Upodikā*
    - f. *Uddālakā*
    - g. *Dhanvana*
    - h. *Rājādana*
    - i. *Upacitrā*
    - j. *Gopī*
    - k. *Śṛṅgāṭakā*
7. Powder of
    - a. *Pippalī*
    - b. *Pippalīmūla*
    - c. *Cavya'*
    - d. *Citraka*
    - e. *Śṛṅgavera*
8. Water and mixed with
    - a. *Sarṣapa*
    - b. *Phāṇita*

c. *Kṣīra*
d. *Kṣāra*
e. *Lavaṇa*

- ☐ The above drugs should be collected as maximum as possible according to their availability and can prepare in various forms like *Vartikrīyā* (sticks), *Cūrṇa* (powders), *Avaleha* (linctus), *Sneha* (oils), *Kaṣāya* (decoctions), *Māṃsarasa* (meat soup), *Yavāgū* (gruel), *Yūṣa* (soup), *Kāṃbalikā* (preparation of sour milk mixed with whey and vinegar), *Kṣīropadheya* (milk preparations), *Modaka* (laddu) and other eatables.
- ☐ These recipes should be properly administered in an appropriate dosage after assessing the condition of the patient for emesis.
- ☐ This is the brief description about the emetics. The details will be discussed later in the section called *Kaplasthāna*.

Cakrapāṇi:

संप्रति 'कानि च वमनादिषु भेषजद्रव्याणि योगं गच्छन्ति' इत्यस्योत्तरं- यानीत्यादी।- Now the author is going to explain the answer for the query of what are the drugs useful for the therapies like *Vamana* etc. by starting the verse with the word '*Yāni*'.

शार्ङ्गेष्टा गुञ्जा,- *Śārṅgeṣṭā* means *Guñjā*

सोमवल्कः खदिरः;- *Somavalka* means *Khadira*

सुषवी कारवेल्लकः।- *Suṣavī* means *Kāravellaka*

द्वीपी कण्टकारी,- *Dvīpī* means *Kaṇṭakārī*

द्वीपिशत्रुरिति पाठे शतावरी ज्ञेया।- If *Dvīpī* is considered as *Dvīpiśatru* according to another manuscript, it should be taken as *Śatāvarī*.

विदुलो वेतसः, - *Vidula* means *Vetasa*

शतपुष्पा घण्टारवा,- *Śatapuṣpā* means *Ghaṇṭāravā*

सदापुष्पा रक्तार्कः।- *Sadāpuṣpā* means *Raktārka*

कालङ्कृतो कासमर्दः,- *Kālaṅkṛta* means *Kāsamarda*

पोटगलो होग्गलः।- *Poṭagala* means *Hoggala*

सुमना जाती,– *Sumana* means *Jātī*

सौमनस्यायनी जातिकलिका जातिकोषो वा।- *Sumanasyāyāni* means *Jātikalikā* or *Jātikoṣa*

शाल्मलिको रोहितकः, स्वल्पशाल्मलिर्वा,– *Śālmalikā* means *Rohitaka* or small variety of *Śalmalī*

भद्रपर्णी भादाली,- *Bhadraparṇī* means *Bhādālī*

एलापर्णी रास्ना,– *Elāparṇī* means *Rasnā*

उद्दालः बहुवारः,– *Uddāla* means *Bahuvāra*

गोपी सारिवा।- *Gopī* means *Śāribā*

वर्तिक्रिया वर्तिरूपदीर्घभक्ष्यकरणम्।- *Vartikriya* means preparing food items which looks like a long wick.

अत्र 'आरग्वधादि' 'मध्वादि' इति पृथग्वर्गकरणं प्रायः समानगुणतां विच्छेदपाठेन दर्शयितुं कृतम्।- Here, the use of *Āragvadhādi, Madhvādi* etc. as a separate class has often been done to display different texts of the identical properties.

कल्पनं कल्पः प्रयोग इत्यर्थः।- *Kalpanam* means the use of different formulations

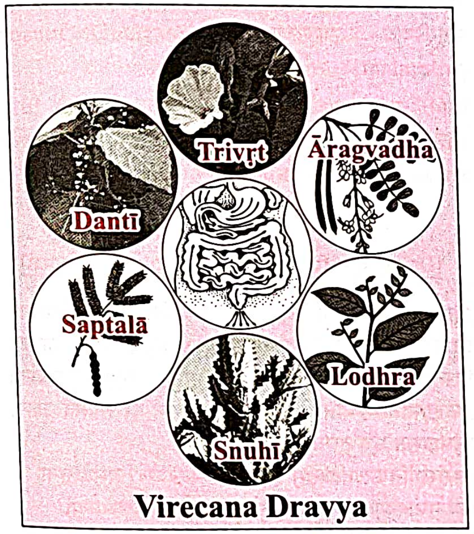
उत्तरकालमिति कल्पस्थाने।।- *Uttarakāla* means in *Kalpasthāna*

Virecana Dravya (Purgative Drugs)

**विरेचनद्रव्याणि तु श्यामात्रिवृच्चतुरङ्गुलति ल्वकमहावृक्ष-सप्तलाशङ्खिनीदन्तीद्रवन्तीनां क्षीरमूलत्वक्पत्रपुष्पफलानि यथायोगं तैस्तैः क्षीरमूलत्वक्पत्रपुष्पफलैर्विक्लिप्ताविक्लिप्तैः, अजगन्धाश्वगन्धाजशृङ्गीक्षीरिणीनीलिनीक्लीतककषायैश्च, प्रकीर्योदकीर्यामसूरवि दलाकम्पि ल्लकविडङ्गगवाक्षीकषायैश्च, पीलुप्रियालमृद्वी काकाश्मर्यपरूषकबदरदाडिमामलकहरीतकीबिभीतकवृश्चीरपुनर्नवाविदारिगन्धादिकषायैश्च, सीधुसुरासौवीरकतुषोदकमैरेयमेदकमदिरामधुमधूलकधाम्लकुवलबदरखर्जूरकर्कन्धुभिश्च, दधिदधिमण्डोदश्विद्भिश्च, गोमहिष्यजावीनां च क्षीरमूत्रैर्यथालाभं यथेष्टं वाऽप्युपसंस्कृत्य वर्तिक्रियाचूर्णा सवलेहस्नेहकषायमांसरसयूषकाम्बलिकयवागूक्षीरोपधेयान्मोदकानन्यांश्च भक्ष्यप्र (वि) कारान् विविधांश्च योगौरिचनद्रव्याणाम्।
कल्पमेषां विस्तरेण यथावदुत्तरकालमुपदेक्ष्यामः॥136॥**

- ☐ Different parts of the following drugs such as milky latex, roots, bark, leaves, flowers and fruits are useful for purgation therapy.

1. *Śyāmā*
2. *Trivṛt*
3. *Caturaṅgula*
4. *Tilvaka*



5. *Mahāvṛkṣa*
6. *Saptalā*
7. *Śaṅkhinī*
8. *Dantī*
9. *Dravantī*

These nine drugs can be taken separately or jointly according to the necessity after mixing with the following decoctions.

1. Decoctions of
    a. *Ajagandhā*
    b. *Āragvadha*
    c. *Ajaśṛṅgī*
    d. *Kṣīriṇī*
    e. *Nīlinī*
    f. *Klītaka*
2. Decoctions of
    a. *Prakīryā*
    b. *Udakīryā*
    c. *Masūravidalā*
    d. *Kampillaka*
    e. *Viḍaṅga*
    f. *Gavakṣī*
3. Decoctions of
    a. *Pīlu*
    b. *Priyāla*
    c. *Mṛdvīkā*
    d. *Kāśmarya*
    e. *Parūṣaka*
    f. *Badara*
    g. *Dāḍima*
    h. *Āmalaka*
    i. *Haritaki*
    j. *Vibhītaka*
    k. *Vṛścīra*
    l. *Punarnavā*
    m. *Vidārigandhā*
4. Other fermented preparations such as
    a. *Śīdhu*
    b. *Surā*
    c. *Sauvīraka*
    d. *Tuṣodaka*

e. *Maireya*
f. *Medaka*
g. *Madirā*
h. *Madhu*
i. *Madhūlaka*
j. *Dhānyāmla*
k. *Kuvala*
l. *Badara*
m. *Kharjūra*
n. *Karkandhu*

5. Other substances like
   a. *Dadhi*
   b. *Dadhimaṇḍa*
   c. *Udaśvit*

- ❑ The above drugs should be collected as maximum as possible according to their availability and can prepare in various forms like *Vartikriyā* (sticks), *Cūrṇa* (powders), *Avaleha* (linctus), *Sneha* (oils), *Kaṣāya* (decoctions), *Māṃsarasa* (meat soup), *Yūṣa* (soup), *Kāṃbalikā* (preparation of sour milk mixed with whey and vinegar), *Yavāgū* (gruel), *Kṣīropadheya* (milk preparations), *Modaka* (laddu) and other eatables.
- ❑ These recipes should be properly administered in an appropriate dosage after assessing the condition of the patient for purgation.
- ❑ This is the brief description about the purgatives. The details will be discussed later in the section called *Kalpasthāna.*

Cakrapāṇi:

विक्लिप्तिः द्रव्यान्तरसंयोगः, अविक्लिप्तिः केवलप्रयोगः; तेन विक्लिप्ताविक्लिप्तैरिति संयुक्तायुक्तैरित्यर्थः।- *Viklipti* means the use of drugs in combination with other medicines. *Aviklipti* means the use of the drug alone without mixing with any other drug. *Vikliptāviklitaiḥ* means the usage of drugs by combining with the other drugs as well as without mixing with any other drug.

क्षीरिणी दुग्धिका,- *Kṣīriṇī* means *Dugdhikā*

क्लीतकं यष्टीमधु।- *Klītakaṃ* means *Yaṣṭmadhu*

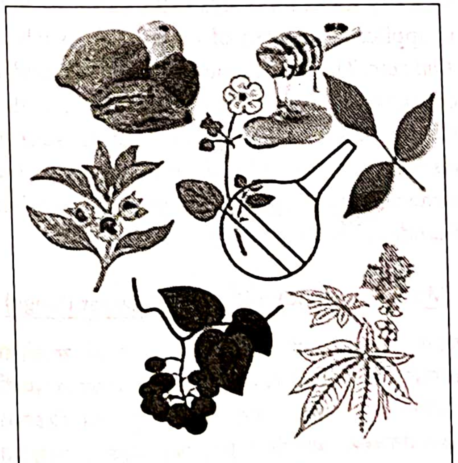
मसूरविदला श्यामलता।- *Masūravidalā* means *Śyāmalatā*

प्रथमं तु श्यामा श्याममूला त्रिवृदेवोक्ता।।- The first mentioned word in this verse i.e. *Śyāmā* should be taken as *Śyāmamūlā Trivṛt.*

Āsthāpanavasti Dravya
(Drugs Useful for Un-unctuous Enemata)

आस्थापनेषु तु भूयिष्ठकल्पानि द्रव्याणि यानि योगमुपयान्ति तेषु तेष्ववस्थान्तरेष्वातुराणां, तानि द्रव्याणि नामतो विस्तरेणोपदिश्यमानान्यपरिसंख्येयानि स्युरतिबहुत्वात्; इष्टश्चानतिसंक्षेपविस्तरोपदेशस्तन्त्रे, इष्टं च केवलं ज्ञानं, तस्माद्रसत एव तान्यत्र व्याख्यास्यामः।
रससंसर्गविकल्पविस्तरो ह्येषामपरिसंख्येयः, समवेतानां रसानामंशांशबलविकल्पातिबहुत्वोत् तस्माद्द्रव्याणां चैकदेशमुदाहरणार्थं रसेष्वनुविभज्य रसैकैकश्येन च नामलक्षणार्थं षडास्थापनस्कन्धारसतोऽनुविभज्य व्याख्यास्यन्ते॥137॥

- ❑ The drugs useful for *Āsthāpanavasti* (enema with decoctives) are many in number according to the condition of the patients suffering from different ailments.
- ❑ It is not possible to refer to all drugs by name because they are numerous and the treatise becomes too elaborate to describe in detail.
- ❑ In an ideal treatise, it is not desirable to describe knowledge neither very detailed nor very briefly. Such treatises should furnish the relevant details as required as possible.
- ❑ Therefore only a few important drugs that are useful for *Āsthāpanavasti*, which are grouped according to their taste are described here.
- ❑ The combination and permutation of *Rasās* (tastes) also become innumerable and thus the drugs classified on the basis of predominant taste are grouped and explained here for the sake of example.
- ❑ Thus, this description is useful for a physician to know the attributes of the drugs described here and also to infer the attributes of similar other drugs which are not described here.



Āsthāpanavasti Dravya

Cakrapāṇi:

भूयिष्ठकल्पानीति बहुप्रयोगाणि प्रायःप्रयोज्यानि च।- '*Bhūyiṣṭakalpāni*' means which are used often and possess multiple uses.

इष्टश्चानतिसंक्षेपविस्तरोपदेश इति अनतिसंक्षेपविस्तरेण शास्त्रे कथनमिष्टम् इष्टं च केवलं ज्ञानमिति अनतिसंक्षेपविस्तराभिधानेन यदनुक्तं तस्यापि यथासामान्यद्वारा ज्ञानं भवति तदपीष्टं ग्रन्थकर्तुः श्रोतुश्चेत्यर्थः।- *Nātisaṅkṣepavistareṇa* means that the classics are intended to describe a relevant subject, neither too briefly nor too elaborately. The subject which is not completely explained here also can be understood in general and which is the expected by the author and the reader.

तस्माद्रसत एवेति रसं प्राधान्येनोद्दिश्य रसाश्रयद्रव्यस्यानतिसंक्षेपविस्तारोपदेशेनेत्यर्थः।- '*Tasmādrasastasya*' means based on *Rasa*, the drugs possessing different tastes have been described here neither too briefly nor too elaborately.

तानीति आस्थापनोपयोगीनि द्रव्याणि।- '*Tāni*' means the drugs useful for *Āsthāpanavasti.*

अत्र च रसद्वारा निर्देशेऽपि रससंसर्गस्यातिबहुत्वेन कृत्स्नद्रव्यनिर्देशवदसंख्येयता स्यादिति कृत्वा षड्भिरेव रसैर्निर्देशः कर्तव्य आस्थापनोपयोगिद्रव्याणामिति दर्शयन्नाह- रसेत्यादि।- Even though this description is made on the basis of *Rasa*, it is not possible to describe the different combinations of *Rasās* since they become innumerable and thus only most useful drugs for *Āsthāpanavasti* related to six types of the groups of drugs are described.

उदाहरणार्थमिति मधुरादिरसस्याधारभूतस्य द्रव्यस्योदाहरणार्थम्।- '*Udāharaṇārtham*' means illustration of the drugs which belongs to the groups of sweet and the other tastes.

रसेष्वनुविभज्येति रसेषु मधुरादिषु द्रव्याणामेकदेशमाधारतयोपदिश्येत्यर्थः।- '*Raseṣvanuvibhajya*' means classification of drugs on the basis of only one *Rasa* such as *Madhura* etc.

रसैकैकश्येनेति न रससंसर्गेण।- '*Rasasyekasyena*' means only one *Rasa* without combination of any other *Rasa*.

नामलक्षणार्थं षडास्थापनस्कन्धा इति साक्षादुक्तानां जीवकादीनां नामार्थं, तथा अनुक्तानां मधुरादिद्रव्याणां तज्जातीयत्वेन लक्षणार्थमास्थापनयोगिद्रव्यसमूहा व्याख्यास्यन्त इति; किंवा, नामलक्षणार्थमिति नामज्ञानार्थम्।- '*Nāma Lakṣaṇārtham Ṣaḍāsthāpana Skandhā*' means the drugs related to the six groups of tastes. *Namārtha* means which have been mentioned by name such as *Jīvaka* etc. and *Lakṣaṇārtha* means that are not told by name but are mentioned as those belongs to that particular group like *Madhura Dravya* etc.

आस्थाप्यतेऽनेनेति आस्थापनं जीवकादिद्रव्यं;- The drugs which are responsible to be stayed for a while are called *Āsthāpana Dravya*. For example: *Jīvaka* etc.

स्कन्धः समूहः।- '*Skandha*' means *Samūha* i.e. a group

रसतोऽनुविभज्येति मधुरादिरसतया निर्दिश्येत्यर्थः।।- '*Rasato Anuvibhajyate*' means having described in the form of *Madhura* and the other tastes.

Rarity of Single Flavored Drugs

यत्तु षड्विधमास्थापनमेकरसमित्याचक्षते भिषजः, तद्दुर्लभतमं संसृष्टरसभूयिष्ठत्वाद्द्रव्याणाम्।

तस्मान्मधुराणि मधुरप्रायाणि मधुरविपाकानि मधुरप्रभावाणि च मधुरस्कन्धे मधुराण्येव कृत्वोपदेक्ष्यन्ते, तथेतराणि द्रव्याण्यपि॥138॥

- In fact the drugs grouped into six types on the basis of taste cannot have only one taste as the drugs mostly composed of many tastes.
- Thus, the drugs which are sweet in taste, predominantly sweet and those become sweet in taste after digestion (*Madhura Vipāka*) are included under the group of drugs having sweet taste (*Madhura Skandha*).
- The same analogy is applicable in case of other five tastes while classifying into their respective groups.

Cakrapāṇi:

अयं च मधुरादिरसेन द्रव्यगणनिर्देशो न मधुराद्येकरसस्यैव द्रव्यस्य सङ्ग्रहेण यथा परैराख्यायते तथाऽस्माभिरपीष्यते, किन्तु यत्र सत्यपि रसान्तरे मधुरादयः प्रधानं, यद्वा द्रव्यं मधुरादिकार्यकारि विपाकप्रभावात्, तदपि मधुरादिगण एवास्माभिः पठनीयमिति दर्शयन्नाह- यत्त्वित्यादि।- The drugs grouped in *Madhura Skandha* are not based on the taste especially of sweet only, as stated by other scholars and self-opinion. Other flavors of drugs are also included in this group due to their *Madhura Vipāka*.

एकरसमिति शुद्धैकरसम्।- *Ekarasam* means having purely only one flavor.

मधुरप्रायाणीति उत्कृष्टमधुररसानि।- *Madhura Prāyāṇi* means possessing the sweet taste predominantly

तथेतराणीति अम्लादीनि अम्लप्रायाणि अम्लपाकानि च अम्लमेव कृत्वोपदेक्ष्यामः; तथा लवणादिष्वप्येवमेव तथेतराणीतिपदेन दर्शयति।।- *Tathetarāṇī* means the same analogy is applicable in case of other tastes such as *Amla* etc. The drugs grouped in *Amla Skandha* consist not only of *Amla Rasa Dravyās* but also of the drugs which are predominantly sour in taste and also *Amla Vipaka* is included. In the same way the drugs are aslo grouped in other *Skandhās* like *Lavaṇa* etc.

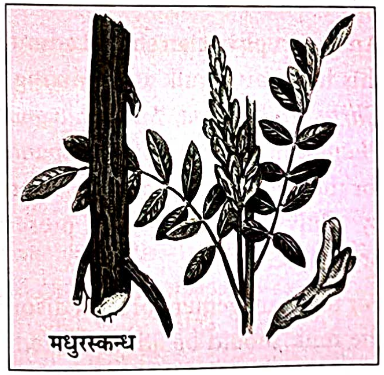
Madhura Skandha (Group of Sweet Drugs)

तद्यथा- जीवकर्षभकौ जीवन्ती वीरा तामलकी काकोली क्षीरकाकोलीमुद्गपर्णीमाषपर्णीशालपर्णीपृश्निपर्ण्यसनपर्णी मधुपर्णी मेदा महामेदा कर्कटशृङ्गी शृङ्गाटिका छिन्नरुहा च्छत्राऽतिच्छत्रा श्रावणी महाश्रावणी सहदेवा विश्वदेवा शुक्ला क्षीरशुक्ला बलाऽतिबला विदारी क्षीरविदारी क्षुद्रसहा महासहा ऋष्यगन्धाऽश्वगन्धा वृश्चीरः पुनर्नवा बृहती कण्टकारिकोरुबूको मोरटः श्वदंष्ट्रा संहर्षा शतावरी शतपुष्पा मधूकपुष्पी यष्टीमधु मधूलिका मृद्वीका खर्जूरं परूषकमात्मगुप्ता पुष्करबीजं कशेरुकं राजकशेरुकं राजादनं कतकं काश्मर्यं शीतपाक्योदनपाकी तालखर्जूरमस्तकमिक्षुरिक्षुवालिका दर्भः कुशः काशः शालिर्गुन्द्रेत्कटकः शरमूं राजक्षवकः ऋष्यप्रोक्ता द्वारदा भारद्वाजी वनत्रपुष्यभीरुपत्री हंसपादी काकनासिका कुलिङ्गाक्षी क्षीरवल्ली कपोल वल्ली कपोतवल्ली सोमवल्ली गोपवल्ली मधुवल्ली चेति; एषामेवंविधानामन्येषां च मधुरवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा प्रक्षाल्य पानीयेन सुप्रक्षालितायां स्थाल्यां समावाप्य पयसाऽर्धोदकेनाभ्यासिच्य साधयेद्दर्व्या सततमवघट्टयन्; तदुपयुक्तभूयिष्ठेऽम्भसि गतरसेष्वौषधेषु पयसि चानुपदग्धे स्थालीमुपहृत्य सुपरिपूत पयः सुखोष्णं घृततैलवसामज्जलवणफाणितोपहितं बस्तिं वातविकारिणे विधिज्ञो विधिवद्दद्यात्; शीतं तु मधुसर्पिर्भ्यामुपसंसृज्य पित्तविकारिणे विधिवद्दद्यात्।

इति मधुरस्कन्धः॥139॥

The following are the drugs belong to *Madhura Skandha*:

1. *Jīvaka*
2. *Ṛṣabhaka*
3. *Jīvantī*
4. *Vīrā*
5. *Tāmalakī*
6. *Kākolī*



7. *Kṣīrakākolī*
8. *Mudgaparṇī*
9. *Māṣaparṇī*
10. *Śālaparṇī*
11. *Pṛśniparṇī*
12. *Asanaparṇī*
13. *Madhuparṇi*
14. *Medā*
15. *Mahāmedā*
16. *Karkāṭakaśṛṅgī*
17. *Śṛṅgāṭakā*
18. *Chinnaruhā*
19. *Chatrā*
20. *Atichatrā*
21. *Śrāvaṇī*
22. *Mahāśrāvaṇī*
23. *Sahadevā*
24. *Viśvadevā*
25. *Śuklā*
26. *Kṣīraśuklā*
27. *Balā*
28. *Atibalā*
29. *Vidārī*
30. *Kṣīravidārī*
31. *Kṣudrasahā*
32. *Mahasahā*
33. *Ṛsyagandhā*
34. *Aśvagandhā*
35. *Vṛscīra*
36. *Punarnavā*
37. *Bṛhatī*
38. *Kaṇṭakārī*
39. *Urūbaka*

40. *Moraṭa*
41. *Śvadaṃṣṭrā*
42. *Saṃharṣā*
43. *Śatāvarī*
44. *Śatapuṣpā*
45. *Madhūkapuṣpī*
46. *Yaṣṭimadhu*
47. *Madhūlikā*
48. *Mṛdvikā*
49. *Kharjūra*
50. *Parūṣaka*
51. *Ātmaguptā*
52. *Puṣkara bīja*
53. *Kaśeruka*
54. *Rājakaśeruka*
55. *Rājādana*
56. *Kataka*
57. *Kāśmarya*
58. *Śītapākī*
59. *Odanapākī*
60. *Tāla*
61. *Kharjūra mastaka*
62. *Ikṣu*
63. *Ikṣuvālikā*
64. *Darbha*
65. *Kuśa*
66. *Kāśa*
67. *Śāli*
68. *Gundrā*
69. *Itkaṭaka*
70. *Śara mūla*
71. *Rājakṣavaka*
72. *Ṛṣyaproktā*
73. *Dvāradā*
74. *Bhāradvājī*
75. *Vanatrapuśī*
76. *Abhīrupatrī*
77. *Haṃsapādi*
78. *Kākanāsikā*
79. *Kuliṅgākṣī*
80. *Kṣīravallī*
81. *Kapotavallī*
82. *Somavallī*
83. *Gopavallī*
84. *Madhuvallī*

- ☐ The physician should procure the above drugs mentioned in this group and also the similar drugs which are not mentioned here and make them into small pieces by cutting or pulverizing after properly washed.
- ☐ Afterwards they should be kept in a clean vessel and boil well after adding milk and half quantity of water. While boiling it should be stirred continuously with a ladle.
- ☐ After the evaporation of water, the vessel is removed from the fire and the milk is to be filtered.
- ☐ An expert physician should administer this lukewarm milk after mixing with *Ghṛta, Taila, Vasa, Majjā Lavaṇa* and *Phāṇita* in the form of *Āsthāpanavasti* for the management of *Vāta* disorders, by duly following the prescribed procedure.
- ☐ For the management of *Pitta* disorders, the milk should be administered only in the cool state after mixed with honey and ghee.
- ☐ Thus, ends the description of *Madhura Skandha.*

Cakrapāṇi:

वीरा जालन्धरं शाकम्।- *Vīrā* means *Jālandhara śāka.*

अस (श) नपर्णी अपराजिता।- *Asa(śa)naparṇī* means *Aparājitā*

मधुपर्णी विकङ्कतम्।- *Madhuparṇī* means *Vikaṃkata*

छत्रा कोकिलाक्षः।- *Chatrā* means *Kokilākṣa*

अतिच्छत्रा अरुणकोकिलाक्षः।- *Atichatrā* means *Aruṇa Kokilākṣa*

महाश्रावणी अलम्बुषा।- *Mahāśrāvaṇī* means *Alambuṣā*

शुक्ला शर्करा।- *Śuklā* means *Śarkarā*

क्षीरशुक्ला बृहच्छृङ्गाटिका।- *Kṣīraśuklā* means *Bṛhatśṛñgāṭikā*

क्षुद्रसहा कुमारी।- *Kṣudrasahā* means *Kumārī*

ऋष्यगन्धा ऋष्यजाङ्गलकः, बलाभेदो वा।- *Ṛṣyagandhā* means *Ṛṣyajāñgalaka* or one variety of *Balā*

मोरटः मूर्वा।- *Moraṭa* means one variety of *Mūrvā*

संहर्षा बन्दाकः।- *Saṃharṣā* means *Vandāka*

मधुकपर्णी मधुकभेदः।- *Madhuparṇī* means one variety of *Madhuka*

मधूलिका मर्कटहस्ततृणम्।- *Madhūlikā* means *Markaṭahasta Tṛṇa*

राजादनं वेञ्चुलिकीति ख्यातम्।- *Rājādana* is popular in the name of *Veñculi*

कशेरुः चिञ्चोडकः।- *Kaśeru* means *Ciñcoḍaka*

राजकशेरुः कशेरुभेदः।- *Rājakaśeru* means one variety of *Kaśeru*

शीतपाकी शीतला।- *Śītapākī* means *Śītalā*

ओदनपाकी नीलझिण्टी।- *Odanapākī* means *Nīlajhiṇṭī*

ऋष्यप्रोक्ता बलाभेदः।- *Ṛṣyaproktā* means one variety of *Balā*

द्वारदा शाकतरुः।- *Dvāradā* means *Śākataru*

भारद्वाजी वनकार्पासी।- *Bhāradvājī* means *Vanakārpāsī*

वनत्रपुषी बृहत्फला गोडुम्बा।- *Vanatrapuśī* means *Bṛhatphalā Goḍumbā*

अभीरुपत्री शतावरीभेदः।- *Abhīrupatrī* is one variety of *Śatāvarī*

कुलिङ्गाक्षी पेटिका, कुलिङ्गापाठपक्षे उच्चटा।- *Kuliṅgākṣī* means *Peṭikā*. If the word is taken as *Kuliṅgā* it should be understood as *Uccaṭā*

क्षीरवल्ली क्षीरलता।- *Kṣīravallī* means *Kṣīralatā*

कपोलपल्ली 'कवडवेण्डुआ' इति ख्याता।- *Kapolapalli* is familiar in the name of *Kavaḍveṇḍuā*

कपोतवल्ली सूक्ष्मैला।- *Kapotavallī* means *Sūkṣma Elā*

सोमवल्ली सोमलता।- *Somavallī* means *Somalatā*

गोपवल्ली अनन्तमूलम्।- *Gopavallī* meáns *Anantamūla*

मधुवल्ली यष्टीमधुभेदः।।- *Madhuvallī* is one variety of *Yaṣṭimadhu*

Amla Skandha (Group of Sour Drugs)

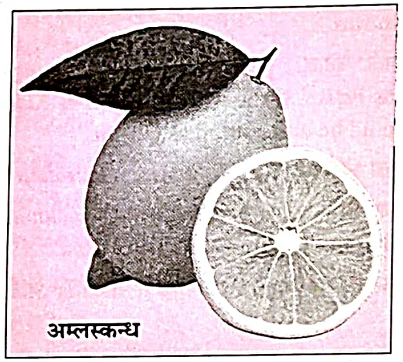
आम्राम्रातकलकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदकदन्तरदाडिममातुलुङ्गगण्डीरामलकनन्दीतकशीतकतिन्तिण्डीशङ्गैरावतककोशाम्रधन्वनानां फलानि, पत्राणि चाम्रातकाश्मन्तकचाङ्गेरीणां चतुर्विधानां चाम्लिकानां द्वयोश्च कोलयोश्चामशुष्कयोर्द्वयोश्चैव शुष्काम्लिकयोर्ग्राम्यारण्ययोः, आसवद्रव्याणि च सुरासौवीरकतुषोदकमैरेयमेदकमदिरामधुशुक्तशीधुदधिदधिमण्डोदश्वि द्धान्याम्लादीनि च, एषामेवं विधानामन्येषां चाम्लवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा द्रवैः स्थाल्यामभ्यासिच्य साधयित्वोपसंस्कृत्य यथावत्तैलवसामज्जलवणफाणितोपहितं सुखोष्णं बस्तिं वातविकारिणे विधिज्ञो विधिवद्दद्यात्।

इत्यम्लस्कन्धः॥140॥

The following are the drugs belong to *Amla Skandha:*

☐ Fruits of:

1. *Āmra*
2. *Āmrātaka*
3. *Lakuca*
4. *Karamarda*



5. *Vṛkṣāmla*
6. *Amlavetasa*
7. *Kuvala*
8. *Badara*
9. *Dāḍima*
10. *Mātuluṅga*
11. *Gaṇḍīra*
12. *Āmalaka*
13. *Nandītaka*
14. *Śītaka*
15. *Tintiḍīka*
16. *Dantaśaṭha*
17. *Airāvata*
18. *Kośāmra*
19. *Dhanvana*

☐ Leaves of:

1. *Āmrātaka*
2. *Aśmantaka*
3. *Cāṅgerī*
4. *Amilkā* 4 varieties
5. *Kola* dry and wet
6. *Amlika* dry leaves of wild and cultivated varieties

☐ *Āsava Drav*

1. *Surā*
2. *Sauvīraku*
3. *Tuṣodaka*
4. *Maireya*
5. *Medaka*
6. *Madirā*
7. *Madhu*
8. *Śukta*
9. *Śīdhu*
10. *Dadhi*
11. *Dadhimaṇḍa*
12. *Udaśvit*
13. *Dhānyāmla*

☐ The physician should procure the above drugs mentioned in this group and also the similar drugs which are not mentioned here and make them into small pieces by cutting or pulverizing after properly washed.

☐ Afterwards they should be kept in a clean vessel and boil well after adding with liquids..

☐ This decoction should be administered in lukewarm state after mixing with *Ghṛta*, *Taila*, *Vasā*, *Majjā*, *Lavaṇa* and *Phāṇita* in the form of *Āsthāpanavasti* for the management of *Vāta* disorders, by duly following the prescribed procedure.

☐ Thus, ends the description of *Amla Skandha*.

Cakrapāṇi:

अम्लस्कन्धे नन्दीतकः कर्परनन्दी,- In the group of sour substances *Nandītaka* means *Karparanandī*

शीतकः अम्ललोटः,- *Śītaka* means *Amlaloṭa*

ऐरावतः नागरङ्गम्।- *Airāvata* means *Nāgarañga*

अम्लिका कन्दप्रधाना कामरूपे प्रसिद्धा अम्लिकाभेद एवेत्याहुः।- *Amlikā* is one of the important drugs belong to the bulbous or tuberous root and is familiar in the region of *Kāmarūpa* (Assam). It is one variety of *Amlikā*.

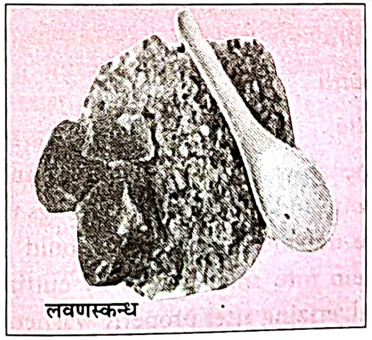
द्रवैः स्थिराणीति द्रवमज्जनात् स्थिरीभूतानीत्यर्थः (?)।।- *Dravaiḥ Sthirāṇi* means when the substances are immovable or becoming stiff if immersed in the water, (then it should be taken out of fire).

Lavaṇa Skandha (Group of Salts)

सैन्धवसौवर्चलकालविडपाक्यानूपकूप्यवालुकैल मौल कसा-
मुद्ररोमकौद्भिदौषरपाटेयकपांशुजान्येवंप्रकाराणि
चान्यानि लवणवर्गपरिसंख्यातानि, एतान्यम्लो पहिता-
न्युष्णोदकोपहितानि वा स्नेहवन्ति सुखोष्णं बस्तिं
वातविकारिणे विधिज्ञो विधिवद्द्यात्।

इति लवण- स्कन्धः॥141॥

☐ The following are the drugs belong to *Lavaṇa Skandha*:



1. *Saindhava Lavaṇa*
2. *Sauvarcala Lavaṇa*
3. *Kāla Lavaṇa*
4. *Biḍā Lavaṇa*
5. *Pākya Lavaṇa*
6. *Ānūpa Lavaṇa*
7. *Kūpya Lavaṇa*
8. *Vālukā Lavaṇa*
9. *Aila Lavaṇa*
10. *Maulaka Lavaṇa*
11. *Sāmudra Lavaṇa*
12. *Romaka Lavaṇa*
13. *Audbhidha Lavaṇa*
14. *Ūṣra Lavaṇa*
15. *Pāṭeyaka Lavaṇa*
16. *Pāṃsuja Lavaṇa*

☐ The above mentioned salts and the other saline substances should be mixed with sour substances, hot water and oleating substances and can be used in the form of *Āsthāpanavasti* for the management of *Vāta* disorders, by duly following the prescribed procedure.

☐ Thus, ends the description of *Lavaṇa Skandha*.

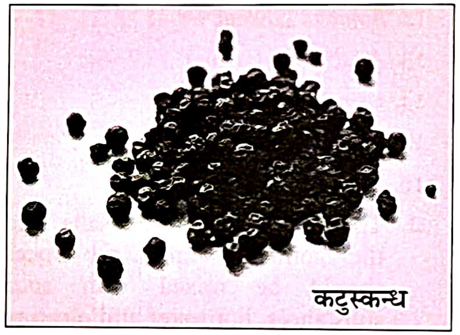
Cakrapāṇi:

कूप्यादयो लवणभेदा देशान्तरप्रसिद्धाः; तेन देशान्तरीयेभ्यो ज्ञेयाः। रोमकं. रूमानदीभवम्।।- The varieties of salts starts from *Kūpya* etc. are popular in another countries or places. Thus, the details about those salts can be known from their native residents. *Romaka* means that the salt which is born from *Rumā* river.

Kaṭu Skandha (Group of Pungent Drugs)

पिप्पलीपिप्पलीमूलहस्तिपिप्पली चव्यचित्रकशृङ्गवेरमरिचाजमोदार्द्रकविडङ्गकुस्तुम्बुरुपीलुतेजोव त्येलाकुष्ठभल्लातकास्थिहिङ्गुनिर्यासकिलिममूलकसर्षपलशुनकरञ्जशिग्रुकमधुशिग्रुकखरपुष्पभूस्तृणसुमुखसुरसकुङ्गेरकार्जकरकालमालकपर्णासक्षवकफणिज्झकक्षारमूत्रपित्तानीति; एषामेव विधानां चान्येषां कटुकवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा गोमूत्रेण सह साधयित्वोपसंस्कृत्य यथावन्मधुतैललवणोपहितं सुखोष्णं बस्तिं श्लेष्मविकारिणे विधिज्ञो विधिवद्दद्यात्।
इति कटुक-स्कन्धः॥142॥

☐ The following are the drugs belong to *Kaṭu Skandha:*



1. *Pippalī*
2. *Pippalīmūla*
3. *Hastipippalī*
4. *Cavya*
5. *Citraka*
6. *Śṛṅgavera*
7. *Marica*
8. *Ajamodā*
9. *Viḍaṅga*
10. *Kustumburu*
11. *Pīlu*
12. *Tejovatī*
13. *Elā*
14. *Kuṣṭha*
15. *Bhallātakāsthi*
16. *Hiṅgu-niryāsa*
17. *Kilima*
18. *Mūlaka*
19. *Sarṣapa*
20. *Laśuna*
21. *Karañja*
22. *Śigruka*
23. *Madhuśigruka*
24. *Kharapuṣpa*
25. *Bhūstṛṇa*
26. *Sumukha*
27. *Surasa*
28. *Kuṭheraka*
29. *Arjaka*
30. *Gaṇḍīra*
31. *Kālamālaka*
32. *Parṇāsa*
33. *Kṣavaka*
34. *Phaṇijjaka*
35. *Kṣāra*
36. *Mūtra*
37. *Pitta*

☐ The above mentioned drugs in this group and also the similar drugs which are not mentioned here should make them into small pieces by cutting or pulverizing after properly washed.

☐ Afterwards they should be kept in a clean vessel and boil well after adding with *Gomūtra* (cow's urine). Then it should be filtered.

☐ This decoction should be administered in lukewarm state after mixing with *Madhu, Taila* and *Lavaṇa* and in the form of *Āsthāpanavasti* for the management of Kapha disorders, by duly following the prescribed procedure.

☐ Thus, ends the description of *Kaṭu Skandha.*

Cakrapāṇi:

तेजस्विनी तेजोवती।- *Tejasvanī* means *Tejovatī*

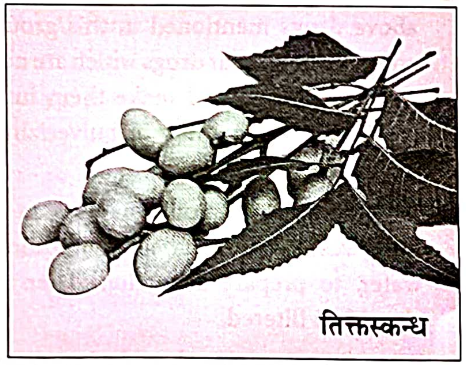
किलिमं देवदारु।।- *Kilimaṃ* means *Devadāru*

Tikta Skandha (Group of Bitter Drugs):

चन्दननलदकृतमालनक्तमालनिम्बतुम्बुरुकुटजहरिद्रादारुहरिद्रामुस्तमूर्वाकिराततिक्तककटुकरोहिणीत्रायमाणाकारवेल्लिकाकरीरकरवीरकेबुककङ्गिल्लकवृषमण्डूकपर्णीकर्कोटकवार्ताकुकर्कशकाक माचीकाकोदुम्बरिकासुषव्यतिविषापटोल कुलकपाठागुडूचीवत्राग्रवेतेसविकङ्कतबकुलसोम वल्कसप्तपर्णसुमनार्कावल्गुजवचातगरागु रुवालकोशीराणीति, एषामेवंविधानां चान्येषां तिक्तवर्गपरिसंख्यातानामौषधद्रव्याणां छेद्यानि खण्डशश्छेदयित्वा भेद्यानि चाणुशो भेदयित्वा प्रक्षाल्य पानीयेनाभ्यासिच्य साधयित्वोपसंस्कृत्य यथावन्मधुतैललवणोपहितं सुखोष्णं बस्तिं श्लेष्मविकारिणे विधिज्ञो विधिवद्दद्यात्, शीतं तु मधुसर्पिर्भ्यामपसंसृज्य पित्तविकारिणे विधिज्ञो विधिवद्दद्यात्।
इति तिक्त-स्कन्धः॥143॥

☐ The following are the drugs belong to *Tikta Skandha:*

1. *Candana*
2. *Nalada*
3. *Kṛtamāla*
4. *Naktamāla*
5. *Nimba*
6. *Tumburu*
7. *Kuṭaja*
8. *Haridrā*
9. *Dāruharidrā*
10. *Mustā*
11. *Mūrvā*
12. *Kirātatikta*
13. *Kaṭukarohiṇī*
14. *Trāyamāṇa*
15. *Kāravellikā*
16. *Karīra*
17. *Karavīra*
18. *Kebuka*
19. *Kaṭhillaka*
20. *Vṛṣa*
21. *Maṇḍūkaparṇī*
22. *Karkoṭaka*
23. *Vārtāku*
24. *Karkaśa*
25. *Kākamācī*



26. *Kākodumbarikā*
27. *Suṣavī*
28. *Ativiṣā*
29. *Paṭola*
30. *Kulaka*
31. *Paṭhā*
32. *Guḍūcī*
33. *Vetrāgra*
34. *Vetasa*
35. *Vikaṅkata*
36. *Vakula*
37. *Somavalka*
38. *Saptaparṇa*
39. *Sumana*
40. *Arka*
41. *Avalgujā*
42. *Vacā*
43. *Tagara*
44. *Aguru*
45. *Bālaka*
46. *Uśīra*

- The physician should procure the above drugs mentioned in this group and also the similar drugs which are not mentioned here and make them into small pieces by cutting or pulverizing after properly washed.
- Afterwards they should be kept in a clean vessel and boil well after adding water, to prepare decoction. Then it should be filtered.
- An expert physician should administer this lukewarm decoction in the form of *Āsthāpanavasti* for the management of *Kapha* disorders, by duly following the prescribed procedure.
- For the management of *Pitta* disorders, the decoction should be administered only in the cool state after mixed with honey and ghee.
- Thus, ends the description of *Tikta Skandha*.

Cakrapāṇi:

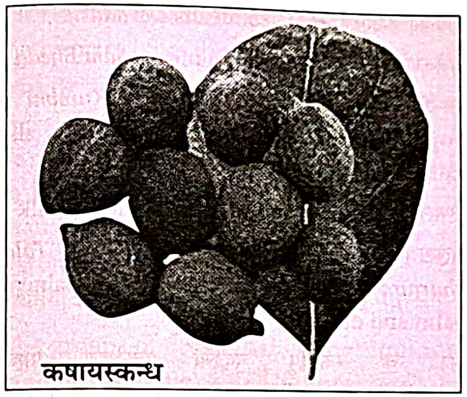
तिक्तवर्गे कर्कशः पटोलभेदः।।- In the group of bitter drugs *Karkaśaḥ* should be understood as one of the varieties of *Paṭola*.

Kaṣāya Skandha
(Group of Astringent Drugs)

प्रियङ्ग्वनन्ताम्रास्थ्यम्बष्ठकीकट्वङ्गलो ध्रमोचरससमङ्गाधातकीपुष्पपद्मापद्मकेशरजम्ब्वाम्र प्लक्षवटकपीतनादुम्बरोश्वत्थभल्लातकास्थ्यश्मन्तकशिरीषशिंशपासोमवल्कतिन्दुकप्रियालबदरखदिरसप्तपर्णा श्वकर्णस्यन्दनार्जुनारिमेदैललुकपरिपेलवकदम्बशल्ल कीजिङ्गिनीकाशकशेरुकराजकशेरुकट्फलवंश पद्मकाशोकशालधवसर्जभूर्जशणखरपुष्पापुरशमीमाचीक वरकतुङ्गाजकर्णस्फूर्जकबिभीतककुम्भीपुष्करबीजबिसमृणालतालखर्जूरतरुणानीति, एषामेवंविधानां चान्येषां कषायवर्गपरिसंख्यातानामौषधद्रव्याणांछेद्यानि खण्डशश्छदयित्वा भेद्यानि चाणुशो भेदयि त्वा प्रक्षाल्य पानीयेनाभ्यासिच्य साधयित्वोपसंस्कृत्य यथावन्मधुतैललवणोपहितं सुखोष्णं बस्तिं श्लेष्म विकारिणे विधिज्ञो विधिवद्दद्यात्, शीतं तु मधुसर्पि र्भ्यामुपसंसृज्य पित्तविकारिणे दद्यात्।
इति कषायस्कन्धः॥144॥

- The following are the drugs belong to *Kaṣāya Skandha:*

1. *Priyaṅgu*
2. *Anantā*
3. *Āmrāsthi*



4. *Ambaṣṭakī*
5. *Kaṭvaṅga*
6. *Lodhra*
7. *Mocarasa*
8. *Samaṅgā*
9. *Dhātakī Puṣpa*
10. *Padma*
11. *Padmakeśara*
12. *Jambu*
13. *Āmra*
14. *Plakṣa*
15. *Vaṭa*
16. *Kapītana*
17. *Udumbara*
18. *Aśvattha*
19. *Bhallātakāsthi*
20. *Aśmantaka*
21. *Śirīṣa*
22. *Śiṃśapā*
23. *Somavalka*
24. *Tinduka*
25. *Priyāla*
26. *Badara*
27. *Khadira*
28. *Saptaparṇa*
29. *Aśvakarṇa*
30. *Syandana*
31. *Arjuna*
32. *Arimeda*
33. *Elavāluka*
34. *Paripelava*
35. *Kadamba*
36. *Śallakī*
37. *Jiṅginī*
38. *Kāsa*
39. *Kaśeruka*
40. *Rājakaśeru*
41. *Kaṭphala*
42. *Vaṃśa*
43. *Padmaka*
44. *Aśoka*
45. *Sāla*
46. *Dhava*
47. *Sarja*
48. *Bhūrja*
49. *Śaṇa*
50. *Kharapuṣpā*
51. *Purā*
52. *Śamī*
53. *Mācika*
54. *Varaka*
55. *Tuṅga*
56. *Ajakarṇa*
57. *Sphūrjaka*
58. *Vibhītaka*
59. *Kumbhī*

60. *Puṣkara bīja*
61. *Bisa*
62. *Mṛṇāla*
63. *Tāla*
64. *Kharjūra Taruṇāni*

- ☐ The physician should procure the above drugs mentioned in this group and also the similar drugs which are not mentioned here and make them into small pieces by cutting or pulverizing after properly washed.
- ☐ Afterwards they should be kept in a clean vessel and boil well after adding water, to prepare decoction. Then it should be filtered.
- ☐ An expert physician should administer this lukewarm decoction after mixing with *Madhu, Taila, Lavaṇa* in the form of *Āsthāpanavasti* for the management of *Kapha* disorders, by duly following the prescribed procedure.
- ☐ For the management of *Pitta* disorders, the decoction should be administered only in the cool state after mixed with honey and ghee.
- ☐ Thus, ends the description of *Kaṣāya Skandha*.

Cakrapāṇi:

कषायवर्गे अश्वकर्णः प्रियालशालः,: *Aśvakarṇa* the drug mentioned in the group of *Kaṣāya dravyās* should be taken as *Priyālaśāla* (one variety of *Śāla*).

परिपेलवं कैवर्तमुस्तकं,- *Paripelava* means *Kaivarta Mustaka*

जिङ्गिनी स्वनामख्याता,– *Jiṅginī* is popular in its own name.

माचीकः देवदारुः,- *Mācīka* means *Devadāru*

अजकर्णः शालभेदः,- *Ajakarṇa* means *Śāla Bheda*

कुम्भी 'कुम्भीक' इति ख्याता, किंवा हङ्गः,– '*Kumbhī*' is popular in the name of *Kumbhīka*; it is also called as *Haṭaḥ*.

मृणालं मृणालनालिका,– *Mṛṇāla* means lotus stalk

तालखर्जूरतरुणानीति तालखर्जूराङ्कुरा इत्यर्थः।- '*Tāla-kharjūra-taruṇāni*' means shoots of palmyra palm and dates

अत्र च स्कन्धेषु यद्द्रव्यं स्कन्धद्वये पङ्ख्यते तदुभयगुणयुक्तत्वेनोभयत्रपि योगीति ज्ञेयम्।।- If any one of the drugs is mentioned in two different groups that drug can be used at both the places since it is possessing the properties of both the groups.

तत्र श्लोकाः-

षड्वर्गाः परिसंख्याता य एते रसभेदतः।
आस्थापनमभिप्रेत्य तान्विद्यात्सार्वयौगिकान्॥145॥
सर्वशो हि प्रणिहिताः सर्वरोगेषु जानता।
सर्वान्रोगान्नियच्छन्ति येभ्य आस्थापनं हितम्॥146॥

- ☐ These six groups of drugs, classified according to their taste, can be used for *Āsthāpanavasti*.
- ☐ Thus, *Āsthāpanavasti* employed in diseases certainly controls all diseases concerned if given by the learned physician according to the procedures.

Cakrapāṇi:

सार्वयौगिकानिति सर्वेष्वास्थापनसाध्येषु रोगेषु वातव्याधिज्वरगुल्मादिषु यथोक्तदोषसम्बन्धे सति यौगिकानित्यर्थः।- '*Sarvayaugikān*' means that these drugs are useful in all the diseases which can be cured by means of *Āsthāpanavasti* such as *Vātavyādhi, Jvara, Gulma* etc. In those disease conditions according to the involvement of *Doṣa* one has to select the drugs useful from the relevant groups of drugs mentioned.

एतदेव विवृणोति- सर्वशो हीत्यादि।- This fact is explained by the mention of the word '*Sarvaśo hi*'

सर्वश इति समस्तवर्गेण अर्धवर्गेण यथालाभं वा।।- The term '*Sarvaśa*' refers to that *Āsthāpanavasti* is to be conducted by the all the drugs mentioned in the group or half of them or as many as available.

येषां येषां प्रशान्त्यर्थं ये ये न परिकीर्तिताः।
द्रव्यवर्गा विकाराणां तेषां ते परिकोपकाः॥147॥

The groups of drugs that are not indicated in some disorders should be considered that they are the aggravators in those conditions.

Conclusion of Āsthāpana Skandha

इत्येते षडास्थापनस्कन्धा रसतोऽनुविभज्य व्याख्याताः॥148॥

Thus, the six groups of *Āsthāpanavasti Dravyās* classified according to their taste have been explained.

Cakrapāṇi:

इदानीं सर्ववर्गाणां सर्वेष्वास्थापनसाध्यरोगेषु यौगिकत्वं यदुक्तं तत्र पित्तज्वरे कटुवर्गेणास्थापनं पित्तकरत्वाज्ज्वरवर्धकं भवति, तेन न दोषविशेषेण सर्वगणानां यौगिकत्वमेतदुक्तं, किन्तु सामान्येन सर्वास्थापनसाध्यरोगहितत्वं, दोषविशेषेषु तु तत्र तत्राननुगुणवर्गस्य प्रकोपकस्य निषेध एवेति दर्शयन्नाह- येषामित्यादि। येषां येषामिति वातादिविकाराणामुक्तानामिह।- The drugs mentioned in all the groups are useful for the management of all the diseases which can be cured by *Āsthāpanavasti*. However *Āsthāpanavasti Dravya* prepared by the drugs mentioned in *Kaṭu Skandha* is unable to cure *Pittajvara* since it aggravates *Pitta*. Thus, due to specificity of *Doṣa* all the drugs are not useful in all diseases, however they are useful for the management of all curable diseases in general. Thus, the drug of a particular group that causes the aggravation of any *Doṣa* is prohibited to be used in *Vasti*.

'*Yeṣām yeṣām*' means those particular drugs which are useful for the management *Vāta* and other *Doṣās* only should be selected.

तत्र मधुरस्कन्धः कफप्रशान्त्यर्थमनुक्तः, तेन कफवर्धकः; एवमम्लादिवर्गेष्वपि ज्ञेयम्।- The group of *Madhura Dravya* are unable to cure *Kapha* disorders since those drugs aggravate *Kapha*.

किंवा सार्वयौगिकानित्यनेनोक्तानां वर्गाणां समासव्यासयोगेन सकलास्थापनसाध्यरोगहरत्वमुच्यते, न प्रत्येकं; प्रत्येकं तु वर्गाणां साध्यत्वेनानुक्तरोगाहन्तृत्वमुच्यते येषामित्यादिना।।- '*Sārvayaugikān*' means that the drugs mentioned in various groups in brief and also elaborately are useful for the management of all the diseases which can be curable by means of *Āsthāpanavasti*, however not from every group.

The term '*Yeṣām Yeṣām*' is quoted to show that the group of medicines used especially for diseases caused by a particular *Doṣa* is contraindicated for other diseases.

Expansion of Knowledge

तेभ्यो भिषग्बुद्धिमान् परिसंख्यातमपि यद्यद्द्रव्यमयौगिकं मन्येत, तत्तदपकर्षयेत्; यद्यच्चानुक्तमपि यौगिकं मन्येत, तत्तद्विदध्यात्; वर्गमपि वर्गेणोपसंसृजेदेकमेकेनानेकेन वा युक्तिं प्रमाणीकृत्य।
प्रचरणमिव भिक्षुकस्य बीजमिव कर्षकस्य सूत्रं बुद्धिमतामल्पमप्यनल्पज्ञानाय भवति; तस्माद्बुद्धिमतामूहापोहवितर्काः, मन्दबुद्धेस्तु यथोक्तानुगम नमेव श्रेयः।
यथोक्तं हि मार्गमनुगच्छन् भिषक् संसाधयति कार्यमनतिमहत्त्वाद्वा विनिपातयत्यनतिह्रस्वत्वादुदाहरणस्येति॥149॥

- ☐ In fact an intelligent physician should discard those drugs, though enumerated in the list, when he feels those are unsuitable.
- ☐ Likewise, he can include those drugs that may consider suitable, although not mentioned in the list.

- A wise physician may combine one drug of one group with one of another, or more than one of one group with more than one of another by keeping the rationality in mind.
- Just as the handful of rice collected as alms by a beggar, or the seeds in the hands used by a farmer, an aphorism, though brief, is able to impart comprehensive knowledge to the wise.
- Therefore for intelligent physicians these aphorisms can be useful as example sake and can have a range of selection, rejection and reasoning. But for the less intelligentsia, these aphorisms should be followed as described.
- By following the prescribed method, a physician may or may not be successful in his endeavor, as the examples below are neither too detailed nor too brief.

Cakrapāṇi:

संप्रत्युक्तवर्गेषु व्याध्यादिपर्यालोचनया यौगिकत्वमपेक्ष्य यौगिकप्रक्षेपमयौगिकोद्धरणं च दर्शयन्नाह- तेभ्य इत्यादि।- Beginning the verse with the term '*Tebhya*', the author has explained that in the groups of drugs mentioned here can be discarded when the physician feels those are unsuitable and can incorporate the suitable drugs if requires.

बुद्धिमानितिपदेन बुद्धिमतैव प्रक्षेपोद्धारौ गणे कर्तव्यौ, नाल्पबुद्धिनोहापोहकरणासमर्थेनेति दर्शयति।- With the mention of the term '*Buddhimān*', it is clear that the intelligent physician is only capable to add or discard any one of drugs from that group, but the less intelligent people cannot do so as they do not have the ability to analyze critically.

एकं वर्गमेकेन वर्गेणोपसृजेदनेकेन वा वर्गेणेति योज्यम्।- Here how to combine the drugs is clear that the drugs of one group is to be combined with another group or to be combined with the drugs of many groups.

युक्तिं प्रमाणीकृत्येति इदमत्र यौगिकमिदमयौगिकमिति ऊहं प्रमाणीकृत्येत्यर्थः।- '*Yuktiṃ Pramāṇīkṛtya*' means assessment and conformation of which particular drug is suitable or not suitable to add or discard.

प्रचरणं भिक्षामूलं तण्डुलादि पात्रस्थम्।- '*Pracaraṇaṃ*' refers to wander house to house for the handful of rice to be collected as alms by a beggar

ननु मन्दबुद्धेः कथं यथोक्तानानुगमनं? यथोक्तमयौगिकमूहेन बुद्धिमन्तः प्रतिपद्यन्ते तत्रैव तन्मन्दधीः प्रयुञ्जानो न कथमनर्थमावहेदित्याह- यथोक्तं हीत्यादि।- With the mention of *Yathoktam*', the author clarifies the doubt of how a less intelligent physician cannot be blamed because he is unable to delete inappropriate medication from a group unlike an intelligent physician.

अनतिमहत्त्वाद्वा विनिपातयतीत्यनेन मन्दबुद्धेर्यथोक्तमाचरत ऊहं विना न महती व्यापद्भवतीति दर्शयति। यतः शास्त्रे हि यो विधिर्यथोक्तः, स प्रायो यौगिक एव भवति तत्र; यत्रापि शरीरादिभेदेनायौगिकः, तत्रापि स्तोकमात्रेण यौगिक इत्यर्थः।- '*Anati mahattvādvā vinipātayatīti*' means those physicians who are less intelligent should follow the instructions as it is told in the treatises. Even though such persons are practicing without analytical approach also are do not causing much or bigger complications since they are following procedure of the classical works as it is. Thus, it might be useful in general. At certain times due to the variation of *Śarīra* etc. may not be suited, even then it won't cause much more complications.

अनतिह्रस्वत्वादुदाहरणस्येति शास्त्रे उदाहरणत्वेनोक्तस्य विधेरनतिसंक्षेपादित्यर्थः। एतेन यदि स्तोकं रोगसाधनोदाहरणं स्यात्, ऊह्यमेव बहु, तदा मन्दबुद्धिः साक्षादुदाहरणविषयाज्ञानात् तथा स्वयमुहाक्षमत्वाच्च न रोगशान्तिलक्षणं कार्यं कर्तुं क्षमः स्यात्; यतस्तूदाहरणानि बहूनि, तेन तैरेवोदाहरणात्मकप्रयोगैस्तत्साध्यत्वेनोक्तव्याधीन् साधयतीति युक्तम् इमौ चावापोद्धारौ गणोक्त एव द्रव्ये प्रायौ ज्ञेयौ।- '*Anati hrasvatvādudāharṇasya*' means the examples which are quoted in the classical works are not in brief. If these examples are quoted less in number and the less intelligent physicians are unable to understand properly since they do not have the ability of analytical approach and thus they cannot treat the patient successfully. If the examples are quoted sufficiently more, those will be useful for them for their successful practice. The terms like addition and deletion are to be understood that these are meant for the drugs mentioned in the groups.

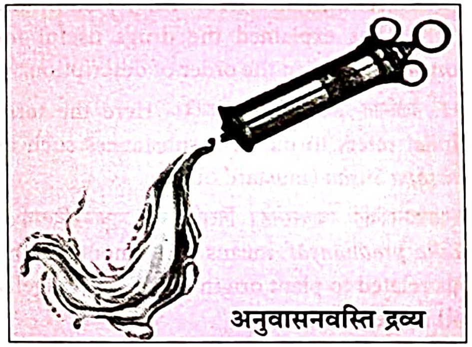
यदुक्तं सुश्रुते- "गणोक्तमपि यद्द्रव्यं भवेद्व्याधावयौगिकम् तदुद्धरेत, प्रक्षिपेत्तु यन्मन्येद्यौगिकं तु तत्" (सु.चि.अ.1) इति।- *Ācārya Suśruta* has also quoted that "If any one of the drugs mentioned in that group is not suitable for a particular disease it can be deleted and if any other drug is useful it can be added" (Su. Ci. 1 / 137)

ये तु संयोगमहिम्ना कार्यकरा अगस्त्यहरीतक्यादयः, न तेष्वावापोद्धारौ कर्तव्यौ। एनमेव चार्थमभिप्रेत्योक्तं सुश्रुते- "एष चागमसिद्धत्वात्तथैव फलदर्शनात्। मन्त्रवत् संप्रयोक्तव्यो न मीमांस्यः कथञ्चन" (सु.चि.अ.1) इति।।- However in certain formulations like *Agasthyaharītakī*, the therapeutic effect can be seen due to the specific combination of drugs. In such conditions addition and deletion of drugs should not be done. *Suśruta* also quoted that "Since these formulations are mentioned in the sacred works and also bestowing fruitful results, they should be taken as *Mantra* without any argument" (Su. Ci. 1 / 75-76).

Anuvāsana Dravya
(Drugs Useful for Unctuous Enemata)

अतः परमनुवासनद्रव्याण्यनुव्याख्यास्यामः।
अनुवासनं तु स्नेह एव।
स्नेहस्तु द्विविधः- स्थावरात्मकः, जङ्गमात्मकश्च।
तत्र स्थावरात्मकः स्नेहस्तैलमतैलं च।
तद्द्वयं तैलमेव कृत्वोपदेक्ष्यामः, सर्वतस्तैलप्राधान्यात्
जङ्गमात्मकस्तु वसा, मज्जा, सर्पिरिति।
तेषां तैलवसामज्जसर्पिषां यथापूर्वं श्रेष्ठं वातश्लेष्मविकारेष्वनुवासनीयेषु, यथोत्तरं तु पित्तविकारेषु, सर्व एव वा सर्वविकारेष्वपि योगमुपयान्ति संस्कारविधिविशेषादिति॥150॥

- Afterwards the drugs useful for *Anuvāsanavasti* are explained. *Anuvāsana* type of *Vasti* is composed of oleating substances.


अनुवासनवस्ति द्रव्य

- Based on their source *Sneha Dravyās* are of two types viz.
    1. *Sthāvara* (plant origin)
    2. *Jaṅgama* (animal origin)
- The oil which is obtained from *Tila* or other oil yielding seeds both can be called in the name of *Taila*, because *Tila Taila* is the most important one among all the oils.
- Oleating substances obtained from animal source are *Vasā*, *Majjā* and *Sarpi*.

- ❑ Among these oleating substances *Taila, Vasā, Majjā* and *Sarpi* are the best one in their preceding order for the management of *Vāta* and *Kapha* disorders when used in the form of *Anuvāsanavasti*.
- ❑ Similarly these are the best oleating substances in their succeeding order for the management of *Pitta* disorders.
- ❑ However all these substances can be used for the management of all types of disorders after processed them properly.

Cakrapāṇi:

क्रमप्राप्तमनुवासनद्रव्यमाह- अतः परमित्यादि।- Beginning the verse with the term '*Ataḥ param*', the author has explained the drugs useful for *Anuvāsanavasti* in the order of description.

अत्र तैलमिति तैलभूतं सर्षपस्नेहादि।- Here the term '*Taila*' refers to oil form substances such as *Sarṣapa Sneha* (mustard oil) etc.

तैलप्राधान्यादिति स्थावरस्नेहेषु तिलतैलस्यैव प्राधान्यादित्यर्थः।- '*Taila prādhānyāt*' means that among all the oils related to plant origin *Tila Taila* (gingelly oil) is the best one.

एतेन तैले यो विधिः स सार्षपादौ बोद्धव्यः, तैलशब्देन तु सार्षपादीनामिह ग्रहणं तिलभवस्नेहस्य प्राधान्यप्रख्यापनार्थं; तैलशब्देन सार्षपादीनां ग्रहणं भवत्येव। यदुक्तं सुश्रुते- "निष्पत्तेस्तद्गुणत्वाच्च तैलत्वमितरेष्वपि" (सु.सू.अ.15) इति।।- Since the measures which are useful for the extraction of *Tila Taila* (gingelly oil) are also useful for *Sarṣapa* and other oil yielding seeds for their extraction and thus the term *Taila* is applicable for all the oils. Here the term *Taila* acceptance of *Sarṣapa* is mentioned to emphasize superiority of *Tila Taila*.

In *Suśruta Saṃhitā* also it told that "The properties of *Tila Taila* are present in other oils also" (Su. Sū. 45 / 130).

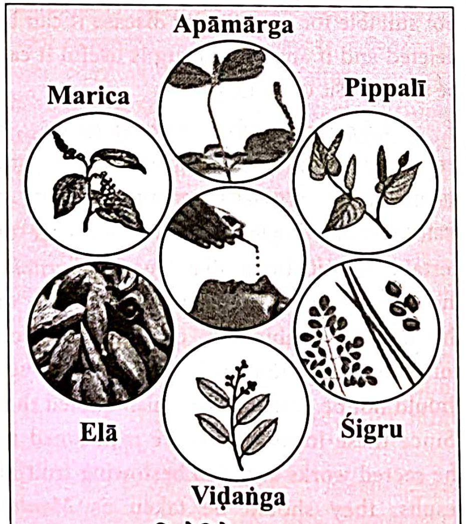
Śirovirecana Dravya
(Drugs Useful for Nasal Administration)

शिरोविरेचनद्रव्याणि पुनरपामार्गपिप्पलीमरिचविडङ्गशिग्रु- शिरीषतुम्बुरुपिल्वजाज्यमोदावार्ताकीपृथ्वीकैलाहरेणुका- फलानि च, सुमुखसुरसकुठेरकगण्डीरकालमालकपर्णासक्ष वकफणिज्झकहरिद्राशृङ्गवेरमूलकलशुनतर्कारीसर्षपपत्राणि च, अर्कालर्ककुष्ठनागदन्तीवचापामार्गश्वेताज्योतिष्मतीग- वाक्षीगण्डीरपुष्प्यवाक्पुष्पीवृश्चिकालीवयस्थातिविषामू- लानि च, हरिद्राशृङ्गवेरमूलकलशुनकन्दाश्च, लोध्रमदन- सप्तपर्णनिम्बार्कपुष्पाणि च, देवदार्वगुरुसरलशल्लकी जिङ्गिन्यसनहिङ्गुनिर्यासाश्च, तेजोवतीवराङ्गेङ्गुदीशोभाञ्जनक बृहतीकण्टकारिकात्वचश्चेति।

शिरोविरेचनंसप्तविधं, फल-पत्र-मूल-कन्द-पुष्प-निर्यास- त्वगा-श्रयभेदात्।

लवणकटुतिक्तकषायाणि चेन्द्रियोपशयानि तथाऽपराण्य- नुक्तान्यपि द्रव्याणि यथायोगविहितानि शिरोविरेचनार्थमुप- दिश्यन्त इति॥1 5 1॥

The following drugs are useful for *Śirovirecana* (nasal administration):



शिरोविरेचन द्रव्य

- ❑ Fruits of:
  1. *Apāmārga*
  2. *Pippalī*
  3. *Marica*
  4. *Viḍaṅga*
  5. *Śigru*
  6. *Śirīṣa*
  7. *Tumburu*
  8. *Pīlu*
  9. *Ajājī*
  10. *Śṛṅgavera*
  11. *Vārtākī*
  12. *Pṛdhvīkā*
  13. *Elā*
  14. *Hareṇuka*
- ❑ Leaves of:
  1. *Sumukha*
  2. *Surasa*
  3. *Kutheraka*
  4. *Gaṇḍīra*
  5. *Kālamālaka*
  6. *Parṇāsa*
  7. *Kṣavaka*
  8. *Phaṇijjaka*
  9. *Haridrā*
  10. *Śṛṅgavera*
  11. *Mūlaka*
  12. *Laśuna*
  13. *Tarkārī*
  14. *Sarṣapa*
- ❑ Roots of:
  1. *Arka*
  2. *Alarka*
  3. *Kuṣṭha*
  4. *Nāgadantī*
  5. *Vacā*
  6. *Apāmārga*
  7. *Śvetā*
  8. *Jyotiṣmatī*
  9. *Gavākṣī*
  10. *Gaṇḍīrapuṣpī*
  11. *Avākpuṣpī*
  12. *Vṛscikālī*
  13. *Vayasthā*
  14. *Ativiṣā*
- ❑ Rhizomes of:
  1. *Haridrā*
  2. *Śṛṅgavera*
  3. *Mūlaka*
  4. *Laśuna*
- ❑ Flowers of:
  1. *Lodhra*
  2. *Madana*
  3. *Saptaparṇa*
  4. *Nimba*
  5. *Arka*
- ❑ Resinous exudations of:
  1. *Devadāru*
  2. *Aguru*
  3. *Sarala*
  4. *Sallikī*
  5. *Jiṅgiṇī*

6. *Asana*
7. *Hiṅgu*

- ❑ Barks of:

1. *Tejovatī*
2. *Varāṅga*
3. *Iṅgudī*
4. *Śobhāñjana*
5. *Bṛhatī*
6. *Kaṇṭakārī*

- ❑ Thus, the drugs useful for *Śirovirecana* have been classified into 7 types depending upon their source viz. *Phala, Patra, Mūla, Kanda, Puṣpa, Niryāsa* and *Tvak*.
- ❑ The drugs which are possessing *Lavaṇa, Kaṭu, Tikta* and *Kaṣāya* are wholesome to sense organs and other unmentioned drugs can be used for *Śirovirecana* according to condition.

Cakrapāṇi:

परिशेष्याच्छिरोविरेचनान्याह- शिरोविरेचनेत्यादि।- Beginning the verse with the term '*Śirovirecana*', the author has described the remaining drugs useful for *Śirovirecana* (*Nasyakarma*).

फलानि चेति चकारेण तस्मादुक्तद्रव्यादङ्गान्तरोपयोगं च दर्शयति।- With the mention of '*Phalāni* ca'', the author intended to explain that the term' ca 'should refer to fruits as well as other parts of drug for medical use.

तेन शिग्रोर्वक्ष्यमाणत्वगुपयोगश्च भवति, एवमन्यत्राप्युदाहार्यम्।- For example: In case of *Śigru*, along with seeds the bark is also useful and is explained later. This is applicable for other drugs also.

सुमुखादयः पर्णासभेदाः,– *Sumukha, Surasa* etc. are the varieties of *Parṇāsa*.

तर्कारी जयन्ती।- '*Tarkārī*' means *Jayantī*

गण्डीरपुष्पी शमङ्गः,- '*Gaṇḍīrapuṣpī*' means *Śamaṭaḥ*

वयस्था ब्राह्मी।- '*Vayasthā*' means *Brāhmī*

वराङ्गं गुडत्वक्।- '*Varāṅgaṃ*' means *Guḍatvak*

इन्द्रियोपशयानीत्यनेन यानि लवणादीनि इन्द्रियानुपघातकानि तान्येव शिरोविरेचने योज्यानि; तथाऽपराणीति मधुराम्लकषायाण्यपि यानि शिरोविरेचने यौगिकानि।।- '*Indriyopaśayani*' means that those drugs such as *Lavaṇa* etc. which doesn't cause ill effects on sense organs should be used for *Śirovirecana*; and the drugs belongs to the group of *Madhura, Amla, Kaṣāya* etc. also can be used for *Śirovirecana*, if they are harmless.

To sum up

तत्र श्लोकाः:-

लक्षणाचार्यशिष्याणां परीक्षा कारणं च यत्।
अध्येयाध्यापनविधी संभाषाविधिरेव च॥152॥
षड्भिरूनानि पञ्चाशद्वादमार्गपदानि च।
पदानि दश चान्यानि कारणादीनि तत्त्वतः॥153॥
संप्रश्नश्च परीक्षादेर्नवको वमनादिषु।
भिषग्जितीये रोगाणां विमाने संप्रकाशितः॥154॥

Śāstra Parīkṣā (examination of scriptures) - *Ācārya Parīkṣā* (examination of a teacher) - *Śiṣya Parīkṣā* (examination of a student) - Objects of such examination (*Kāraṇa*) - *Adhyayana Vidhi* (method to study) - *Adhyāpana Vidhi* (method of teaching) - *Saṃbhāṣā Vidhi* (method of discussion) - 44 *Vādamārga Pada* (logical terms to be known by debaters) - *Daśavidha Parīkṣā* (ten-fold factors to be examined) - Nine Questions in the matter of examination as applied to emesis etc. - All these aspects have discussed in detail by the author in this chapter entitled *Rogabhiṣagjitīya-vimāna* in a lucid way.

Cakrapāṇi:

संग्रहे लक्षणाचार्यशिष्याणामिति शास्त्राचार्यशिष्याणां परीक्षा, लक्षणं हि शास्त्रमुच्यते।- '*Lakṣaṇa-Ācārya-Śiṣyāṇām*' means that the examination of the scriptures, preceptor and the disciple. The term *Lakṣaṇa* refers to scriptures.

कारणं च यदिति शास्त्रादिपरीक्षाकारणं च यदित्यर्थः,- '*Kāraṇaṃ ca yat*' means for which reason scriptures etc. are tested is mentioned.

'एवम्भूतं शास्त्रममल इवादित्यः' इत्यादिशास्त्रपरीक्षाकारणम्।- This kind of scripture removes ignorance just as the bright sun dispels darkness and makes everything shine. – This is the reason to test the scriptures.

आचार्यपरीक्षाकारणं तु 'एवंविधो ह्याचार्यः' इत्यादि।- A Teacher with good qualities very soon succeeds in making a wise disciple with the requisite qualities of a physician, just as weather-related clouds helps in equipping the fertile land with good crops. - This is the reason to test the preceptor.

शिष्यपरीक्षाकारणं तु 'अध्याप्यमध्यापयन् ह्याचार्यः' इत्यादि।- Professor to teach what needs to be taught – This is the reason to test the disciple.

अध्येयम् अध्येतव्यं, तस्य विधिरध्ययनविधिरेव।।- '*Adhyeya*' means to be studied. The method of study is known as *Adhyayana Vidhi*.

Commendation of Chapter

बहुविधमिदमुक्तमर्थजातं बहुविधवाक्यविचित्रमर्थकान्तम्।
बहुविधशुभशब्दसन्धियुक्तंबहुविधवादनिसूदनंपरेषाम्॥155॥
इमां मतिं बहुविधहेतुसंश्रयां विजज्ञिवान् परमतवादसूदनीम्।
न सज्जते परवचनावमर्दनैर्न शक्यते परवचनैश्च
मर्दितुम्॥156॥

This chapter is said to be capable of defeating opponents in various debates, with various ideas, decorated with different sentences, delighted with meanings, with various auspicious words and their unions.

Who is proficient in the science of supported speech on various arguments and one who rejects the views of opponents, he is not afraid of any opponents' arguments; nor can he be defeated by such an opponent in the debate.

Etymological Interpretation of Vimānasthāna

दोषादीनां तु भावानां सर्वेषामेव हेतुमत्।
मानात् सम्यग्विमानानि निरुक्तानि विभागशः॥157॥

'*Vimāna*' is so termed because of providing correct knowledge of the distinctive features of *Doṣās* etc. with reasoning and classification.

Cakrapāṇi:

इदमुक्तमर्थजातमिति लक्षणाचार्यशिष्यपरीक्षादिरूपमभिधेयजातमुक्तम्।- '*Idamuktamarthajātam*' means that here the examination of the Scripture, Preceptor and the Disciple have been described clearly without any ambiguity.

अर्थकान्तमिति यथा संबद्धार्थत्वादिना गुणेन कमनीयार्थं भवति तथोक्तमित्यर्थः।- '*Arthakāntam*' means description of the relevant subject matter along with lovely words.

शब्दस्य वाक्ये योजनं शब्दसन्धिः।- By adding the specific word in a sentence it is called *Śabdasandhi*.

दोषादीनामित्यादिना विमानस्थानार्थसंग्रहं करोति।- Beginning the verse with the term '*Doṣādīnām*', the author has present the gist of contents presented in the section *Vimānasthāna*.

हेतुमदिति उपपत्तिमद्यथा भवति तथा दोषादिमानादित्यर्थः।- '*Hetumat*' means that the way the measure of *Doṣās* etc. is to be known is described in such way along with proper reasoning.

निरुक्तानीति निरुक्त्योक्तानि।- *'Niruktāni'* means explained along with definitions.

निरुक्तिश्च दोषादयो विशेषेण मीयन्ते ज्ञायन्ते एभिरिति विमानानि।।- The section is named as *Vimānasthāna* because it gives the specific knowledge about the *Doṣās* etc.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते विमानस्थाने रोगभिषग्जितीयविमानं नामाष्टमोऽध्यायः।।8।।

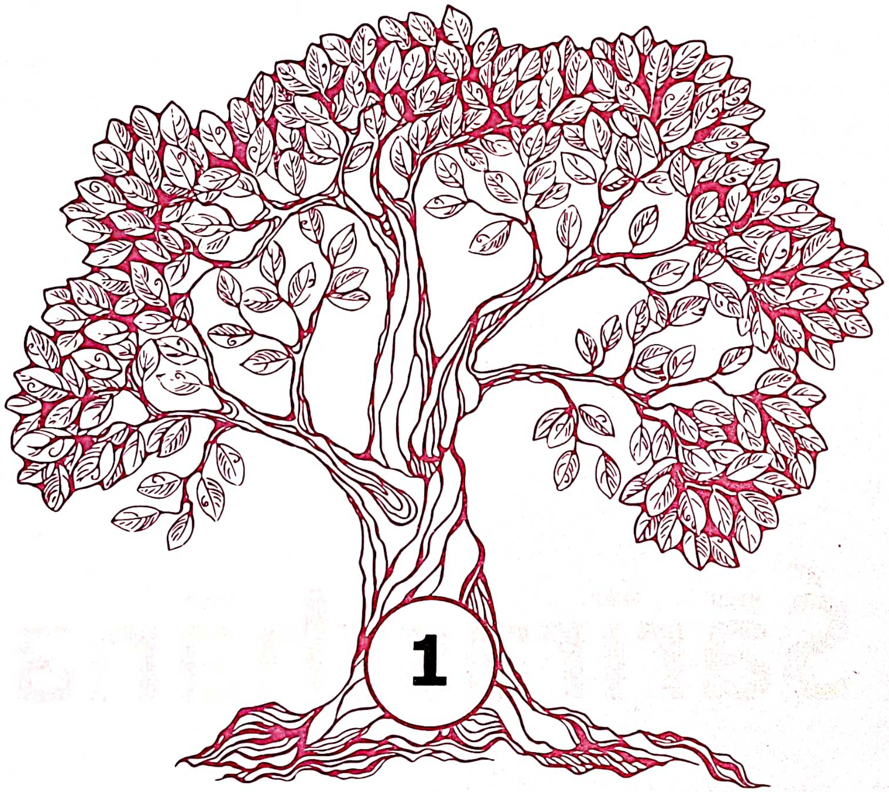
Thus, ends the eighth chapter of the *Vimānasthāna* titled *Rogabhiṣagjitīya-vimāna* which was composed by *Agniveśa* and redacted by *Caraka*.

(अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते।
अनेनावधिना स्थानं विमानानां समर्थितम्)।

Thus, also ends the section *Vimānasthāna* which was composed by *Agniveśa* and redacted by *Caraka*.

***

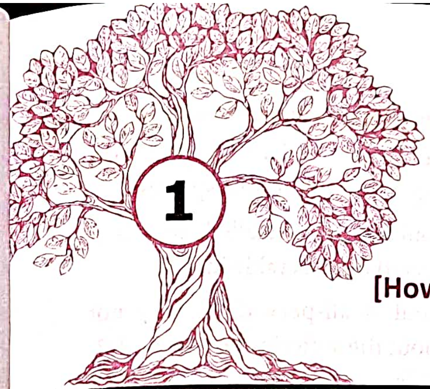
Śārīrasthāna



Katidhāpuruṣīyaṃ śāriram

[How many are the types of Puruṣa]

कतिधापुरुषीयशारीरम्



Katidhāpuruṣīyaṃ śārīraṃ

[How many are the types of Puruṣa]

कतिधापुरुषीयशारीरम्

अथातः कतिधापुरुषीयं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After delineating *Vimānasthāna*, *Ācārya Agniveśa* has propounded *Śārīrasthāna* by starting the chapter entitled *Katidhāpuruṣīyaṃ śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

निदानस्थाने ज्ञातहेत्वादिना तथा विमाने प्रतीतरसदोषादिमानेन कर्तव्यचिकित्साया अधिकरणं शरीरं ज्ञातव्यं भवति; यतोऽप्रतिपन्नेऽशेषविशेषतः शरीरे न शरीरविज्ञानाधीना चिकित्सा साध्वी भवति; अतः शरीरं कारणोत्पत्तिस्थितिवृद्ध्यादिविशेषैः प्रतिपादयितुं शारीरं स्थानमुच्यते। अत्रापि चात्यन्तदुःखोपरममोक्षकारणचिकित्सोपयुक्तपुरुषभेदादिप्रतिपादकतया प्रधानत्वेन कतिधापुरुषीयोऽध्यायोऽभिधीयते।।1-2।।

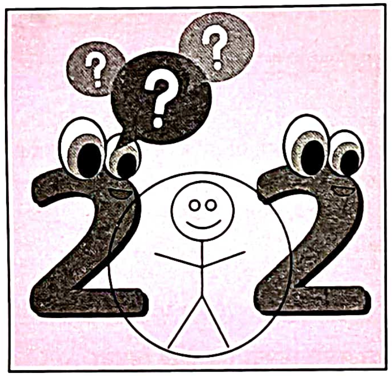
After the knowing the details of etiological factors which were described in the section *Nidānasthāna* and after getting the knowledge about the *Rasās* and the *Doṣās* described in the section *Vimānasthāna*, requires knowledge of the body for therapeutic purpose. Because if there is no special knowledge of the body as a whole, the therapy dependent on the special knowledge of the body is not successful. Therefore, the section *Śārīrasthāna* is described to present the characteristics of cause, origin, condition and growth of the body etc. In this also the '*Puruṣa*' plays dominant role in the treatment beneficial to the eradication of diseases and attainment of salvation, and thus the chapter entitled *Katidhāpuruṣīyaṃ śārīraṃ* is described initially.

Queries by Agniveśa regarding the Puruṣa

कतिधा पुरुषो धीमन्! धातुभेदेन भिद्यते।
पुरुषः कारणं कस्मात्, प्रभवः पुरुषस्य कः॥3॥
किमज्ञो ज्ञः, स नित्यः किं किमनित्यो निदर्शितः।
प्रकृतिः का, विकाराः के, किं लिङ्गं पुरुषस्य च॥4॥
निष्क्रियं च स्वतन्त्रं च वशिनं सर्वगं विभुम्
वदन्त्यात्मानमात्मज्ञाः क्षेत्रज्ञं साक्षिणं तथा॥5॥
निष्क्रियस्य क्रिया तस्य भगवन्! विद्यते कथम्
स्वतन्त्रश्चेदनिष्टासु कथं योनिषु जायते॥6॥
वशी यद्यसुखैः कस्माद्भावैराक्रम्यते बलात्।
सर्वाः सर्वगतत्वाच्च वेदनाः किं न वेत्ति सः॥7॥
न पश्यति विभुः कस्माच्छैलकुड्यतिरस्कृतम्
क्षेत्रज्ञः क्षेत्रमथवा किं पूर्वमिति संशयः॥8॥
ज्ञेयं क्षेत्रं विना पूर्वं क्षेत्रज्ञो हि न युज्यते।
क्षेत्रं च यदि पूर्वं स्यात् क्षेत्रज्ञः स्यादशाश्वतः॥9॥
साक्षिभूतश्च कस्यायं कर्ता ह्यन्यो न विद्यते।
स्यात् कथं चाविकारस्य विशेषो वेदनाकृतः॥10॥
अथ चार्तस्य भगवंस्तिसृणां कां चिकित्सति।
अतीतां वेदनां वैद्यो वर्तमानां भविष्यतीम्॥11॥
भविष्यन्त्या असंप्राप्तिरतीताया अनागमः।
सांप्रतिक्या अपि स्थानं नास्त्यर्तेः संशयो ह्यतः॥12॥
कारणं वेदनानां किं, किमधिष्ठानमुच्यते।
क्व चैता वेदनाः सर्वा निवृत्तिं यान्त्यशेषतः॥13॥
सर्ववित् सर्वसंन्यासी सर्वसंयोगनिःसृतः।
एकः प्रशान्तो भूतात्मा कैर्लिङ्गैरुपलभ्यते॥14॥

इत्यग्निवेशस्य वचः श्रुत्वा मतिमतां वरः।
सर्वं यथावत् प्रोवाच प्रशान्तात्मा पुनर्वसुः॥15॥

The sage *Agniveśa* by addressing his teacher as O Wise! and then asked him to answer the following doubts.



1. How many kinds may *Puruṣa* (man) be divided according to *Dhātu Bheda*?
2. Why is *Puruṣa* (man) considered the cause?
3. What is the cause for origin of *Puruṣa*?
4. Is he ignorant or intelligent?
5. Is he considered eternal or ephemeral?
6. What is *Prakṛti* (primordial source of creation)?
7. What are the *Vikārās* (modifications of *Prakṛti*)?
8. What are the features of *Puruṣa*?
9. Those that are well versed with spiritual science say that the *Ātmā* is devoid of action, it is independent, self-controlled, all-pervasive, knower of matter, and the witness of everything. The doubt is that when the *Ātmā* (self) is devoid of action, how that it seems to act?
10. If the soul is independent, why is it born in the womb of undesirable species?
11. If the soul is self-controlled, why is it overpowered by miserable ideas?
12. If the soul is all-pervading, why not know about the sufferings of the body?
13. If the soul is endowed with unlimited power, why can't it see what is on the other side of the hill or wall?
14. Which is prior, the knower of body (*Kṣetrajña*) or body (*Kṣetra*)? There is a doubt here. Without the pre-existence of the body to be known, knowing about the knower of body is not reasonable. If, however, body exists prior, those who know body cannot be considered eternal.
15. To whom does soul be the witness when there is no other agent?
16. How does the *Puruṣa* gets miseries when he is unchangeable?
17. Which of the patient's three types of ailments can be treated by a physician - past suffering, present suffering or future suffering?
18. In fact, the future suffering is yet to exist, the past sufferings are gone, even the present suffering is also not static since it is momentary and it is not amenable for treatment. Therefore, the above doubt arises.
19. What is the cause of all kinds of pains?
20. What are the locations of pain?
21. When will all the sufferings end completely?

22. What are the features that help in recognizing the *Puruṣa* which is omnipresent, all renouncing, devoid of all contacts, only one and tranquil?

Cakrapāṇi:

कतिधेति कतिप्रकारः।- The word '*Katidhā*' means how many are the types of *Puruṣa*.

पुरुष इत्यनेन चाविशेषेण पुरुषशब्दाभिधेयोऽर्थोभिधीयते; यतः 'खादयश्चेतनाषष्ठा' इत्यादिना, तथा चतुर्विंशतिकभेदभिन्नश्च कर्मपुरुष एव शरीरी वाच्यः, तथा 'चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः' इत्यनेनात्मैव शरीररहितः पुरुषशब्दार्थत्वेन वाच्यः।- Here the word *Puruṣa* is used in the general sense. For instance

Pañcamahābhūta along with *Ātmā* is called *Puruṣa* (*Ṣaḍdhātvātmaka Puruṣa*)

Puruṣa that consisting 24 *Tattvās* (*Caturviṃśati-Tattvātmaka Puruṣa* or *Rāśipuruṣa* or *Karmapuruṣa*)

The bodyless consciousness alone is also called *Puruṣa* (*Cetanādhātu* or *Ātmā*)

पुरुषधारणाद्धातुः; तेन धातुभेदेनेति पुरुषधारणार्थभेदेन।- The word *Dhātu* derives from the wearing of a *Puruṣa*. By adopting this meaning, the meaning of wearing a *Puruṣa* from the word '*Dhātu Bheda*' tells that how a *Puruṣa* is.

धीमन्निति विशेषणेन य एव धीमान् स एव पुरुषभेदादिकमिमं वक्ष्यमाणं सुसूक्ष्मं वक्तुं समर्थ इति दर्शयति।- The meaning of this adjective '*Dhīmān*' is revealed that the one who is wise is able to say the most subtle knowledge of the distinction of this *Puruṣa* etc.

पुरुषः कारणं कस्मादिति कस्माद्धेतोः पुरुषः संसारे प्रधानं स्थायिकारणमित्यर्थः।- '*Puruṣaḥ kāraṇaṁ kasmāt*' is explained that why the *Puruṣa* is considered as the cause and by the meaning is revealed from this verse that for what reason *Puruṣa* is the dominant permanent cause in the world.

प्रभवत्यस्मादिति प्रभवः कारणम्।- '*Prabhavatyasmāt iti prabhavaḥ kāraṇaṁ*' means that the cause that arises is called the effect.

योनिष्विति जातिषु।- The term '*Yoni*' refers to various types of species.

सर्वा इति परपुरुषगता अपि। क्षेत्रज्ञः आत्मा।- '*Kṣetrajnaḥ*' means (the soul) that he who knows about the *Kṣetra*.

क्षेत्रम् अव्यक्तवर्जितं सर्वं वक्ष्यमाणम्।- '*Kṣetra*' means except soul all the elements that are going to be explained

ज्ञेयमित्यादि। असति क्षेत्रे क्षेत्रज्ञानाभावान्न क्षेत्रज्ञत्वमुपपद्यते इति भावः।- By the words '*Gñeyam*' the author has expressed the meaning that in the absence of the *Kṣetra*, the knowledge of the *Kṣetra* cannot be propounded in the soul due to ignorance about the *Kṣetra*.

साक्षिभूत इति साक्षिसदृशः।- '*Sākṣībhūta*' means as a witness.

विशेषो वेदनाकृत इति पुत्रादिज्ञानरूपवेदनाजनितो हर्षादिविशेष इत्यर्थः।- '*Viśeṣa vedanākṛta*' means various pains like joy, sadness etc. arising out of pain in the form of children and wife.

तिसृणामिति अतीतानागतवर्तमानानां दुःखरूपाणां मध्ये कां चिकित्सति।- '*Tisṛṇām*' means that among the three types of pains i.e. the past, future and the present pains which one of them can the doctor treat?

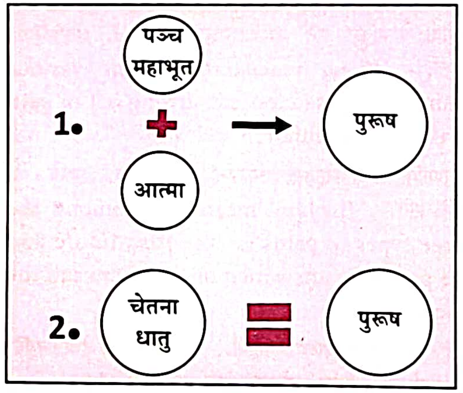
अतीतामित्यादौ किंशब्दोऽध्याहार्यः, तेन किमतीतां चिकित्सति, किं वर्तमानां, किंवा भविष्यतीमिति योज्यम्।- The word '*Kiṃ*' has used in the sense of all pains, which indicates whether the doctor treats the past pain or treats the present pain or treats the pain of the future.

स्थानं नास्तीति क्षणिकत्वेन चिकित्सायाः प्रवृत्तियोग्यकालावस्थानं नास्ति।- '*Sthānam nāsti*' i.e. there is no place or stability, by this word it is meant that medical action is momentary. In this way, the tendency of medicine is not stability of the present pain even in the appropriate time, and then this type of doubt arises as to which pain the doctor treats.

वेदनानां कारणमधिष्ठानं च यद्यपि दीर्घञ्जीवितीयेऽप्युक्तं, तथाऽपीह प्रकरणवशाद्विशेषप्रतीत्याकाङ्क्षया च विशिष्टाः पुनः प्रश्नाः। प्रोर्थाश्चामी उत्तरग्रन्थे आचार्येण प्रपञ्चनीया इति नेहव्याकरणीयाः।।3-15।।-Even though the causes of misery and their location have been described in the chapter '*Dīrghañjīvitīyam Adhyāya*', the same has been presented here again according to the context and to explain in detail. The meaning of these questions is to be told in detail by the author in the later description, so it has not been explained here.

Types of Puruṣa

खादयश्चेतनाषष्ठा धातवः पुरुषः स्मृतः।
चेतनाधातुरप्येकः स्मृतः पुरुषसंज्ञकः।।16।।



Puruṣa is that which comprises the six elements known as *Pañcamahābhūta* and the *Ātmā* (the consciousness i.e. *Cetanādhātu*). Even the *Cetanādhātu* (*Ātmā*) alone also considered as *Puruṣa*.

Cakrapāṇi:

खादय इत्यादि।- Beginning the verse with the word '*Khādaya*', the author has explained the types of *Puruṣa*.

खादयः "खं वायुरग्निरापः क्षितिस्तथा" इति वक्ष्यमाणाः;- '*Khādayaḥ*' means *Khaṃ* (*Ākāśa Mahābhūta*), *Vāyu* (*Vāyu Mahābhūta*), *Agni* (*Agni Mahābhūta*), *Āpaḥ* (*Jala Mahābhūta*) and *Kṣiti* (*Pṛthvī Mahābhūta*)

चेतनाषष्ठा इत्यत्र चेतनाशब्देन चेतनाधारः समनस्क आत्मा गृह्यते;- '*Cetanā ṣaṣṭā*' means the sixth one is the receptacle of consciousness the soul along with the mind.

खादिग्रहणेन चेन्द्रियाणि खादिमयान्यवरुद्धानि।- By the word '*Khādi*', the sense organs which are formed by *Pañcamahābhūtās* also should be taken.

अयं च वैशेषिकदर्शनपरिगृहीतश्चिकित्साशास्त्रविषयः पुरुषः; अयमेव "पञ्चमहाभूतशरीरिसमवायः पुरुषः" (सु. सू. 1) इत्यनेन सुश्रुतेनाप्युक्तः। - The definition of *Puruṣa* given in the above verse is according to the tradition of *Vaiśeṣika* system of philosophy and which is suitable for the science of medicine. *Acārya Suśruta* also expressed the same opinion that *Puruṣa* is that who is the aggregate of the *Pañcamahābhūta* and the *Śarīri* i.e. *Ātmā* (Su. Sū. 1/122).

स्मृत इति भाषया पूर्वाचार्याणामप्ययं पुरुषशब्दवाच्योऽभिप्रेतो नास्मत्कल्पित इति दर्शयति।- The usage of the word '*Smṛta*' clearly suggests that the definition of *Puruṣa* is not the imagination of the self but has been explained by the erudite scholars in the past.

पुरि शरीरे शेते इति व्युत्पत्त्या य आत्मा पुरुषशब्देनोच्यते तमाह- चेतनेत्यादि। अत्र पुरुष इति कर्तव्ये यत् 'पुरुषसंज्ञक' इति करोति तेन न चेतनाधातुरूपः पुरुषश्चिकित्सायमभिप्रेतः, किन्तु शास्त्रान्तरव्यवहारानुरोधादिहाप्ययं पुरुषशब्देन सञ्ज्ञित इति दर्शयति; चिकित्साविषयस्तु षड्धातुक एव पुरुषः, अत एव तत्र सञ्ज्ञितग्रहणं न कृतम्।- The word *Puruṣa* is derived from 'पुरि शरीरे शेते इति'. That means the one who lies in the body i.e. the *Ātmā*. In this context *Puruṣa* refers to *Ātmā* only. But the *Ātmā* alone is not the subject of treatment. The *Puruṣa* which is the aggregate of six *Dhātūs* i.e. five *Mahābhūtās* and the *Ātmā* is the object of treatment.

अयं च पुरुषशब्दो गवादावपि षड्धातुसमुदाये यद्यपि वर्तते, तथाऽपि सर्वप्रधाने नर एव विशेषेण वर्तते; तेन नातिप्रसिद्धो गवादौ पुरुषशब्दः।।16।।- The term *Puruṣa* can equally be applicable cows and other animals since they also comprising six *Dhātūs*. But the term *Puruṣa* is specifically refers to human beings only due to their importance among all the living beings and it is not applicable for cows etc.

Caturviṃśati Tattvātmaka Puruṣa

पुनश्च धातुभेदेन चतुर्विंशतिकः स्मृतः।
मनो दशेन्द्रियाण्यर्थाः प्रकृतिश्चाष्टधातुकी।।17।।

According to another classification it is told that the *Puruṣa* comprises twenty-four elements as follows.

1. *Manas* (mind) - 01
2. *Daśa Indriya* - 10

(*Pañca-jñānendriya* + *Pañca-karmendriya*

5 sensory organs + 5 motor organs)

3. *Indriyārtha* (objectives of senses) - 05
4. *Aṣṭadhātu-Prakṛti* - 08

(*Avyakta* (primordial element),

Mahat (intellect), *Ahaṃkāra* (ego),

Pañcatanmātra i.e. the subtle form of *Pañcamahābhūta*)

Total: 24

Cakrapāṇi:

षड्धातुरूपमेव पुरुषं पुनः सांख्यदर्शनभेदाच्चतुर्विंशतिकभेदेनाह- पुनश्चेत्यादि।- Beginning the verse with the word '*Punasca*', the author has explained the same *Puruṣa* of six *Dhātūs* in another way as the *Caturviṃśati Tattvātmaka Puruṣa* that who encompasses the twenty-four elements, according to the school of *Sāṅkhya* philosophy.

चतुर्विंशतिकमेव विभजते- मन इत्यादि।- By the mentioning of the word '*Mana*' etc., the division of twenty-four elements only is explained.

चातुर्विंशति तत्त्वात्मक पुरुष
24

यद्यपि पञ्चविंशतितत्त्वमयोऽयं पुरुषः सांख्यैरुच्यते, यदाह- "मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त। षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः" (सां.का.3) इति, तथाऽपीह प्रकृतिव्यतिरिक्तं चोदासीनं पुरुषमव्यक्तत्वसाधर्म्यादव्यक्तायां प्रकृतावेव प्रक्षिप्य अव्यक्तशब्देनैव गृह्णाति; तेन 'चतुर्विंशतिकः पुरुषः' इत्यविरुद्धम्।- Even though the *Puruṣa* is described according to the school of *Sāṅkhya* philosophy as that he encompasses 25 *Tattvās* such as

1. *Avyakta* i.e. *Mūlaprakṛti* - 1 (*Prakṛti*)
2. *Mahat* (intellect), *Ahaṃkāra* (ego),& *Pañcatanmātra* - 7 (*Prakṛti-vikṛti*)
3. *Pañca-jñānendriya* + *Pañca-karmendriya* + *Pañcamahābhūta* + *Manas* -16 (*Vikṛti*)
4. *Puruṣa* - 1 (*Na Prakṛti-Na Vikṛti*)

Here the *Puruṣa* is included under *Avyakta* (*Mūlaprakṛti*), because both are unmanifested. Thus, the number of elements become twenty-four only and there is no controversary with the opinion of *Sāñkhya* philosophy.

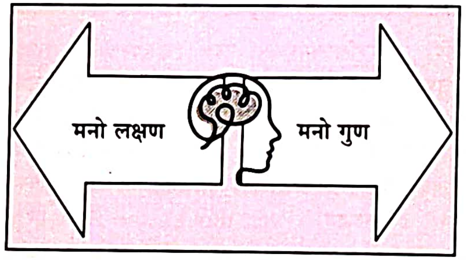
कृतम्।- Neutral and subtle form of *Puruṣa* not described in detail since it is not of much importance in this context.

दशेन्द्रियाणीति पञ्च कर्मेन्द्रियाणि, पञ्च बुद्धीन्द्रियाणि च।- '*Daśendriyāṇi*' means *Pañca-karmendriya* and *Pañca-buddīndriya*

अष्टधातुकीति खादिपञ्चकबुद्ध्यव्यक्ताहङ्काररूपा; वक्ष्यति हि- "खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः" इति।।17।।- '*Aṣṭadhātukī*' means the subtle form of '*Kha*' etc. i.e. *Pañcatanmātra* and *Buddhi*, *Avyakta* and *Ahaṃkāra*, which is going to be explained.

Mano Lakṣaṇa and Guṇa

लक्षणं मनसो ज्ञानस्याभावो भाव एव च।
सति ह्यात्मेन्द्रियार्थानां सन्निकर्षे न वर्तते॥18॥
वैवृत्त्यान्मनसो ज्ञानं सान्निध्यात्तच्च वर्तते।
अणुत्वमथ चैकत्वं द्वौ गुणौ मनसः स्मृतौ॥19॥



- ☐ Occurrence and non-occurrence of cognition is the characteristic feature of *Manas*. That means, sometimes one can understand a thing and sometimes cannot. It proves the existence of mind as a separate sense organ. Therefore, when the mind has no contact with the senses and their objects, there can be no understanding of things. One can understand things only when there is necessary mental contact.
- ☐ *Aṇutva* (subtleness) and *Ekatva* (oneness) are the two attributes of *Manas*.

Cakrapāṇi:

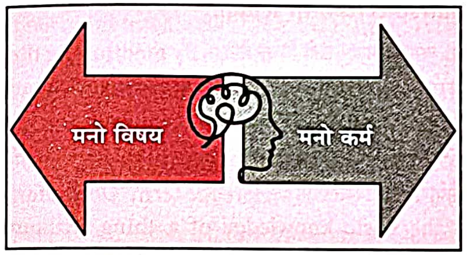
अत्र चतुर्विंशतिके प्रथमोद्दिष्टं मनो लक्षयितुमाह- लक्षणमित्यादि।- Beginning the verse with the word '*Lakṣaṇaṃ*', the author has described the features of *Manas*, which has been mentioned at first among the twenty-four elements.

यथा ज्ञानस्याभावो ज्ञानस्य भावश्च मनोगमको भवति तदाह- सतीत्यादि।- How the *Manas* is being responsible for the Enlightenment and lack of knowledge is explained here by the author by the mentioning of the word '*Sati*'.

वैवृत्त्यान्मनस इति इन्द्रियेणासंयोगात्, सान्निध्यादिति इन्द्रियेण मनसः संबन्धात्। - '*Vaivṛtyānmanasa*' means that when the *Manas* is not associated with the sense organs one cannot get the knowledge of the things. '*Sānnidhyāt*' means that when the *Manas* is associated with the sense organs he gets the knowledge of the things.

एवं मन्यते- यदा युगपदिन्द्रियार्था इन्द्रियैः संयुज्यन्ते तदा क्वचिदिन्द्रियार्थे ज्ञानं भवति क्वचिन्न भवतीति दृष्टं, तेनेमौ ज्ञानभावाभावौ ज्ञानकारणान्तरं दर्शयतः; यच्च तत् कारणान्तरं तन्मनः।- When more than one object is simultaneously associated to the respective sense organ, sometimes the object of one sense organ is perceived and at other times there is no perception. This indicates that the cause of cognition is some other entity than the senses and the objects of the senses and that is the *Manas*.

तच्च कारणं मनोरूपं यद्यात्मवद्युगपत् सर्वेन्द्रियव्यापकं स्वीक्रियते किंवा अनेकसंख्यमिन्द्रियवत् स्वीक्रियते, तदा पुनरपि युगपदिन्द्रियार्थसंबन्धे पञ्चभिर्ज्ञानैर्भवितव्यं विभुना वा मनसा, अनेकैर्वा मनोभिर्युगपदधिष्ठितत्वादिन्द्रियाणां; न च भवन्ति युगपज्ज्ञानानि, तस्माद्युगपज्ज्ञानानुदयाल्लिङ्गान्मनोऽणुरूपमेकं च सिध्यतीत्याह- अणुत्वमित्यादि।।18-19।।- If the cause of perception i.e. *Manas* is accepted just like the *Ātmā*, it has to connect with all the senses at a time, then the mind is omnipresent and must simultaneously perceive the number of objects of the senses. Or if the mind has more than one and it is associated with more than one sense organ, a person can also perceive more than one sense. But this is not happening so. Only one sense object is perceived at a time, thus proving that the mind is subtle and that there is only one.



Mano Viṣaya and Karma

चिन्त्यं विचार्यमूह्यं च ध्येयं संकल्प्यमेव च।
यत्किञ्चिन्मनसो ज्ञेयं तत् सर्वं ह्यर्थसंज्ञकम्॥20॥
इन्द्रियाभिग्रहः कर्म मनसः स्वस्य निग्रहः।
ऊहो विचारश्च, ततः परं बुद्धिः प्रवर्तते॥21॥

- ☐ *Mano-Viṣaya* **(objects of mind):** The things which can be perceived by means of *Manas* are called the objects of mind. They are as follows.
  1. *Cintyaṃ* **(चिन्त्यं)**: It is that in which it is considered whether an act is to be done or not.
  2. *Vicāryaṃ* **(विचार्यं)**: It is that in which it is considered whether it is reasonable or not.
  3. *Ūhyaṃ* **(ऊह्यं)**: Hypothesis (a proposition made as a basis for reasoning, without any assumption of truth) of which is imagined.
  4. *Dheyaṃ* **(ज्ञेयं)**: It is the object for which one has attachment or attention.
  5. *Sañkalpyam* **(ह्यर्थसंज्ञकम्)**: It means determination. It is that in which it is considered whether it is good or bad.
- ☐ *Mano-Karma* **(actions of mind):** The following are the actions of the mind.
  1. *Indriyābhigrahaḥ* **(इन्द्रियाभिग्रहः)**: Control over sense organs
  2. *Svasya Nigrahaḥ* **(स्वस्य निग्रहः)**: Self-restraint
  3. *Ūha* **(ऊहो)**: Guessing
  4. *Vicāra* **(विचारश्च)**: Consideration

  After this the understanding begins to work.

Cakrapāṇi:

मनोगुणमभिधाय मनोविषयमाह- चिन्त्यमित्यादि।- Beginning the verse with the word '*Cintyam*' etc. the author has presented the *Mano-Viṣaya* (objects of mind) after describing the attributes of *Manas*.

चिन्त्यं कर्तव्यतया अकर्तव्यतया वा यन्मनसा चिन्त्यते।- '*Cintyam*' means that in which it is considered whether an act is to be done or not

विचार्यम् उपपत्त्यनुपपत्तिभ्यां यद्विमृश्यते।- '*Vicāryam*' means that in which it is considered whether it is reasonable or not.

ऊह्यं च यत् संभावनया ऊह्यते 'एवमेतद्भविष्यति' इति।- The one in which it will be like this, such possibility is there, it is called *Ūhyaṃ*

ध्येयं भावनाज्ञानविषयम्।- *Dheyaṃ* means the goal for which one has attention.

संकल्प्यं गुणवत्तया दोषवत्तया वाऽवधारणाविषयम्।- *Sañkalpyam* means determination. It is that in which it is considered whether it is good or bad.

यत् किंचिदित्यनेन सुखाद्यनुक्तविषयावरोधः।- '*Yat kiñcit*' means the subject which is not mentioned happiness, sorrow etc. is included.

मनसो ज्ञेयमिति इन्द्रियनिरपेक्षमनोग्राह्यम् एते च मनोऽर्थाः शब्दादिरूपा एव;- '*Manaso jñeyam*' means the objects which are received by the mind without the senses, all these objects of the mind are in the form of sound, touch etc.

तेन षष्ठार्थकल्पनया न चतुर्विंशतिसंख्यातिरेकः। सुखादयस्तु शब्दादिव्यतिरिक्ता मनोऽर्था बुद्धिभेदग्रहणेनैव ग्राह्याः।- It is clear from this fact that the *Caturviṃśati Tattvātmaka Puruṣa* does not have an excess in the number of elements from the imagination of the sixth one. The objects of happiness, sorrow etc., which are different from the object of the mind by sound, touch etc., are grasped only by the understanding of the intellect.

मनोविषयमभिधाय मनः कर्माह- इन्द्रियेत्यादि।- Beginning the verse with the word '*Indriyābhigrahaḥ*', the author has presented the actions of mind after the description of its objects.

इन्द्रियाभिग्रहः इन्द्रियाधिष्ठानं मनसः कर्म, तथा स्वस्य निग्रहो मनसः कर्म;- To control the sense organs and to keep those in their proper location and also restraint of self are the actions of mind.

मनो ह्यनिष्टविषयप्रसृतं मनसैव नियम्यते, "मनश्च गुणान्तरयुक्तं सद्विषयान्तरान्नियमयति" इत्याहुरेके।- Only the mind can control the mind from going towards undesirable or forbidden actions. Some scholars opined that the mind, being with other qualities, controls itself from other objects.

यदुक्तम्- 'विषयप्रवणं चित्तं धृतिभ्रंशान्न शक्यते। नियन्तुमहितादर्थाद्धृतिर्हि नियमात्मिका' इति। तेन, धृत्या कारणभूतया (मन) आत्मानं नियमयतीति न स्वात्मनि क्रियाविरोधः।- It is also told that "In the event of the derangement of *Dhṛti* (*Dhṛti-bhraṃśa*) the mind is incapable of being restrained from undesirable things, as the mind is always indulging in worldly objects. The *Dhṛti* is that one which can restrain the mind from the harmful things" (Ca. Śā. 1/100). i.e. the mind engaged in a particular subject due to *Dhṛti*, the mind controls itself, this fact does not contradict its own action.

मनः कर्मान्तरमाह- ऊहो विचारश्चेति।- By mentioning the term '*Ūhovicārasca*', the author has explained the other functions of mind.

अत्रोह आलो चन (ना) ज्ञानं निर्विकल्प (क) म्, विचारो हेयोपादेयतया विकल्पनम्।- Here the term '*Ūha*' refers to the basic knowledge of a thing without any distinctiveness, whereas '*Vicāra*' refers to distinctiveness of things to be followed or discarded.

चतुर्विधं हि विकल्पकारणं साङ्ख्या मन्यन्ते; तत्र बाह्यमिन्द्रियरूपम्, आभ्यन्तरं तु मनोऽहङ्कारो बुद्धिश्चेति त्रितयम्। - According to the followers of *Sāñkhya* philosophy, there are 4 kinds of *Vikalpa*. Among them one is external i.e. related to senses and the remaining three are internal such as *Manas*, *Ahañkāra* and *Buddhi*.

तत्रेन्द्रियाण्यालोचयन्ति निर्विकल्पेन गृह्णन्तीत्यर्थः, मनस्तु सङ्कल्पयति हेयोपादेयतया कल्पयतीत्यर्थः, अहङ्कारोऽभिमन्यते 'ममेदमहमत्राधिकृतः' इति मन्यत इत्यर्थः, बुद्धिरध्यवस्यति 'त्यजाम्येनं दोषवन्तमुपाददाम्येनं गुणवन्तम्' इत्यध्यवसायं करोतीत्यर्थः।- In this the senses (*Indriyās*) perceives the knowledge, that is knowing knowledge without a distinctiveness, the mind discards the choice made by the senses, and thinks whether it is discarded for me and it is acceptable to me. The ego feels that it is mine and here I am empowered etc. At the end the Buddhi (intellect) decided that it should be discarded as it is harmful and this should be accepted as it is beneficial.

ऊहस्तु यद्यपि बाह्यचक्षुरादिकर्म, तथाऽपि तत्रापि मनोऽधिष्ठानमस्तीति मनः- कर्मतयोक्तः।- '*Ūha*', although it is the action of the external senses like eye etc., yet it accepts the object only after being dependent on the mind, that is why it is also called the action of the mind.

वचनं हि "सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मोत् तस्मात्त्रिविधं करणं द्वारि, द्वाराणि शेषाणि" (सां. का. 35) इति।- That is, the intellect with the *Antaḥkaraṇa* visits all the subjects, therefore the mind, intellect, ego are the main means of knowledge, and all the remaining senses are the way to enter knowledge (*Sā*. *Kā*. 35).

ततः परं बुद्धिः प्रवर्तत इति ऊहविचारानन्तरं बुद्धिरध्यवसायं करोतीत्यर्थः।- '*Tataḥ paraṃ buddhiḥ pravartata*' means after *Ūha* and *Vicāra*, the *Buddhi* takes final decision for initiation of action.

अहङ्कारव्यापारश्चाभिमननमिहानुक्तोऽपि बुद्धिव्यापारेणैव सूचितो ज्ञेयः।-Here contemplation of *Ahaṃkāra* is even though not described, it should be known from the actions of Buddhi.

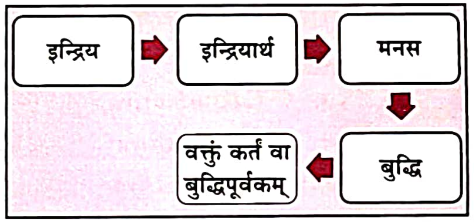
बुद्धिर्हित्यजाम्येनमुपाददामीति वाऽध्यवसायं कुर्वती अहङ्काराभिमत एव विषये भवति; तेन बुद्धिव्यापारेणैवाहङ्कारव्यापारोऽपि गृह्यते। बुद्धौ हि सर्वकरणव्यापारार्पणं भवति।-The decision taken by the *Buddhi* (intellect) pertaining to acceptance or rejection is depends on the opinion of *Ahaṃkāra* (ego) only. Thus, it should be known the actions of *Ahaṃkāra* on the basis of the actions of *Buddhi*. It is in the intellect that the actions of all the senses are provided.

यदुक्तम्- 'एते प्रदीपकल्पाः परस्परविलक्षणा गुणविशेषाः। कृत्स्नं पुरुषस्यार्थं प्रकाश्य बुद्धौ प्रयच्छन्ति' (सां.का.36)।।20-21।।- It is said that "The external senses and the inner senses, having mutually unique qualities, give the fruit of their work in the intellect by illuminating all the objects like a lamp containing different substances" (*Sā*. *Kā*. 36).

Process of perceiving the knowledge

इन्द्रियेणेन्द्रियार्थो हि समनस्केन गृह्यते।
कल्प्यते मनसा तूर्ध्वं गुणतो दोषतोऽथवा।।22।।
जायते विषये तत्र या बुद्धिर्निश्चयात्मिका।
व्यवस्यति तया वक्तुं कर्तुं वा बुद्धिपूर्वकम्।।23।।

Initially the objects of the senses are perceived by the sense organs with the help of the mind. Mind again analyzes the merits and demerits of those things and sends them to the intellect (*Buddhi*). Thus, it produces decisive knowledge through which one comes forward to speak or do anything.



Cakrapāṇi:

एतदेवोहविचारपूर्वकत्वं बुद्धेर्विवृणोति- इन्द्रियेणेत्यादि।- Beginning the verse with the word '*Indriyeṇa*', the author has presented the process of how the intellect (*Buddhi*) decides about the objects perceived by the mind through analyzing and reasoning.

गृह्यते इति ऊहमात्रेण निर्विकल्पेन गृह्यते।- '*Gṛhyate*' means that it is assumed indeterminately by logic.

गुणत इति उपादेयतया।- '*Guṇata*' means by being useful

दोषत इति हेयतया।- '*Doṣata*' means to be left

बुद्ध्यध्यवसायं विवृणोति- जायत इत्यादि।- Beginning the verse with the word '*Jāyata*', the author has described the function of the intellect.

विषये तत्रेति मनसा कल्पिते विषये।- The word '*Viṣaye*' refers to in a matter imagined by the mind.

निश्चयात्मिकेति स्थिरस्वरूपा अध्यवसायरूपेत्यर्थः।- '*Niscayātmikā*' means stable or doing the work with determination.

व्यवस्यतीति अनुष्ठानं करोति, उद्युक्तो भवतीत्यर्थः; बुद्ध्यध्यवसितमर्थं वक्तुं कर्तुं वाऽनुतिष्ठतीति यावत्।- '*Vyavasyati*' means that which executes. That means the intellect tends to execute the act that is perceived by the mind on the basis of merits and demerits.

बुद्धिपूर्वकमित्यनेन यदेव बुद्धिपूर्वकमनुष्ठानं तदेवैवंविधं भवति नोन्मत्ताद्यनुष्ठानमिति दर्शयति।।22-23।।- '*Buddipūrvakam*' means that the intellect takes the appropriate decision and acts accordingly. That means it never took decisions like a mad person.

Composition of Pañca-jñānendriya (sense organs)

एकैकाधिकयुक्तानि खादीनामिन्द्रियाणि तु।
पञ्च कर्मानुमेयानि येभ्यो बुद्धिः प्रवर्तते॥24॥

The existence of the five senses can be inferred from their specific functions, which are related to the five basic elements, which begin with the *Ākāśa* and each succeeding *Indriya* has one more extra element than the previous ones as mentioned under.

S. No.	Name of the *Indriya*	*Mahābhūta*
1.	*Śrotrendriya*	*Ākāśa*
2.	*Sparśanendriya*	*Ākāśa* + *Vāyu*
3.	*Cakṣurindriya*	*Ākāśa* + *Vāyu* + *Agni*
4.	*Rasanendriya*	*Ākāśa* + *Vāyu* + *Agni* + *Jala*
5.	*Ghrāṇendriya*	*Ākāśa* + *Vāyu* + *Agni* + *Jala* + *Pṛthvī*

These five senses are the agents for the manifestation of the intellect.

Cakrapāṇi:

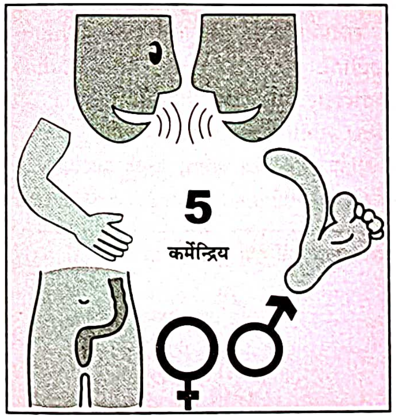
मनोऽभिधायेन्द्रियाण्यभिधत्ते, तत्रापि ज्यायस्त्वाद् बुद्धीन्द्रियाणि, प्रागाह- एकैकेत्यादि।- After the description of *Manas*, the author has explained about *Indriyās* which are the next elements in the group of twenty-four by starting the verse with the word '*Ekaikādhikayuktāni*'.

खादीनां मध्ये एकैकेनाधिकेन भूतेन युक्तानीन्द्रियाणि पञ्च चक्षुरादीनि; एकैकाधिकपदेन पञ्चापि पाञ्चभौतिकानि, परं चक्षुषि तेजोऽधिकमित्याद्युक्तं सूचयति।- Even though all the *Pañcamahābhūtās* exist in all the five sense organs, yet one of the *Mahābhūtās* predominantly exist in one-one *Indriya*. For example:

In *Śrotrendriya, Ākāśa Mahābhūta* exists predominantly, *Vāyu Mahābhūta* exists predominantly in *Sparśanendriya*, *Agni Mahābhūta in Cakṣurindriya, Jala Mahābhūta* predominantly exists in *Rasanendriya* and *Pṛthvī Mahābhūta in Ghrāṇendriya.*

कर्मानुमेयानीति कार्यानुमेयानि; कार्यं चक्षुर्बुद्ध्यादि।- '*Karmānumeyāni*' means that these are recognized by inference through their actions.

येभ्यो बुद्धिः प्रवर्तत इति यानि बुद्धीन्द्रियाणि, तानीमानि पञ्चेति दर्शयति। यद्यपि च सांख्ये आहङ्कारिकाणीन्द्रियाणि, यदुक्तं- "सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्" (सां. का.25) इति, तथाऽपि मतभेदाद्भौतिकत्वमिन्द्रियाणां ज्ञेयं; किंवा, औपचारिकमेतद्भौतिकत्वमिन्द्रियाणां ज्ञेयम्; उपचारबीजं च यद्गुणभूयिष्ठं यदिन्द्रियं गृह्णाति, तत्तद्भूयिष्ठमित्युच्यते; चक्षुस्तेजो गृह्णाति, तेन तैजसमुच्यत इत्यादि ज्ञेयम्।24।।- '*Yebhyo buddhiḥ pravartate*' - Since all these five sense-organs perceive some object and are providing knowledge and thus they are called *Buddhīndriya*. According to *Sāṅkhya* philosophy all the *Indriyās* develop from *Vaikārika Ahaṃkāra* with the association of *Taijasa Ahaṃkāra* (*Sā. Kā.* 25). However, there is a difference of opinion in this aspect that *Indriyās* develop from *Pañcamahābhūtās* according to *Āyurveda* because the attributes of sense organs depend on them. For example: *Cakṣurindriya* perceives visual sense only since it is predominantly possessing *Agni Mahābhūta*.



Functions of Karmendriya (motor organs)

हस्तौ पादौ गुदोपस्थं वागिन्द्रियमथापि च।
कर्मेन्द्रियाणि पञ्चैव पादौ गमनकर्मणि॥25॥
पायूपस्थं विसर्गार्थं हस्तौ ग्रहणधारणे।
जिह्वा वागिन्द्रियं वाक् च सत्या ज्योतिस्तमोऽनृता॥26॥

- ☐ The *Indriyās* which perform various activities with the association of *Manas* and *Ātmā* are known as *Karmendriya*. They are also five in number. Viz.

1. *Hasta* / *Pāṇi* (arms)
2. *Pāda* (legs)
3. *Guda* (anus)
4. *Upasthā* (genital organs)
5. *Vāk* (speech).

- ☐ *Pādās* are useful for motion, or mobility. *Guda* and *Upasthā* are useful for voiding and *Hasta* or *Pāṇi* for receiving and holding. *Jihvā* represents the organ of speech which is in two-fold viz. True and false. The former can be compared to light which illuminates the worldly life after death, while the later darkness, which creates confusion.

Cakrapāṇi:

अथ कर्मेन्द्रियाण्याह- हस्तावित्यादि।- Beginning the verse with the word '*Hastau*', the author has explained the *Karmendriya*.

हस्तावेकं पादौ चैकमिन्द्रियमेकरूपकर्मकर्तृतया।- Because of the similarity of the action, both the hands (*Hasta*) and both the feet (*Pāda*) should be treated as one-one each.

गुदोपस्थं चैकैकम्।- *Guda* (anus) and *Upastha* (genital organ) are also one each only.

वाच उपादानहानार्थं भेदमाह- वाक् चेत्यादि। ज्योतिरिव ज्योतिः, धर्मकर्तृत्वेनोभयलोकप्रकाशकारित्वात्; एतद्विपर्ययेण तमः अनृता।।25-26।।- '*Vāgindriya*' is the organ of speech. Since it speaks two types of words such as truth and false it is said to be of two types. Jyoti i.e. true words like light are the ones who illuminate the both the worlds, because of virtuousness. The opposite of this one is false word is just like *Tamo* form (darkness).

Pañcamahābhūta and their Guṇa

महाभूतानि खं वायुरग्निरापः क्षितिस्तथा।
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः॥27॥

Ākāśa, *Vāyu*, *Agni*, *Jala* and *Pṛthvī* are known as *Pañcamahābhūta* and they are unmanifested. *Śabda* (sound), *Sparśa* (tactile sense), *Rūpa* (vision), *Rasa* (taste) and *Gandha* (smell) are the attributes of *Ākāśa*, *Vāyu*, *Agni*, *Jala* and *Pṛthvī* respectively.

Cakrapāṇi:

संप्रत्युद्देशक्रमानुरोधादर्थेऽभिधातव्येऽर्थानां प्रकृतिग्रहणगृहीत-पञ्चभूतगुणतया पराधीनत्वादष्टधातुप्रकृतिगृहीतानि भूतान्येव तावदाह- महाभूतानीत्यादि।- Now, according to the order of description, the subjects which are to be described in the above subject are naturally subjugated by the qualities of the five elements that are naturally acquired in the nature of the *Aṣṭadhātu*, because of which the *Pañcabhūtās* absorbed in the nature of the eight *dhātu* have been told here by the word '*Mahābhūtāni*' etc.

शब्दादयो यथासंख्यं खादीनां नैसर्गिका गुणा ज्ञेयाः।- One should know the natural properties of *Ākāśa*, *Vāyu* etc. In order of words *Śabda*, *Sparśa* etc.

यस्तु गुणोत्कर्षोऽभिधातव्यः स हि अनुप्रविष्टभूतसंबन्धादेव। तेन पृथिव्यां चतुर्भूतप्रवेशात् पञ्चगुणत्वम्, एवं जलादावपि चतुर्गुणत्वादि ज्ञेयम्।।27।।- The quality which can be said from the exaltation of *Bhūta* comes from the relation of the entered *Bhūta*. For this reason, the entry of four *Bhūtās* into the *Pṛthvī bhūta* gives five qualities. Similarly, it should be known that the existence of four *Guṇās* in the *Jala bhūta*, three *Guṇās* in the *Agni bhūta*, two *Guṇās* in the *Vāyu bhūta* and only one *Guṇa* in the *Ākāśa*.

तेषामेकगुणः पूर्वो गुणवृद्धिः परे परे।
पूर्वः पूर्वगुणश्चैव क्रमशो गुणिषु स्मृतः॥28॥

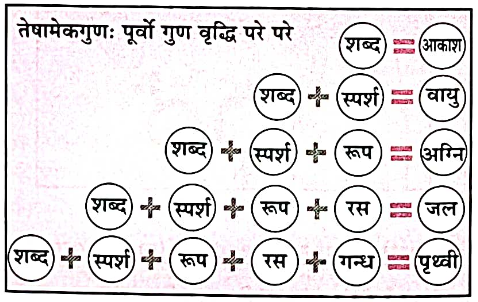
Out of them, the first one has only one *Guṇa* and there is addition of one more *Guṇa* in each of the latter *Bhūtās*. According to the above statement, it can be said that only *Śabda Guṇa* is present in *Ākāśa*; while *Śabda* and *Sparśa* in *Vayu*; *Śabda*, *Sparśa* and *Rūpa* in *Tejas*; *Śabda*, *Sparśa*, *Rūpa* and *Rasa* in *Jala*; *Śabda*, *Sparśa*, *Rūpa*, *Rasa* and *Gandha* in *Pṛthvī Bhūta* respectively.

Cakrapāṇi:

नैसर्गिकं गुणमभिधाय भूतान्तरप्रवेशकृतं गुणमाह- तेषामित्यादि।- After the description of natural attributes of *Mahābhūtās*, the author has presented the description of the qualities arising from the entry of other elements by starting the verse with the word '*Teṣāṁ*'.

एकगुणः पूर्व इति पूर्वो धातुः खरूपः शब्दैकगुणः।- '*Eka Guṇaḥ Pūrva*' means that the first *Mahābhūta* i.e. the *Ākāśa* has only the *Śabda Guṇa*.

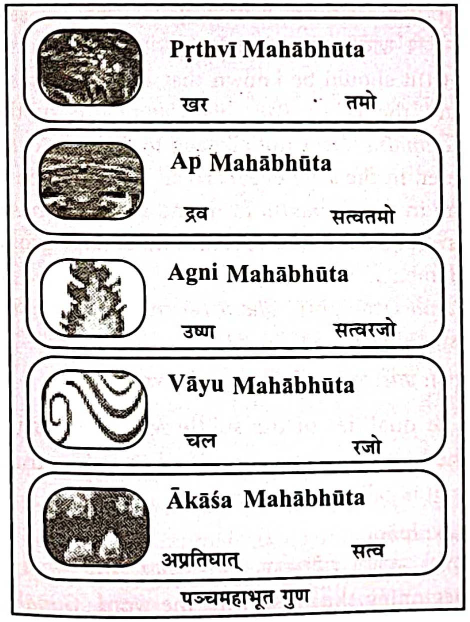
पुंलिङ्गता च खादीनां धातुरूपताबुद्धिस्थीकृतत्वात्; उक्तं हि- "खादयश्चेतनाषष्ठा धातवः" इति।- The use of masculine gender for the five *Mahābhūtās* is indicative of that the author has *Dhātūs* in view while describing *Mahābhūtās*. It has told that "*Puruṣa* comprises six *Dhātūs* i.e. *Pañcamahābhūta* and *Ātmā* (Ca. Śā. 1/16).


तेषामेकगुणः पूर्वो गुण वृद्धि परे परे
शब्द = आकाश
शब्द + स्पर्श = वायु
शब्द + स्पर्श + रूप = अग्नि
शब्द + स्पर्श + रूप + रस = जल
शब्द + स्पर्श + रूप + रस + गन्ध = पृथ्वी

यथा यथा च परत्वं तथा तथा च गुणवृद्धिर्यथासंख्यम्। - In the succeeding *Bhūtās*, the number of attributes is are increasing gradually one by one.

ननु, एतावताऽप्येकगुणत्वद्विगुणत्वादि न नियमेन ज्ञायते को गुणः क भूते इत्याह- पूर्व इत्यादि।-Now the doubt arises that the *Bhūtās* with one *Guṇa* and *Bhūtās* with two qualities are not known by the rules that which *Bhūta* has which quality. By keeping this doubt in view, the author has clarified the doubt by the mentioning of the words '*Pūrvaḥ Guṇascaiva*' specifically.

गुणिषु खादिषु धातुषु पूर्वो गुणः क्रमेण यथासंख्यं वर्तते; न केवलं पूर्वः किन्तु पूर्वस्यापि यो गुणः, स च पूर्वगुण उत्तरे भूते वर्तते। तेन खे पूर्वे पूर्वः शब्द (ब्दो) गुणो वर्तते; वायौ तु स्पर्शः क्रमप्राप्तः पूर्वो भवति, पूर्वगुणश्च शब्द इति द्विगुणत्वम्; एवमग्न्यादौ च ज्ञेयम् गन्धस्तूत्तरगुणान्तराभावान्न पूर्वो भवति, तथाऽपि 'गन्धश्च तद्गुणाः' इति ग्रन्थे तद्गुणा इतिपदापेक्षया गन्धस्य पूर्वत्वं कल्पनीयं; किंवा, पूर्व इति छत्रिणो गच्छन्तीतिन्यायेनोक्तं, तेनापूर्वोऽपि गन्धः क्रमागतः पृथिव्यां ज्ञेयः।।28।।- '*Guṇiṣu*' means that the qualities of the former are in order in the *Ākāśādi Dhātūs* with the qualities. Not only does a particular attribute of the past, but it also has the quality of the present. The attribute of the former will be in the latter.



पञ्चमहाभूत गुण

In this way it is known that there is also the sound quality of the previous *Bhūta* i.e. the *Ākāśa*, thus both the touch and sound will be present in the *Vāyu Bhūta*. Similarly, one should know about the *Bhūtās* like *Agni* etc.

छत्रिणोगच्छन्ति न्याय

Chatrinogacchanti Nyāya

(Maxim of 'the people with umbrellas are going')

A crowd is moving with most of them having umbrellas up and so all of them seem to have umbrellas. Thus the men who don't have umbrella are also considered as having umbrella.

In the context of explaining *Pañcamahābhūta* and their *Guṇa* the commentator has used this maxim. The attribute of the former will be in the latter. Thus, it is known that there is also the sound quality of the previous *Bhūta* i.e. the *Ākāśa*, thus both the touch and sound will be present in the *Vāyu Bhūta*. Similarly, one should know about the *Bhūtās* like *Agni* etc.

The odour is the quality which is present in the *Pṛthvī* and it is not present in the latter ones, since no existence.

'Gandhasca Tadguṇaḥ' means that the earth has the quality of smell. One should be known this fact from *'Chatriṇogacchanti Nyāya'*. Ca.Śā. 1/28

The odour is the quality which is present in the *Pṛthvī* and it is not present in the latter ones, since no existence. *'Gandhasca Tadguṇaḥ'* means that the earth has the quality of smell. One should be known this fact from *'Chatriṇo Gacchanti Nyāya'*.

Inherent qualities of Pañcamahābhūta

खरद्रवचलोष्णत्वं भूजलानिलतेजसाम्।
आकाशस्याप्रतीघातो दृष्टं लिङ्गं यथाक्रमम्॥29॥
लक्षणं सर्वमेवैतत् स्पर्शनेन्द्रियगोचरम्।
स्पर्शनेन्द्रियविज्ञेयः स्पर्शो हि सविपर्ययः॥30॥

Pṛthvī, *Jala*, *Agni*, *Vāyu*, *Ākāśa* contain the specific attributes viz. *Khara* (roughness), *Drava* (liquidity), *Cala* (mobile), *Uṣṇa* (hotness), *Apratīghāta* (state of no obstruction), respectively. All these specific attributes are perceivable through *Sparśanendriya* (*Tvak*). Touch as well as the absence of touch is also perceived by tactile sense only.

Cakrapāṇi:

भूतानामसाधारणं लक्षणमाह- खरेत्यादि।- Beginning the verse with the word '*Khara*' etc., the author has presented the specific attributes of *Mahābhūtās*.

अ[illegible]ाघातः अप्रतिहननमस्पर्शत्वमिति यावत्; स्पर्शवद्धि [illegible]तिविघातकं भवति नाकाशः, अस्पर्शवत्त्वात्।-'*Apratīghāta*' means the state of not having obstacles or which is not being touched. Obstruction can be caused only by any touchable object and since *Ākāśa* being not touchable it cannot become an obstructive agent.

सर्वमेवैतदिति खरत्वादि। स्पर्शनेन्द्रियगोचरमिति स्पर्शनेन्द्रियज्ञेयम्।- '*Sarvamevaitat*' means all these attributes such as *Khara*, *Drava*, *Cala*, *Uṣṇa* etc. are being perceived by tactile sense organ. कथमेतत् सर्वं स्पर्शनेन्द्रियज्ञेयमित्याह- स्पर्शनेत्यादि। सविपर्यय इति स्पर्शाभाव इत्यर्थः।- It is clearly mentioned that the tactile sense organ may be able to recognize both objects which can touchable and not touchable.

यदिन्द्रियं यद्गृह्णाति, तत्तस्याभावमपि गृह्णाति; तेन, आकाशस्यास्पर्शत्वमपि स्पर्शनेन्द्रियग्राह्यमिति युक्तम्।- It is clear from this fact that the non-tactility of the sky is also perceived by the tactile sense organ, and thus this statement is correct.

द्रवत्वं चलत्वं च साङ्ख्यमते स्पर्शनग्राह्यत्वात् स्थूलभूतवातधर्मः स्पर्श एव; यद्धि स्पर्शनेन गृह्यते, तत् सर्वं महाभूतवातपरिणाम एव।- According to the *Sāñkhya* philosophy, *Dravatva* (liquidity) and *Calatva* (mobility) can be perceived by tactile sense organ, since the gross element is formed by *Vāyu Mahābhūta*, and in fact all the *Mahābhūtās* are the resultant of *Vāyu* only.

एतानि च खादीनि सूक्ष्माणि तन्मात्ररूपाणि ज्ञेयानि, स्थूलभूतानि तु खादीनि विकारतया तत्रोक्तानि। प्रकृतिवर्गे सूक्ष्मरूपास्तन्मात्रा उक्ताः। वचनं हि- "तन्मात्राण्यविशेषास्तेभ्यो भूतानि पञ्च पञ्चभ्यः। एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च" (सां.का.38) इति; तेनेहापि खादीनि तन्मात्रशब्दोक्तानि सूक्ष्माणि बोद्धव्यानि।।29-30।।It should be known that all these *Ākāśa* and the other *Pañcamahābhūta* are subtle *Tanmātra* forms initially and took gross form later. In the state of *Prakṛti* all these elements are in the *Tanmātra* form and told that these are subtle and non-specific and emerge gross elements, which are known specifically as *Śānta* (tranquil), *Ghorā* (awful) and *Mūḍhā* (stupefied) - (*Sā. Kā.* 38)

गुणाः शरीरे गुणिनां निर्दिष्टाश्चिह्नमेव च।31।

The qualities of the subtle *Mahābhūtās* in the body have been specified as a sign, that is, it is called a symptom.

Cakrapāṇi:

भूतानां सूक्ष्माणां शरीरस्थानां लिङ्गान्तराण्याह- गुणा इत्यादि।- Beginning the verse with the word '*Guṇāḥ*', the author has presented the other features of subtle elements of the body.

गुणाः शब्दादयः।- *Guṇāḥ* means *Śabda* etc.

गुणिनामिति सूक्ष्मरूपभूतानाम्।- '*Guṇinām*' means the subtle form *Mahābhūtās* i.e. the *Tanmātrās*.

एवचग्रहणात् शब्दादयश्च व्यक्ताः सूक्ष्माणां शरीरस्थानां भूतानां लक्षणं भवन्तीति वाक्यार्थः।31।- The term '*Eva ca*' refers to that *Śabda*, etc., are the symptoms of subtle elements, which are the form of *Tanmātra*, and nothing but the manifestations of gross elements located in the body.

अर्थाः शब्दादयो ज्ञेया गोचरा विषया गुणाः॥31॥

When the qualities of the subject, *Śabda*, *Sparśa*, *Rūpa*, *Rasa* and *Gandha* etc., which are acceptable to the transiting senses, become of gross form, then they are called the subject of meaning.

Cakrapāṇi:

अर्थानाह- अर्था इत्यादि।- Beginning the verse with the word '*Arthāḥ*', the author has presented the description of objects.

अर्थशब्देन तु ये शब्दादयोऽभिधीयन्ते ते स्थूलखादिरूपा एव ज्ञेयाः; येनाकाशपरिणाम एव शब्दः, वातपरिणामः स्पर्श इत्यादि दर्शनम्- The word '*Artha*' refers to the product of gross form of *Ākāśa* etc. Thus, it should be known that *Śabda* is the product of *Ākāśa* and *Sparśa* is of the product of *Vāyu* and so on.

शब्दादिग्रहणेनात्राकाशादिग्रहणं यत्, तदाकाशादिपरिणामा एव शब्दादय इति युक्तमेव। एतेन यच्छ्रोत्रग्राह्यं तत् सर्वमाकाशं शब्दश्च, यत् स्पर्शेन गृह्यते तत् सर्वं वायुः स्पर्शश्चेत्यादि ज्ञेयम्।।31।।- It should be understood as *Ākāśa* etc. by the words '*Śabda*' etc. because the '*Śabda*' etc. are born from the *Ākāśa* etc. In the light of this fact, all that is perceived by the sense of hearing is *Ākāśa* and *Śabda*. That which is received by tactile sense should be understood as all *Vāyu* and *Sparśa*.

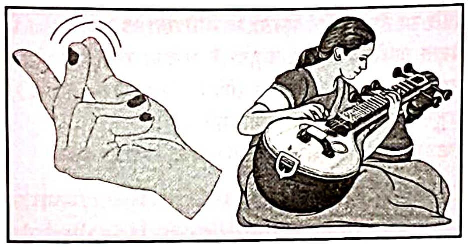
Cognition by means of the intellect

या यदिन्द्रियमाश्रित्य जन्तोर्बुद्धिः प्रवर्तते।
याति सा तेन निर्देशं मनसा च मनोभवा॥32॥
भेदात् कार्येन्द्रियार्थानां बह्व्यो वै बुद्धयः स्मृताः।
आत्मेन्द्रियमनोर्थानामेकैका सन्निकर्षजा॥33॥
अङ्गुल्यङ्गुष्ठतलजस्तन्त्रीवीणानखोद्भवः।
दृष्टः शब्दो यथा बुद्धिर्दृष्टा संयोगजा तथा॥34॥

- The knowledge that arises from a particular sense organ is called by adding the name of that particular organ. Similarly, that knowledge which arises from the mind is called *Manobuddhi*.
- Knowledge arises from the association of the soul and the mind with each of the senses and objects. In consequence of the variety of actions and sensuous objects, knowledge has been regarded to be of various kinds.
- Just as the sound producing out of the thumb and forefinger, and the sound of the lute strings that arises with the nails differs, in the same way the knowledge arises from different senses differs.

Cakrapāṇi:

संप्रति प्रकृतिगणप्रविष्टाया बुद्धेरुपदर्शनार्थं तस्या बुद्धेर्वृत्तिभेदात् ज्ञानविशेषरूपाण्याह- येत्यादि। यदिन्द्रियमाश्रित्येति यदिन्द्रियप्रणालिकामाश्रित्य महच्छब्दाख्यस्य बुद्धितत्त्वस्य वृत्तिविशेषरूपाणि ज्ञानानीन्द्रियप्रणालिकया भवन्ति, तदिन्द्रियजन्यत्वेनैव तानि व्यपदिश्यन्ते- चक्षुर्बुद्धिः, श्रोत्रबुद्धिरित्यादिव्यपदेशेन।- Beginning the verse with the words '*Yā yadindriyam*' etc. The author has explained that "the intellect that is included in the class of nature is called by the name of that sense", because the work of that intellect, especially due to the system of knowledge through which the sense system arises from that sense. Such as are called by the names of *Cakṣurbuddhi*, *Śrotrabuddhi* etc.



मनोभवा च बुद्धिश्चिन्त्यादिविषया मनसा निर्दिश्यते; मनोबुद्धिरिति व्यपदिश्यत इत्यर्थः।- Thinkable and that are being considered subjects like the intellect arising from the mind are guided by the mind; hence they are called by the name of *Manobuddhi*.

इन्द्रियमनोभेदेन षट्त्वं. बुद्धीनां प्रतिपाद्य बुद्धिबहुत्वं प्राह- भेदादित्यादि। कार्यस्य इन्द्रियार्थस्य च भेदात् तत्संबन्धेन भिद्यमाना बह्व्यो बुद्धयो भवन्ति; कार्यं सुखदुःखभेदाः; सुखदुःखप्रपञ्चेन हि तत्कार्येण कारणं ज्ञानमपि बहु भवति।- The intellect thus bestowed becomes 6 types through the five senses and the mind. There are many types of intelligence between the senses and the mind. *Kriyām* refers to different types of pleasures and sorrows. Due to the expansion of these two, knowledge is also of many types.

इदानीं सर्वबाह्यज्ञानसाधनमाह- आत्मेत्यादि। आत्मा अव्यक्तम्।- Beginning the verse with the word '*Ātmā*', the author has presented the source of knowledge of external factors. Thus, it is said that '*Ātmā*' or *Avyakta* (the un-manifest) becomes the source of knowledge of external factors.

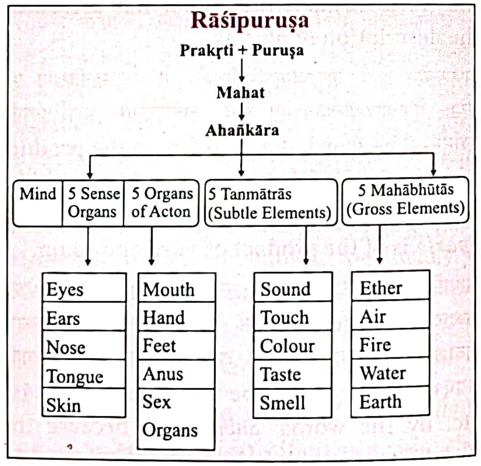
एकैकेति प्रत्येकम् बुद्धेरनेकात्मादिमेलकजन्यत्वे दृष्टान्तमाह - अङ्गुलीत्यादि।- '*Ekaika*' means knowledge arising from the union of many things and the soul etc. Here the example has quoted by the mention of *Añgulī* etc. to clarify such variations.

अनेन दृष्टान्तेन शब्दद्वयमाह; अङ्गुल्यङ्गुष्ठतलजशब्द एकः, अयं चाङ्गुष्ठयन्त्रितमध्यमाङ्गुल्याः करतलसंयोगाज्जायमानतलशब्द उच्यते; तन्त्रीवीणानखोद्भवश्च वीणाशब्द एकः; अन्ये त्वेकमेवाङ्गुल्यादिजं वीणाशब्दं वर्णयन्ति। एतेन, यथा शब्दोऽङ्गुलाद्यन्यतमवैकल्येऽपि न भवति, तथा बुद्धिरप्यात्मादीनामन्यतमवैकल्येऽपि न भवतीति दर्शयति।।32-34।।- The sound produced by clapping, snap with the fingers, playing the strings of a musical instrument with nails differs from each other. In this whole process if the finger or any part of this whole process is absent, then sound cannot be produced. Similarly, knowledge cannot be attained by the intellect even if there is no soul, senses, mind and any of the sense objects.

Rāśīpuruṣa

बुद्धीन्द्रियमनोर्थानां विद्याद्योगधरं परम्।
चतुर्विंशतिको ह्येष राशिः पुरुषसंज्ञकः॥35॥

The *Avyakta* (soul) who possesses the conjunction of intellect, senses, mind and objects of senses is called *Śreṣṭā*. This person having twenty-four elements is also called as *Rāśīpuruṣa*.



Cakrapāṇi:

अत्र च बुद्धिवृत्तीनां ज्ञानानां कथनेनैवाहङ्कारोऽपि सूचित एव; यतोऽहङ्कारोपजीवितैवात्मादिसंवलितेयं बुद्धिः 'अहं पश्यामि' इत्यादिरूपा भवति; तेन बुद्धेरहङ्कारस्य चोक्तत्वादवशिष्टमव्यक्तं कार्यद्वारा ब्रूते- बुद्धीत्यादि।- Here the ego (*Ahaṃkāra*) is also informed by the statement of the knowledge of the functions of the intellect (*Buddhi*), because it is the intellect that is inspired by the soul etc. "I see" that this is the intellect. From the statement of the ego of the intellect to the residual *Avyakta*, the author has said by the words of the intellect etc.

परमिति अव्यक्तम्।- '*Param*' means *Avyakta* i.e. the *Ātmā*.

बुद्ध्यादीनां योगं मेलकं धरतीति योगधरम्; अव्यक्तं हि प्रकृतिरूपं पुरुषार्थप्रवृत्तं बुद्ध्यादिमेलकं भोगसम्पादकं सृजति। एवं व्युत्पादितं चतुर्विंशतिकमुपसंहरति- चतुर्विंशतिक इत्यादि।- Being the holder of the combination of *Buddhi* (intelligence) etc., The *Avyakta* is called *Yogadhara*. *Avyakta* is the form of *Prakṛti* which produces the combination of intelligence, etc., Which tend to make effort and the editors of enjoyment. In this way, the author has presented the conclusion of the *Rāśīpuruṣa* to the 24 elements arising from the combination of many elements with this word *Caturviṃśatika*.

यदि वा कर्मेन्द्रियाण्यभिधाय महाभूतानीत्यादिना अर्था एवाश्रयभूतखादिकथनेनोच्यन्ते,- If by describing the sense organs, *Mahābhūta* etc., The object of the senses, which is the shelter of the *Ākāśa* etc., is said by the statement of *Kha* etc.

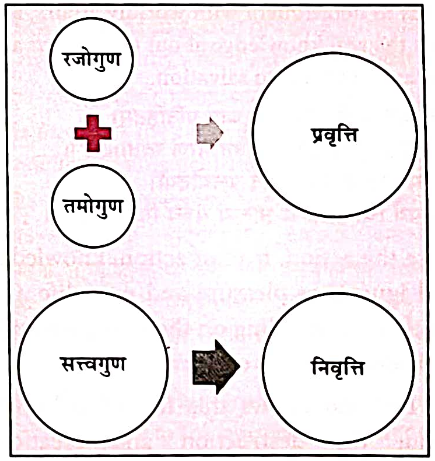
या यदिन्द्रियमाश्रित्येत्यादिना तु स्फुटोपलभ्यमाना बुद्धिवृत्तिभेदा उच्यन्ते,- '*Yā Yadindriyamāśritya*' means the intelligence on which the senses depend and work, that intellect is called *Indriya-Buddhi*, by this word the various functions of the intellect are called by getting a clear knowledge of the functions of the intellect.

बुद्ध्यहङ्कारतन्मात्राण्यव्यक्तानि तु सूक्ष्माणि नोक्तानि,- The intellect (*Buddhi*), ego (*Ahaṃkāra*) and the *Pañcatanmātra* are subtle, so they are not mentioned here.

तानि सर्वाण्येव बुद्धीन्द्रियमनोर्थानामित्यादिग्रन्थे परशब्देनोच्यन्ते, तेन योगधरं परमित्यनेन मूलप्रकृतिस्तथा प्रकृतिविकृतयश्च महदादयः सप्तोच्यन्ते; एवं चतुर्विंशतिको राशिर्भवति। परत्वं च विकारापेक्षया प्रकृतीनामुपपन्नमेव।।35।।All these are said by words in the description of intellect, senses, mind and the objects of senses. By this word '*Yogadharaṃ paraṃ*', it should be understood the *Mūla Prakṛti* and the seven types of *Prakṛti-Vikṛti* - i.e. *Mahat*, *Ahaṃkāra* and *Pañcatanmātra*. Thus, forms the *Rāśīpuruṣa*, who contains 24 *Tattvās*. It is better to say that it is the superiority of *Prakṛti* rather than its altered form.

Pravṛtti – Nivṛtti

रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान्।
ताभ्यां निराकृताभ्यां तु सत्त्ववृद्ध्या निवर्तते॥36॥



The person associated with *Rajas* and *Tamas* will be having endless rebirths and this kind of conjunction of *Rajas* and *Tamas* when subdued by the prevalence of *Sattva Guṇa* such conjunction cannot exist; that means there is no rebirth and attains salvation.

Cakrapāṇi:

संप्रत्येवंरूपपुरुषस्य सकारणं संसरणं मोक्षहेतुं चाह- रज इत्यादि।- Beginning the verse with the word

'*Rajastamobhyāṃ*', now the author has described the cause of involvement of person in worldly affairs as well as attainment of salvation.

संयोगोऽयमिति चतुर्विंशतिराशिरूपो मेलकः।- '*Saṃyogo ayam*' means the association of *Rāśīpuruṣa* of 24 elements with *Rajas* and *Tamas*.

ताभ्यामिति रजस्तमोभ्याम्।- '*Tābhyām*' means with the *Rajas* and *Tamas*.

सत्त्ववृद्ध्या कारणभूतया रजस्तमोनिवृत्त्या पुरुषरूपः संयोगो निवर्तते मोक्षो भवतीत्यर्थः। सत्त्वं वृद्धं विशुद्धज्ञानजननाद् रजस्तमसी संसारकारणे विजित्य प्रकृतिपुरुषविवेकज्ञानान्मोक्षमावहति।।36।।- Once *Sattva Guṇa* is increases, the *Rajas* and *Tamas* are eliminated and it leads to emancipation of a person. If the *Sattva Guṇa* is increased, it bestows pure knowledge and leads to detachment with worldly affairs, and gets the real knowledge about the *Prakṛti* and *Puruṣa* and leads to salvation.

अत्र कर्म फलं चात्र ज्ञानं चात्र प्रतिष्ठितम्।
अत्र मोहः सुखं दुःखं जीवितं मरणं स्वता॥37॥
एवं यो वेद तत्त्वेन स वेद प्रलयोदयौ।
पारम्पर्यं चिकित्सां च ज्ञातव्यं यच्च किञ्चन॥38॥

Here the action, fruit of action, knowledge and ignorance pleasure and pain, life and death are depending on the *Puruṣa*, who is embedded with 24 elements.

He who knows this fact, also knows about the destruction and creation, continuity of body, therapeutics and the other things that are worth knowing.

Cakrapāṇi:

पुनश्चतुर्विंशतिके पुरुषे कर्मफलादि दर्शयन् दोषहीने पुरुषे कर्मफलाद्यभावमर्थोद्दर्शयति- अत्रेत्यादि।- By beginning the verse with the words '*Atra Karma Phalam*' etc., The author showing the fruits of actions in a person who is embedded with 24 elements and has also shown the absence of *Karma*, *Phala* etc. In a person who is devoid of *Rajas* and *Tamas*.

फलमत्रेति यथोक्तसमुदायपुरुषे।- The word '*Phalam atra*' means that the fruits of actions can be seen in a person embedded with 24 elements.

कर्मेति अदृष्टम्।- '*Karma*' is the action that is invisible.

फलमिति अदृष्टफलम्।- '*Phala*' is the fruit of that action which is also invisible.

स्वता ममता।- '*Svatā*' means *Mamatā* i.e. A state of belonging to one's self or a state of being 'mine'.

ज्ञानं च यद्यपि चतुर्विंशतितत्त्वातिरिक्तस्योदासीनस्यैव, तथाऽपि तच्चेतनया प्रकृतिरपि चेतनामापद्य चेतनैव भवतीति युक्तम् 'अत्र ज्ञानम्' इति।- Although knowledge is perceived only by the person who is indifferent to 24 *Tattvās*, but from the consciousness of the *Puruṣa*, *Prakṛti* also attains consciousness and becomes the same as *Cetanā*, this statement is correct.

वचनं हि- "तस्मात्तत्संयोगादचेतनं चेतनावदिव लिङ्गम् " (सां. का. 20) इति।- It is clearly stated in *Sāñkyakārikā* that "Due to the contact with that of conscious *Puruṣa*, the *Prakṛti* also behaves as conscious one" (*Sā. Kā.* 20).

प्रलयोदयाविति जीवितमरणे।- '*Pralayodayā*' means life and death.

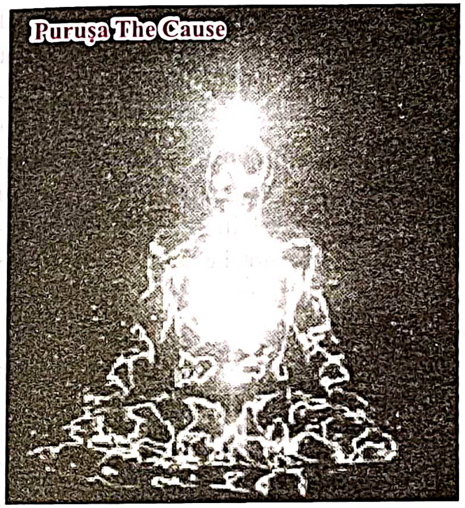
पारम्पर्यमिति शरीरपरम्पराम्- '*Pāramparyam*' means uninterrupted succession of the body.

चिकित्सां चेति नैष्ठिकी आत्यन्तिकदुःखचिकित्सा मोक्षसाधना ज्ञातव्या।- Here the term '*Cikitsā*' refers to *Naiṣṭikī Cikitsā* i.e. it is known as the end of sorrows forever, which is the means of salvation.

यच्च किञ्चनेत्यनेनानुक्तमपि कृत्स्नं ज्ञेयमवरुणद्धि।।37-38।। By the words '*Yacca kiñcana*', it should be known that what so ever is not mentioned also should be understood.

Puruṣa as a causative factor

भास्तमः सत्यमनृतं वेदाः कर्म शुभाशुभम्।
न स्युः कर्ता च बोद्धा च पुरुषो न भवेद्यदि॥39॥
नाश्रयो न सुखं नार्तिर्न गतिर्नागतिर्न वाक्।
न विज्ञानं न शास्त्राणि न जन्म मरणं न च॥40॥
न बन्धो न च मोक्षः स्यात् पुरुषो न भवेद्यदि।
कारणं पुरुषस्तस्मात् कारणज्ञैरुदाहृतः॥41॥
न चेत् कारणमात्मा स्याद्भादयः स्युरहेतुकाः।
न चैषु सम्भवेज् ज्ञानं न च तैः स्यात् प्रयोजनम्॥42॥



- If the *Puruṣa* was not there, there would have been no knowledge and ignorance, no truth and falsehood, no *Vedās*, no action of good or bad, neither a doer nor a knower.
- If the *Puruṣa* was not there, there would also have been no shelter, no happiness and misery, no motion and rest, speech, knowledge, scriptures, life and death, no bondage and liberation.
- Therefore, those who are well versed in the science of causality are recognized the *Puruṣa* as the cause of creation.
- If *Puruṣa* is not recognized as a cause, the above would be causeless. There would be no knowledge of these things, moreover no utility too.

Cakrapāṇi:

पुरुषः कारणं कस्मादिति प्रश्नस्योत्तरं- भास्तम इत्यादि।- Beginning the verse with the word '*Bhāstamaḥ*', the author has answered the query that "Why is *Puruṣa* (man) considered the cause?"

भाः प्रतिभा।- '*Bhā*' means *Pratibhā* i.e. intelligence;

तमः मोहः।- '*Tamaḥ*' means *Moha* i.e. ignorance.

पुरुष इह प्रकरणे आत्माऽभिप्रेतः।- In this context the word '*Puruṣa*' should be considered as *Ātmā*.

आश्रयः शरीरम्- '*Āśraya*' means the body.

गतिश्च प्रयोजनानुसन्धानाद्भवति, एवमागतिरपि।- '*Gati*' means moving of soul into another body and which happens in search of some purpose; so is '*Āgati*' (rebirth) with a definite purpose.

कारणं पुरुषस्तस्मादिति भास्तमःसत्यादौ कारणं पुरुष इत्यर्थः।- The *Puruṣa* is the cause due to the presence of *Pratibhā* (intelligence) and *Tama* (ignorance).

एतदेव भाआदिकारणत्वमात्मन आह- न चेदित्यादि। एवं मन्यते- भास्तमसी धर्माधर्मजन्ये, धर्माधर्मौ चासत्यात्मनि निराश्रयौ न भवितुमर्हतः; तथा सत्यं धर्मजनकतया उपादेयम्, अनृतं चाधर्मजनकतयाऽनुपादेयम्, एतच्चात्मनि स्थिरेऽसति धर्माधर्मजनकत्वं नास्ति, ततश्च सत्यासत्यभेदोऽप्यकिंचित्करत्वान्नास्ति; एवं शुभाशुभकर्मण्यपि वाच्यं; तथा कर्ता च कारणप्रतिसन्धाता न भवति- The author has presented the existence of the soul due to the presence of intelligence and ignorance etc., by the words of '*Na cet*' etc. It is believed that intelligence and ignorance are from *Dharma* and *Adharma* respectively and *Dharma*, *Adharma* cannot be having existence in the absence of soul. And the truth is the cause for producing *Dharma* and untruth is cause of unrighteousness. They cannot produce *Dharma* and *Adharma*, if the soul is not stable and the distinction between truth and untruth is also not done by being the one who does nothing. Similarly, good and inauspicious deeds should also be said, as the doer is also not the counterpart of the cause.

प्रतिसन्धातुरात्मनोऽभावादित्यर्थः; तथा बोद्धा च पूर्वापरावस्थाप्रतिसन्धातैव भवति; शरीरं चात्मनो भोगायतनं नात्मानं विना भवति; एवं सुखादावप्यात्मनः कारणत्वमुन्नेयम्;- Because of the absence of the counterpart of the soul; and the knower of knowledge also comes from the comparison of the former and the latter. The body is not the enjoyment of the soul, without the soul. Similarly, happiness and sorrow etc. are also estimated due to the soul.

विज्ञानं शास्त्रार्थज्ञानं, शास्त्राणि प्रतिसन्धात्राऽऽत्मनैव कृतानि।- *Vigñānaṃ* i.e. the knowledge of the meaning of the scriptures, the scriptures are also created by the *Pratisanthātṛā* soul.

न चैषु सम्भवेज्ज्ञानमिति आत्मानं ज्ञातारं विना न भादिषु ज्ञानं सम्भवेत्, ज्ञातुरात्मनोऽभावादित्यर्थः। न च तैः स्यात् प्रयोजनमिति भादीनामात्मार्थत्वेनासत्यात्मनि भाद्युत्पत्तेः प्रयोजनं न स्यात्, प्रयोजनाभावाच्चोत्पादो न स्यात्; सर्वेषामेव हि भावानामात्मस्थौ धर्माधर्मौ पुरुषभोगार्थमुत्पादकौ, असति भोक्तरि भोज्येनापि न भवितव्यं कारणाभावात्।।39-42।।-Without the soul, there would be no knowledge of talent etc.; Because the knower is the abode of the soul. '*Na ca taiḥ syāt prayojanam*' The meaning of this word is that talent etc. are due to the purpose of the soul itself. In the absence of soul, there will be no purpose for the creation of talent etc. Due to lack of purpose, even if there is no origin, there will be no enjoyable things, because there is a lack of reason for enjoyment.

Analogy to establish the existence of Ātmā

कृतं मृद्दण्डचक्रैश्च कुम्भकारादृते घटः।
कृतं मृत्तृणकाष्ठैश्च गृहकाराद्विना गृहम्॥43॥

यो वदेत् स वदेद्देहं सम्भूय करणैः कृतम्।
विना कर्तारमज्ञानाद्युक्त्यागमबहिष्कृतः॥44॥

To say that an earthen pot is fabricated by means of clay, rod and wheel etc. Without a potter; and also saying that the house is constructed with earth, straw, beams etc. Without a mason; in the same way, creation of body with just by combination of senses etc. without conscious agent is nothing but the ignorance of a person devoid of rational thinking and scriptural knowledge. That means it is very clear that, even though all the accessories are available, without the potter and mason it is not possible to fabricate a pot and the construction of house respectively. In the same way the body is also cannot be formed without a conscious agent.

Cakrapāṇi:

आत्मानं विना शरीरानुत्पादे दृष्टान्तद्वयं प्रमेयगौरवादाह- कृतं मृद्दण्डेत्यादि।- Here the author has quoted two common examples in order to prove the essentiality of consciousness in the formation of body by starting the verse with the words '*Kṛtaṃ Mṛddaṇḍa*' etc.

संभूय करणैः कृतमित्यात्मनिरपेक्षैर्भूतैः कृतमित्यर्थः।- '*Sambhūyakaraṇaiḥ kṛtam*' means that aggregation of body parts by means of *Bhūtās* without the involvement of *Ātmā*

युक्त्या अनुमानरूपया आगमेन च रहितो युक्त्यागमबहिष्कृतः;- '*Yuktyāgama bahiṣkṛtaḥ*' means that he who is devoid of rational thinking and scriptural knowledge.

प्रत्यक्षं चात्र नोक्तं, तस्यात्मानं प्रति प्रायोऽयोग्यत्वात्।।43-44।।- Here direct observation (*Pratyakṣa*) is not mentioned here because of the inability to establish the essentiality of consciousness in the creation of the body.

Knowledge of the existence of Ātmā through Āgama

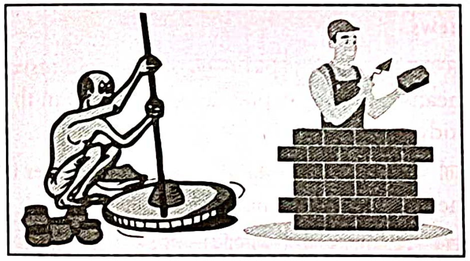
कारणं पुरुषः सर्वैः प्रमाणैरुपलभ्यते।
येभ्यः प्रमेयं सर्वेभ्य आगमेभ्यः प्रमीयते॥45॥

By means of all the sources of valid knowledge and also through all the scriptures by which things provable are known, it can be recognized that the *Puruṣa* is the cause for creation.

Cakrapāṇi:

सर्वैः प्रमाणैरिति प्रत्यक्षादिभिः।- '*Sarvaiḥ Pramāṇaiḥ*' means that by all evidences such as *Pratyakṣa*, *Anumāna* etc.

येभ्य इति करण एवापादानविवक्षया पञ्चमी।- The word '*Yebhya*' has been used in the *Pañcamī vibhakti* with the desire to say that the cause of apadana in the meaning of the instrument itself.



आगमयन्ति बोधयन्तीति आगमाः प्रमाणान्येव; अन्ये त्वागमप्रमाणाभ्यां शास्त्राण्येव ब्रुवते।।45।।- '*Āgamayanti*' means that it imparts knowledge, that is why this scripture is called *Āgama*, it is also the proof of the form of *Āptopadeśa*. Some scholars consider it in the restrictive sense of scriptures only.

Other's view about Puruṣa

न ते तत्सदृशास्त्वन्ये पारम्पर्यसमुत्थिताः।
सारूप्याद्ये त एवेति निर्दिश्यन्ते नवा नवाः॥46॥
भावास्तेषां समुदयो निरीशः सत्त्वसंज्ञकः।
कर्ता भोक्ता न स पुमानिति केचिद्व्यवस्थिताः॥47॥

Some scholars are of the opinion that there are no such permanent entities. They seem so because they are similar. In fact, they are produced a new every time, uninterruptedly. It is merely the combination of these transient elements devoid of any permanent controlling agent as such that are known as living beings. It is not the soul, but he is the doer and the enjoyer of action.

Cakrapāṇi:

निरात्मवादिमतमुत्थापयति- न ते इत्यादि।- Beginning the verse with the words '*Na Te Tatsādṛśaḥ*', the author has presented the views of those who doesn't believe the existence of *Ātmā*.

अस्मिञ् शरीरे ते क एव पृथिवीजलादयो भावाः, ये त एवेति व्यपदिश्यन्ते; ते न भवन्ति पूर्वानुभूता नानुभवन्तीत्यर्थः। यदि ते न भवन्ति, कथं तर्हि 'ते' इत्यभिज्ञानमित्याह- तत्सदृशास्त्वन्ये पूर्वसदृशा इत्यर्थः। पारम्पर्यसमुत्थिता इति सदृशसन्तानव्यवस्थिताः। - In this body, they consider *Pṛthvī*, *Jala* etc. are the same. Those who believe so call them by the same names but they are not the same; because they do not experience the past knowledge. If they are not the same, then how do they say that they are the same, that is, they are the same, how are they identified? In its explanation, it is said that the second is the same as the first; because they are born from tradition, the rule of producing the same number of children is set in them.

सारूप्यादिति सदृशरूपत्वात्- '*Sārūpyāt*' means that their form is also the same.

तेषां समुदय इति क्षणभङ्गिनां मेलक इत्यर्थः।- '*Teṣāṃ samudāya*' means the conglomeration of earth, water etc. is a combination of the transient, from which the body is also formed.

निरीश इति स्थाय्यात्मरहितः।- '*Nirīśa*' means a body devoid of a permanent soul.

सत्त्वसंज्ञक इति प्राणिसंज्ञकः।- '*Sattvasañjñaka*' means that a body without soul is also called a creature.

केचिदिति बौद्धाः।- '*Kecit*' means that those who are the believers of Buddhism.

बौद्धा हि निरात्मकं क्षणिकज्ञानादिसमुदायमात्रं शरीरमिच्छन्ति; प्रतिसन्धानं च क्षणिकानामपि ज्ञानादीनां कार्यकारणभावादेकफलसन्ततामिच्छन्ति।।46-47।।- The believers of Buddhism consider the body to be devoid of a permanent soul and it is just a combination of momentary knowledge and the entities like *Pṛthvī* etc. and further similar chain goes on due to association of other entities.

Defects in their view about Puruṣa

तेषामन्यैः कृतस्यान्ये भावा भावैर्नवाः फलम्
भुञ्जते सदृशाः प्राप्तं यैरात्मा नोपदिश्यते॥48॥

In the view of those who do not recognize self, other similar new products receive the fruits of the action of their ancestors.

Cakrapāṇi:

एतद्दूषयति- तेषामित्यादि।- Beginning the verse with the word '*Teṣām*', the author has refuted the theory of *Kṣaṇabhanguravāda*.

तेषां ज्ञानसन्तानवादिनाम्, अन्येन कृतस्यौदनपाकादेः फलमन्नादि अन्ये भुञ्जत इति प्राप्नोति। एतच्चासङ्गतं, यतः फलं भोक्ष्यामीति कृत्वा भाविफलप्रत्याशया प्रवृत्तिर्युक्ता, न त्वन्यस्य भोग्यतां फलस्य पश्यन् कश्चित् प्रवर्तते; योऽपि सूपकारादिः परार्थं प्रवर्तते, सोऽपि परार्थेन स्वार्थं साधयितुकाम एवेति भावः।।48।।- '*Teṣāṃ*' means *Jñānasantānavādinām* i.e. who are the believers of Buddhism. According to them the other person will be the one to enjoy the fruits of the deeds done by another person. For example: One person cooks the rice and another person eats and enjoy the result of it. This kind of view is not preferred.

One who performs auspicious deeds or takes initiation of action, does so with the hope that he will have to enjoy the fruits of it. No one takes initiative or action to make others enjoy the fruits. Even though a cook cooks food for others, it is being done with the intention of earning money in return.

The Kartā (doer)

करणान्यान्यता दृष्टा कर्तुः कर्ता स एव तु।
कर्ता हि करणैर्युक्तः कारणं सर्वकर्मणाम्॥49॥

Of course, there may be differences in the instrumental organs of the doer, but for all those actions the doer is the same. The tool-maker is responsible for all actions.

Cakrapāṇi:

परमतं दूषयित्वा स्वमतमाह- करणेत्यादि।- Beginning the verse with the word '*Karaṇa*', the author has presented his opinion by refuting other's views.

करणस्य शरीरस्य परिणामिनोऽन्यान्यता दृष्टा।- '*Karaṇasya*' means the many expressions that result in the body are seen.

कर्ता चात्मा, स एव न विनाशीत्यर्थः।- '*Kartā*', the doer is the soul and which never perishes.

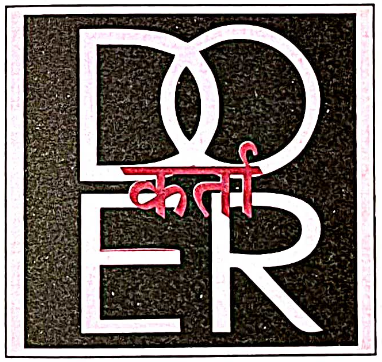
अत्रैव दृष्टान्तमाह- कर्ता हीत्यादि। यथाऽनेकशिल्पवित् कर्ता करणैर्वांशीसन्दंशयन्त्रादिभिः काष्ठपाःनलौहघःनादि करोति, तथाऽऽत्माऽपीत्यर्थः।।49।।-- By the mentioning of the words '*Kartā sa eva tu*', the author has quoted an example here. Like a craftsman who knows many craft works, can cut wood with the instruments such as axes, forceps etc. and make it like iron etc. Similarly, the soul also performs many actions with its own means.

Emphasis on causality of Puruṣa

निमेषकालाद्भावानां कालः शीघ्रतरोऽत्यये।
भग्नानां न पुनर्भावः कृतं नान्यमुपैति च॥50॥
मतं तत्त्वविदामेतद्यस्मात्तस्मात् स कारणम्।

क्रियोपभोगे भूतानां नित्यः पुरुषसंज्ञकः॥51॥

- ☐ The time taking for the destruction of any physical entity is less than a blink of an eye, the destroyed beings do not reappear and the action of one does not result in the other, this is the opinion of the realists.
- ☐ On this basis it can be said that the personal self is eternal one, and it is regarded as the cause of the living beings in their actions as well as enjoyment of their results.



Cakrapāṇi:

अथायमात्मसद्भावः स्थिरोऽस्तु, शरीरारम्भकाणां भूतानां का वा गतिरित्याह- निमेषेत्यादि।- By beginning the verse with the words '*Nimeṣakālāt*', the author has proved the eternity of *Ātmā* and also the status of the entities responsible for the development of the body.

भावानामिति शरीरादिभावानाम्। अत्यय इति विनाशे; शरीरस्य स्वाग्निपच्यमानस्य निमेषकालादपि शीघ्रं विनाशो भवतीत्यर्थः। अमीषां च भावानां भग्नानां न पुनर्भावः पुनरागमनं नास्तीत्यर्थः।- The entities responsible for the development of body gets destructed or digested by the internal fire of the body in a time less than a blink of an eye. Those destructive entities can never be revived or reappeared.

तेन, येन शरीरेण यत् कृतं तच्छरीरं तत्फलं न प्राप्नोतीत्युक्तं भवति। अथ मा भवत्वेवं ततः किमित्याह- कृतमित्यादि।- Because of this, whatever work is done by the body, that body does not get the result of that action if the soul is not considered to be the cause. If it says that no, the body with which the work is done, the same body enjoys its fruit, then how is this possible?

कृतं कर्म यागादि न फलरूपतयाऽन्यमुपैति, एवं सति देवदत्तकृतेन शुभकर्मणा यज्ञदत्तादयोऽपि सुखभाजः स्युः; तस्मात् क्षणभङ्गिशरीरादतिरिक्तः कर्मकर्ता तत्फलभोक्ता चास्तीति भावः।- It means the fruits of action of one cannot be enjoyed by the other person. If so, due to the good deeds done by *Devadatta*, *Yagñadatta* etc. also should become partners in happiness, but it does not appear. This means that there is another person who works differently to the temporary body and enjoys the fruits.

क्रियोपभोग इति क्रियायां तत्फलभोगे च।- '*Kriyopabhoga*' means the one who does the action and enjoys the fruits also i.e. the *Ātmā*.

भूतानामिति प्राणिनाम्।।50-51।।- '*Bhūtānām*' means in the sentients.

Proof of the existence of Puruṣa

अहङ्कारः फलं कर्म देहान्तरगतिः स्मृतिः।
विद्यते सति भूतानां कारणे देहमन्तरा॥52॥

The ego, the action, the fruits of action, the transfer from one body to another, the memory all these exist in the living beings by some other factor (i.e. the soul) but not by the body.

Cakrapāṇi:

आत्मसद्भावे हेत्वन्तरमाह- अहङ्कार इत्यादि।- Beginning the verse with the word '*Ahaṃkāra*', the author has presented another cause for the existence of *Ātmā*.

एतेऽहङ्कारदयः स्थिर एव परमात्मनि भवन्ति,

पूर्वापरकालावस्थायिवस्तुधर्मत्वादिति भावः।- The ego, the action, the fruits of action etc. Exists in the stable or permanent entity i.e. the *Ātmā*. The factors such as ego etc. Remain unstable before and after the association with the body.

देहमन्तरेति देहं विना;- '*Dehamantarā*' means without body.

देहातिरिक्ते कारणे सत्यहङ्कारो भवतीत्यर्थः।।52।।- There is ego etc. Only when there is a cause other than the body.

Paramātmā and Rāśīpuruṣa

प्रभवो न ह्यनादित्वाद्विद्यते परमात्मनः।
पुरुषो राशिसंज्ञस्तु मोहेच्छाद्वेषकर्मजः॥53॥

The supreme soul (*Paramātmā*), as a result of its eternity, has no birth to it. Whereas, the empirical soul (*Rāśīpuruṣa*) formed by the combination of 24 elements has the birth in consequence of ignorance, desire and hateful acts.

Cakrapāṇi:

'प्रभवः पुरुषस्य कः' इत्यस्योत्तरं- प्रभव इत्यादि।- Beginning the verse with the word '*Prabhava*', the author has replied the query "What is the cause for origin of *Puruṣa*?"

प्रभवः कारणम्।- '*Prabhavaḥ*' means the causality.

राशिसञ्ज्ञ इति षड्धातुसमुदायरूपश्चतुर्विंशतिराशिरूपो वा।- The term '*Rāśīpuruṣa*' refers to *Ṣaḍdhātvātmaka Puruṣa* or *Caturviṃśati-tattvātmaka Puruṣa*

मोहेच्छाद्वेषजनितकर्मजो मोहेच्छाद्वेषकर्मजः।- This *Rāśīpuruṣa* is born as a result of actions done with ignorance, desire and hatred

मोहाद्धि भावेषु इच्छा द्वेषश्च भवति, ततः प्रवृत्तिः, प्रवृत्तेर्धर्माधर्मौ, तौ च शरीरं जनयतो भोगार्थम्।53।।- Because of attachment there is desire and hatred in the feelings and accordingly there is a tendency for the origin of *Rāśīpuruṣa*. From such a tendency *Dharma* and *Adharma* arise. And *Dharma*, *Adharma* create body for enjoyment.

Perception Process

आत्मा ज्ञः करणैर्योगाज् ज्ञानं त्वस्य प्रवर्तते।
करणानामवैमल्यादयोगाद्वा न वर्तते॥54॥
पश्यतोऽपि यथाऽऽदर्शे संकिलष्टे नास्ति दर्शनम्।
तत्त्वं जले वा कलुषे चेतस्युपहते तथा॥55॥

Ātmā when associates with the *Karaṇās* viz. mind, intellect, sense faculties only can perceive the knowledge of the objects. If either the *Indriyās* or *Mana* is not associated with the *Ātmā*, or *Indriyās* are defective then *Ātmā* doesn't get perception. A person cannot see the image of himself in a mirror if the mirror is covered with dust or in the water which is polluted. The same case is that with mind when it gets afflicted.

Cakrapāṇi:

'किमज्ञो ज्ञः' इत्यस्योत्तरम्- आत्मेत्यादि।- Beginning the verse with the word '*Ātmā jñaḥ*', the author has replied the query "Whether the *Puruṣa* is ignorant or intelligent?"

करणानीह मनोबुद्धीन्द्रियाणि।- Here the word '*Karaṇa*' refers to mind, intellect and sense faculties.

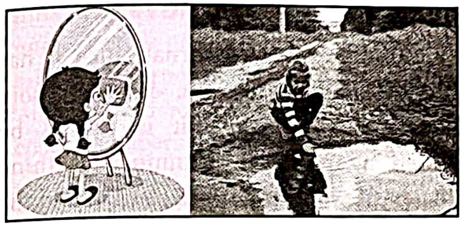
न वर्तते ज्ञानमिति योजना।- '*Na vartate*' means that the *Ātmā* cannot perceive the knowledge of the objects without the association of mind, intellect and sense faculties.

ननु यद्ययमात्मा ज्ञः, तत् किमित्यस्य सर्वदा ज्ञानं न भवतीत्याह- पश्यतोऽपीत्यादि।- Now a doubt may arise that if the soul is knowledgeable then why does he not always have knowledge? Keeping this in mind, the author has resolved the above doubt with words like '*Paśyato api*' etc.

पश्यतोऽपीति चक्षुष्मतोऽपीत्यर्थः।- '*Paśyato api*' means even by seeing with eyes.

तत्त्वमिति दर्शनविशेषणम्।- The term '*Tattvam*' refers to adjective for vision.

तेन, म्लाने दर्पणे जले वा दर्शनं भवदप्ययथार्थग्राहितया न तत्त्वरूपं भवतीत्यर्थः।- In spite of viewing the object with the eyes, its image cannot be seen properly when the mirror is dirty or the water is muddy.



चेतसीत्युपलक्षणं, तेन चक्षुरादावप्युपहत इति ज्ञेयम्।।54-55।।- *Cetasī* is a manifestation, that is, it is only a sign of the defect and deformity of the mind, from this the distortion of the eye etc. Should also be known.

Factors coordinating in perception

करणानि मनो बुद्धिर्बुद्धिकर्मेन्द्रियाणि च।
कर्तुः संयोगजं कर्म वेदना बुद्धिरेव च॥56॥
नैकः प्रवर्तते कर्तुं भूतात्मा नाश्नुते फलम्।
संयोगाद्वर्तते सर्वं तमृते नास्ति किञ्चन॥57॥

- ☐ The *Karaṇās* (instruments of action) are the mind, sensory and motor organs. Only when these instruments are associated with the empirical soul (*Ātmā*), it results in the action, sensation and understanding.
- ☐ The empirical soul (*Ātmā*) alone can neither initiate action nor it enjoy the fruits of action. It is all happening with the conjunction of the instruments of action with the empirical soul. In the absence of this conjunction nothing will be.

Cakrapāṇi:

करणप्रस्तावाज् ज्ञाने कर्मणि वेदनायां च यावत् करणमात्मनस्तदाह- करणानीत्यादि।- In the context of *Karaṇās* (the instruments of action), the author has presented the role of instruments in conjunction with *Ātmā* by beginning the verse with the word *Karaṇāni*.

संयोगजमिति कर्मणा वेदनया बुद्ध्या च योज्यम्।- '*Saṃyogajam*' means that only when these instruments are associated with the empirical soul (*Ātmā*), it results in the action, sensation and understanding.

नाश्नुते फलमेक इति योज्यम्।- The empirical soul (*Ātmā*) alone can neither initiate action nor it enjoy the fruits of action.

एक इति निष्करणः।- '*Eka*' means without instruments.

संयोगाद्वर्ततइतिकरणसमुदायादुत्पद्यते।- '*Saṃyogādvartata*' means that the *Ātmā* can do any action and enjoy the fruits of action only when it is associated with these instruments.

तमृत इति संयोगं विना।।56-57।।- '*Tamṛta*' means in the absence of this conjunction.

Empirical soul can do nothing alone

न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः।
शीघ्रगत्वात्स्वभावात्त्वभावो न व्यतिवर्तते॥58॥

Neither a single factor can produce any entity without the association of other factors, nor the entities cannot be produced without any originating cause. However, the process of destruction is happening very quickly and thus does not require any reason.

Cakrapāṇi:

अत्रैव सामग्रीजन्यत्वे सर्वकार्याणामुपपत्तिमाह- न ह्येक इत्यादि।-

Beginning the verse with the words '*Na hyeka*', the author has presented the rules in the origin of the objects of all works.

एको भावः कारणरूपः सहकारिकारणान्तररहितो न कार्यकरणे वर्तत इत्यर्थः; एवं तावदेकं कारणं कार्ये न वर्तते, कार्यं च हेतुं विना न भवतीत्याह- वर्तते नाप्यहेतुक इति; हेतुं विना भाव उत्पत्तिधर्मा न वर्तते न भवतीत्यर्थः। तेन करणयुक्तात्मजन्यं कार्यं न केवलादात्मनो हेतुरूपाद्भवतीत्युक्तं भवति।- A single factor which is a causal form is not capable of accomplishing the task, if there is no other cooperating cause. Similarly, even a reason is not capable of completing the work and work is also not done without the cause. This fact has been told by the author by quoting '*Vartate nāpyahetukaḥ*'. Without a motive, there are no originating feelings. In the light of this fact, the actions produced by the soul with the cause do not come from the soul only for the cause and there are no feelings without the motive.

अथ हेतुं विना चेद्भावो न भवति, तत् किमभावेऽपि शारीराणां भावानां हेत्वपेक्षा न वेत्याह- शीघ्रगत्वादित्यादि। शीघ्रगत्वात् स्वभावाल्लक्षितोऽभावो न स्वभावं व्यतिवर्तते शीघ्रगत्वस्वभावं न त्यजतीत्यर्थः। तेन, अहेतुक एवाभावो भवति, भावस्तु सहेतुकः।- When this happens, is there an expectation of a reason for physical feelings even in the nonexistence (*Abhāva*) or not? The explanation of this fact has been presented by the author by quoting the words '*Śīghragatvāt*' etc. Being fast moving nature, the targeted deprivation does not leave its nature, that is, it does not give up its quick nature. Thus, it can be said that the *Abhāva* is not having a cause and existence is with cause.

उक्तं हि "उत्पत्तिहेतुर्भावनां न निरोधेऽस्ति कारणम्" (सू.अ.16) इति।- It is also said that "all the *Bhāva Padārtha* are manifested in the universe by means of a definite cause but those substances will vanish without any specific cause" (Ca. Sū. 16/28).

किंवा, शीघ्रगत्वादस्थिरत्वादभावो नावस्थान्तरमात्मनाशं प्रति गच्छतीति ग्रन्थार्थः।।58।।- Or being quick and unstable, the second stage of deprivation does not lead to self-destruction.

Absolute soul and Empirical soul

अनादिः पुरुषो नित्यो विपरीतस्तु हेतुजः।
सदकारणवन्नित्यं दृष्टं हेतुजमन्यथा।।59।।

The absolute soul is eternal since it has no beginning. While the empirical soul is ephemeral, because it is caused by something and it has a beginning. Anything that exists without cause is eternal; and the one which arise from a cause is considered as ephemeral.

Cakrapāṇi:

'स नित्यः किमनित्यः' इत्यस्योत्तरम्- अनादिरित्यादि।- Beginning the verse with the word '*Anādi*', the author has presented the reply for the query "Is the *Ātmā* considered eternal or ephemeral?".

अनादिश्च पुरुषोऽव्यक्तरूप आत्मशब्दाभिधेयः। विपरीत इति आदिमान् राशिरूपः पुरुष इत्यर्थः।- The soul which is imperceptible and which is called in the name of '*Ātmā*' is eternal. Contrary to this which is known as *Rāśīpuruṣa* and it has a beginning and is ephemeral.

अत्रैवानादेर्नित्यत्वे शास्त्रान्तरसम्मतिमप्याह- सदित्यादि।- By quoting the words '*Sat*' etc. the author has also presented the views of other scriptures that there is no beginning for *Ātmā* and it is eternal.

सदिति त्रिविधसमये प्रमाणगम्यभावरूपम्। एतेन, प्रागभावस्याकारणवतोऽप्यभावरूपतयाऽनित्यत्वं न व्यभिचारकम् हेतुजमन्यथेति अत्रापि भावरूपमिति योजनीयम् तेन, हेतुजन्यस्यापि प्रध्वंसस्याविनाशित्वं परिहृतं भवति।।59।।- The word '*Sat*' refers to that the entity whose existence can be proved in all the three points of time i.e. past, present and future. Due to this *Prāgabhāva* which does not have any reason, even its absence is not faulty. '*Hetujamanyathā*' means that which is purposeful, it is impermanent, here also the word of the form of emotion should be added. Any entity which has causative agents for its existence is ephemeral. Due to this the imperishability of the destruction of what is born for a purpose is avoided, that is, that which is born for a purpose is destroyed, hence it is impermanent.

The Absolute Soul

तदेव भावादग्राह्यं नित्यत्व न कुतश्चन।
भावाज्ज्ञेयं तदव्यक्तमचिन्त्यं व्यक्तमन्यथा।।60।।
अव्यक्तमात्मा क्षेत्रज्ञः शाश्वतो विभुरव्ययः।
तस्माद्यदन्यत्तद्व्यक्तं, वक्ष्यते चापरं द्वयम्।।61।।
व्यक्तमैन्द्रियकं चैव गृह्यते तद्यदिन्द्रियैः।
अतोऽन्यत् पुनरव्यक्तं लिङ्गग्राह्यमतीन्द्रियम्।।62।।

- ☐ The absolute soul cannot be perceived and it is eternal. It is incapable of being seized by the aid of anything born. It is unmanifested and incomprehensible. Whereas the empirical soul is possessing exactly opposite qualities to the absolute soul.
- ☐ The absolute soul is unmanifested, *Kṣetrajña* (knower of the body i.e. the soul), eternal, all-pervading and immutable. Contrary to this is the manifested one i.e. empirical soul. Now this duality can be described in another way as follows.
- ☐ Whatever is perceptible, being seized by the senses, is the manifest, but that which is imperceptible and beyond the senses and can be known only by inference is the unmanifest.

Cakrapāṇi:

किं तन्नित्यत्वमित्याह- तदेवेत्यादि।- Beginning the verse with the word '*Tadeva*', the author has explained about what is that eternity called.

भावादुत्पत्तिधर्मकात्।- '*Bhāvāt*' means the one which has the tendency to produce.

तन्नित्यत्वं न कुतोऽपि भावाद्भवति, नित्यं हि न कुतोऽपि भवति।- That eternity does not come from any originating thing, it does not ever happen from anywhere, that is, because it is beginningless, there is no reason for it.

ततश्चात्मा भावं प्रति निरपेक्षत्वात् सर्वेभ्यो भावेभ्योऽप्यग्रे नित्यं सदेव। तच्चैवम्भूतं नित्यमव्यक्तं ज्ञेयम्।- The *Ātmā* (soul) is not produced by any entity, that is, it does not expect any emotion, therefore it remains eternal prior all the things. Such a soul should be known as eternal and imperceptible.

अचिन्त्यमित्यव्यक्तविशेषणम्।- The word '*Acintya*' is the adverb of the imperceptible soul.

अव्यक्तं च मूलप्रकृतिः।- The *Mūlaprakṛti*' is also imperceptible.

व्यक्तमन्यथेति प्रकृतेरन्यतमकार्यं महदादिकमनित्यम्;- '*Vyaktamanyathā*' - From this verse the meaning is revealed that apart from nature, ego, etc., are impermanent. From this verse the meaning is revealed that apart from *Prakṛti*, the intellect (*Buddhi*), ego (*Ahaṃkāra*), etc., are impermanent.

आकाशमपि विकाररूपतयाऽनित्यमेव; उदासीनपुरुषस्तु नित्य एवाव्यक्तशब्देनैव लक्षित इत्युक्तमेव।- The *Ākāśa* is also not eternal due to being a product. The indifferent *Puruṣa* (*Ātmā*) is said by the words *Nitya* (eternal) and *Avyakta* (imperceptible), this statement is correct.

अव्यक्तधर्मान्तरव्यापकान् पर्यायानाह- अव्यक्तमित्यादि। पुनः प्रकारान्तरेण व्यक्ताव्यक्तार्थमाह- वक्ष्यत इत्यादि। अपरं द्वयमिति प्रकारान्तरकृतं व्यक्ताव्यक्तद्वयम्।- On the basis of other properties, *Avyakta* is called with other synonyms, as told by the author. The author has again described *Vyakta* and *Avyakta* in another way.

लिङ्गग्राह्यमिति अनुमानग्रह्यम्।- *Liñgagrāhyam* means that which can be perceived by means of inference.

अतीन्द्रियमित्यनेन चेन्द्रियग्रहणायोग्यं यत् केनापि शब्दादिलिङ्गेन गृह्यते न तदव्यक्तं, किन्तु यन्नित्यानुमेयं मनोऽहङ्कारादि तदेवाव्यक्तम्।।60-62।।- The word '*Atīndriya*', means that which is not perceivable by the senses; yet comprehensible by *Śabda* etc., is not *Avyakta*; the *Avyakta* is only that which is always predictable, such as mind, ego etc.

Twenty-four Tattvās

खादीनि बुद्धिरव्यक्तमहङ्कारस्तथाऽष्टमः।
भूतप्रकृतिरुद्दिष्टा विकाराश्चैव षोडश॥63॥
बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च।
समनस्काश्च पञ्चार्था विकारा इति संज्ञिताः॥64॥

The subtle form of *Pañcamahābhūta* (*Ākāśa tanmātra*, *Vāyu tanmātra*, *Tejo tanmātra*, *Jala tanmātra* and *Pṛthvī tanmātra*), *Buddhi* (intellect), *Avyakta* (primordial element) and *Ahaṃkāra* (ego), the eighth one constitutes *Bhūtaprakṛti* (the source of creation). The modifications (*Vikārās*) are sixteen in number. The five *Buddhīndriya* or *Jñānendriya* (sense organs), five *Karmendriya* (motor organs), five objects of senses along with *Manas* are called the sixteen *Vikārās*.

Cakrapāṇi:

'प्रकृतिः का विकाराः के' इत्यस्योत्तरं- खादीनीत्यादि।- Beginning the verse with the word '*Khādīni*', the author has presented the reply for the query "What is *Prakṛti* (primordial source of creation)? What are the *Vikārās* (modifications of *Prakṛti*)?".

खादीनि सूक्ष्मभूतखादीनि तन्मात्रशब्दाभिधेयानि।- '*Khādīni*' refers to subtle form of *Pañcamahābhūta* and is called in the name of *Tanmātra*.

बुद्धिः महच्छब्दाभिधेया।- *Buddhi* is called as *Mahat*.

अव्यक्तं मूलप्रकृतिः।- '*Avyakta*' is also known as *Mūlaprakṛti* i.e. primordial source of creation.

अहङ्कारः बुद्धिविकारः; स च त्रिविधः- भूतादिः, तैजसः, वैकारिकश्च।- *Ahaṃkāra* (ego) is formed from *Buddhi* and it is of 3 types such as *Bhūtādi*, *Taijasa* and *Vaikārika*.

भूतानां स्थावरजङ्गमानां प्रकृतिर्भूतप्रकृतिः। अत्र चाव्यक्तं प्रकृतिरेव परं, बुद्ध्यादयस्तु स्वकारणविकृतिरूपा अपि स्वकार्यापेक्षया प्रकृतिरूपा इह प्रकृतित्वेनोक्ताः।- Because of the origin of the immovable and movable beings, they are known as *Bhūtaprakṛti*, but because of their nature as their action, it is here called as *Prakṛti* itself.

यदुक्तं- "मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त" (सां. का.3) इति।- It is told that "*Mūla Prakṛti* (primordial source of creation) is unchangeableness on and the *Mahat*, *Ahaṃkāra* and *Pañcatanmātra* are the seven types of *Prakṛti-Vikṛti* (*Sā. Kā.* 3).

विकारा नाह- विकारा इत्यादि।- By the mention of the word '*Vikārā*', the author has explained the sixteen types of modifications.

एवशब्दो भिन्नक्रमेऽवधारणे, तेन विकारा एव षोडश परं न प्रकृतयः।- And the words have been said in a different order in certainty. In this, there is only 16 *Vikāra* (modifications) but not *Prakṛti* (unchangeable).

बुद्धेरिन्द्रियाणि बुद्धीन्द्रियाणि।- '*Buddhīndriyāṇi*' means the five sense organs.

पञ्चार्था इति स्थूला आकाशादयः शब्दादिरूपाः;- '*Pañcārthā*' means the gross form of *Ākāśa* etc. which are in the form of *Śabda* etc.

गुणगुणिनोर्हि परमार्थतो भेदो नास्त्येवास्मिन् दर्शने।।63-64।।- In fact in *Āyurveda*, it is told that there is no much difference between the *Guṇa* (the attribute) and the *Guṇī* (the one which possesses the attributes).

Kṣetra and Kṣetrajña

इति क्षेत्रं समुद्दिष्टं सर्वमव्यक्तवर्जितम्।
अव्यक्तमस्य क्षेत्रस्य क्षेत्रज्ञमृषयो विदुः॥65॥

The aggregation of all these 24 *Tattvās* except the *Avyakta* is known as *Kṣetra* (body). The unmanifested one (i.e. *Avyakta*) has been considered as *Kṣetrajña* (one who knows about the body i.e. the soul) by the sages.

Cakrapāṇi:

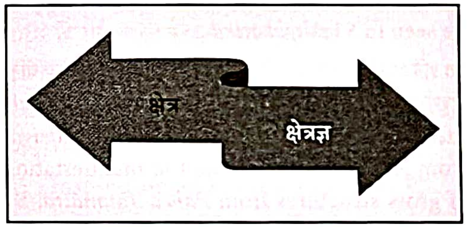
एनमेव प्रकृतिविकारसमूहं क्षेत्रक्षेत्रज्ञभेदेन विभजते- इतीत्यादि।- By the words '*Iti Kṣetram*', this *Prakṛti* and the *Vikāra* is divided by *Kṣetra* and *Kṣetrajña*.

अव्यक्तवर्जितमिति प्रकृत्युदासीनवर्जितं, प्रकृतेश्चोदासीनपुरुषचैतन्येन चैतन्यमस्त्येव।।65।।-Except *Prakṛti* and the indifferent *Puruṣa* (soul) aggregation of all these 24 *Tattvās* is called *Kṣetra*. There is consciousness in *Prakṛti* due to the consciousness of the indifferent *Puruṣa* (soul).

Evolution of Creation

जायते बुद्धिरव्यक्ताद्बुद्ध्याऽहमिति मन्यते।
परं खादीन्यहङ्कारादुत्पद्यन्ते यथाक्रमम्॥66॥
ततः संपूर्णसर्वाङ्गो जातोऽभ्युदित उच्यते॥67॥

From *Avyakta* (unmanifest) evolves the *Buddhi* (intellect); then from *Buddhi* manifests *Ahaṃkāra* (ego) and from *Ahaṃkāra* manifests the *Pañcamahābhūtās* etc. in the specific order. With this gradual development a person with whole limbs is said to have emerged.



Cakrapāṇi:

संप्रति महाप्रलयान्तरं यथाऽऽदिसर्गे बुद्ध्याद्युत्पादो भवति तदाह- जायत इत्यादि।- Beginning the verse with the word '*Jāyate*', the author is now going to explain that how evolution of creation is happening after total annihilation of the universe.

बुद्ध्याऽहमिति मन्यत इति बुद्धेर्जातेनाहङ्कारेणाहमिति मन्यत इत्यर्थः।- '*Buddhyāhamiti manyate*' means when the intellect is born then the ego is born and from the ego the soul considers itself as I am.

खादीनीति खादीनि सूक्ष्माणि तन्मात्ररूपाणि, तथैकादशेन्द्रियाणि।- '*Khādīni*' means the subtle form of *Pañcamahābhūta* means *Pañca Tanmātra* and *Ekādaśa Indriya* are formed from *Ahaṃkāra*.

वचनं हि "प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद्गणश्च षोडशकः" (सां. का.22) इति।- It is also told that from *Avyakta*, the *Mahat Tattva* is manifests; and from *Mahat*, the *Ahaṃkāra* is formed and from *Ahaṃkāra*, the sixteen entities are evolved (*Sā. Kā.* 22).

यथाक्रममिति यस्मादहङ्कारादुत्पद्यते तेन क्रमेण; तत्र वैकृतात् सात्त्विकादहङ्कारात्तैजससहायादेकादशेन्द्रियाणि भवन्ति, भूतादेस्त्वहङ्कारात्तामसात्तैजससहायात् पञ्चतन्मात्राणि। यदुक्तं- "सात्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्। भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम्" (सां.का.25) इति।- '*Yathākramam*' means that how the *Ahaṃkāra* is evolved in the similar order the *Sāttvika Ahaṃkāra* with the help of *Taijasa Ahaṃkāra* evolve eleven *Indriyās*. From *Bhūtādi* (*Tāmasa Ahaṃkāra*) with the help of *Taijasa Ahaṃkāra* evolve *Pañca Tanmātra* and from them *Pañcamahābhūta* are formed. In the similar order how these *Tattvās* are evolved can also be seen in *Sāñkhyakārikā* 25.

तत इति आहङ्कारिककार्यानन्तरं तन्मात्रेभ्य उत्पन्नस्थूलभूतसम्बन्धात्। संपूर्णसर्वाङ्गो जात इति आदिसर्गो (र्गे) जातः।।66।।- '*Tataḥ*' means after the manifestation eleven *Indriyās* from *Ahaṃkāra*, it follows the manifestation of gross structures from *Pañca Tanmātra*. By this all parts of whole body develops and it is said to be creation has happened.

Process of Dissolution

पुरुषः प्रलये चेष्टैः पुनर्भावैर्वियुज्यते॥67॥
अव्यक्ताद्व्यक्ततां याति व्यक्तादव्यक्ततां पुनः।
रजस्तमोभ्यामाविष्टश्चक्रवत् परिवर्तते॥68॥
येषां द्वन्द्वे परा सक्तिरहङ्कारपराश्च ये।
उदयप्रलयौ तेषां न तेषां ये त्वतोऽन्यथा॥69॥

Then again in the final dissolution he gets separated from these desired associations. Out of the unmanifest, man rises to the manifest stage and again goes into unmanifest form. Due to the effect of *Rajas* and *Tamas*, the man is revolving in the cycle of birth and death.

Those who are attached excessively to the *Rajas* and *Tamas* and are captivated by ego are undergo to cycle of birth and rebirth, but not those who are not attached.

Cakrapāṇi:

एवमादिसर्गे प्रकृतेर्महदादिसर्गं दर्शयित्वा महाप्रलये प्रकृतावव्यक्तरूपायां बुद्ध्यादीनां लयमाह- पुरुष इत्यादि।- Beginning the verse with the words '*Puruṣaḥ pralaye*', after the explanation of the evolution of creation, the author is going to explain that how these *Tattvās* are absorbed in the *Prakṛti* after total annihilation of the universe.

इष्टैर्भावैरिति पुरुषोपभोगार्थमिष्टैर्बुद्ध्यादिभिः।- '*Iṣṭairbhāvāiḥ*' means the desired intelligence etc. for man's enjoyment.

अन्ये तु एवम्भूतसङ्गं जन्मनि, बुद्ध्यादिवियोगं च मरणे ब्रुवते। तन्न, जन्ममरणयोर्बुद्ध्यादीनां विद्यमानत्वात्। उक्तं हि- "अतीन्द्रियैस्तैरतिसूक्ष्मरूपैरात्मा कदाचिन्न विमुक्तपूर्वः। नैवेन्द्रियैर्नैव मनोमतिभ्यां न चाप्यहङ्कारविकारदोषैः" (शा. अ. 2) इति।- Some scholars opined that the coincidence of *Bhūtās* is said in birth and the separation of intelligence etc. is said in death. But this is not true, because in birth and death there is presence of intellect etc. It is also mentioned that "The soul can never be separated from the subtle and super-sensory elements or from the effects of past actions or from the mind and intellect or from other disorders of ego and passion and ignorance" (Ca. Sā. 2/37).

तथाऽन्यत्राप्युक्तं- 'पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् संसरति निरुपभोगं भावैरधिवासितं लिङ्गम्' (सां. का. 40) इति।- At other places also it is said that "According to the definite results produced in the actions done in the previous birth, while enjoying the actions, he remains endowed with the characteristics of the original feelings" (Sā. Kā. 40).

तस्मान्महाप्रलय एव प्रकृतौ लयः, तथाऽऽदिसर्ग एव प्रकृतेर्महदादिसृष्टिरिति। एतदेव प्रपञ्चं लयं च प्रकृतेराह- अव्यक्तादित्यादि। अव्यक्तादिति प्रकृतेः, व्यक्ततामिति महदादिमहाभूतपर्यन्तप्रपञ्चरूपतां याति।- That is why in the great deluge itself, the intellect etc. are merged in nature and in the creation itself, intellect, ego etc. are created from nature itself. This dissolution is explained in detail by *Avyakta* etc.

व्यक्तादिति महाभूतप्रपञ्चाद्यवस्थातः पुनरव्यक्तरूपतां याति गच्छति; महाप्रलये हि महाभूतानि तन्मात्रेषु लयं यान्ति, तन्मात्राणि तथेन्द्रियाणि चाहङ्कारे लयं यान्ति, अहङ्कारो बुद्धौ, बुद्धिश्च प्रकृताविति लयक्रमः।- '*Vyaktāt*' means that from the state of expansion up to the manifestation of *Prakṛti* i.e. *Mahābhūta*, to go back into the *Avyakta* form. During the state of total annihilation of the universe the *Mahābhūtās* get absorbed in *Pañcatanmātra*; *Tanmātra* and *Indriyās* in *Ahaṃkāra*; *Ahaṃkāra* in *Buddhi*; and *Buddhi* gets absorbed in *Prakṛti*. This is the order of dissolution.

अयं च लयक्रमो मोक्षेऽपि भवति। परं तु तत्र तं पुरुषं प्रतिपुनः सर्गं नारभते प्रकृतिः।- This kind of the order of dissolution is also seen during salvation also but in respect of individual person only.

अयं संसारः कुतो भवतीत्याह- रज इत्यादि। आविष्टो युक्तः। चक्रवत् परिवर्तत इति पुनः पुनर्लयसर्गाभ्यां युज्यते।- How this world happens is explained by the author as follows. Due to the attachment of *Rajas* and Tamas, the soul is roaming in the world like the cycle of birth and death.

द्वन्द्व इति रजस्तमोरूपे मिथुने।- '*Dvandva*' means in the combination of both *Rajas* and *Tamas*.

अहङ्कारपरा इति अहङ्कारान्ममेदमित्यादिमिथ्याज्ञानपराः।- '*Ahaṃkāra parā*' means that the person with ego, feels this is mine etc. Due to false knowledge.

उदयप्रलयौ जन्ममरणे, किंवा लयसर्गौ।- '*Udayapralayau*' means in birth and death or in dissolution and creation.

अतोऽन्यथेति ये रागद्वेषविमुक्ता निरहङ्काराश्च तेषां नोदयप्रलयौ भवतः।।67-69।।- '*Ato anyathā*' means that those who are free from attachment, hatred and ego, they become free from the cycle of birth and death.

Lakṣaṇa of Ātmā

प्राणापानौ निमेषाद्या जीवनं मनसो गतिः।
इन्द्रियान्तरसञ्चारः प्रेरणं धारणं च यत्॥70॥
देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा।
दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा॥71॥
इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः।
बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः॥72॥
यस्मात् समुपलभ्यन्ते लिङ्गान्येतानि जीवतः।
न मृतस्यात्मलिङ्गानि तस्मादाहुर्महर्षयः॥73॥
शरीरं हि गते तस्मिञ् शून्यागारमचेतनम्।
पञ्चभूतावशेषत्वात् पञ्चत्वं गतमुच्यते॥74॥

The following are the characteristic features of *Jīvātmā*:

1. Inspiration and expiration (प्राणापानौ)
2. Blinking of the eye. (निमेष)
3. Life (जीवनं)
4. Mental perception, (viewing a far distant place in imagination) (मनसो गतिः)
5. Shifting from one *Indriya* to another, for perception (इन्द्रियान्तरसञ्चारः)

आत्मा का लक्षण

6. Mobility and stability of mind (प्रेरणं धारणं)
7. Journey to various countries in dreams (देशान्तरगतिः स्वप्ने)
8. Anticipation of the time of death (पञ्चत्वग्रहणं)
9. Cognition of the same thing with the right eye as perceived by the left eye

(दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा।)

10. Desire (इच्छा), hatred (द्वेषः), happiness (सुखं), misery (दुःखं), effort (प्रयत्न), consciousness (चेतना), stability (धृतिः), intellect (बुद्धिः), memory (स्मृति) and ego (अहंकार).

All the above symptoms are of the living person and they are not available in dead body. Hence, they are treated as the proof for the existence of *Jīvātmā*. When the *Jīvātmā* leaves the body or departs from the body, the body lies vacant and absence of consciousness. As the body is possessing only the five *Mahābhūtās* at that state it is stated that body gets *Pañcatva*.

Cakrapāṇi:

'किं लिङ्गं पुरुषस्य च' इत्यस्योत्तरं- प्राणापानावित्यादि।- Beginning the verse with the word '*Praṇāpānau*', the author has presented the reply for the query 'What are the features of *Puruṣa*?'

प्राणापानौ उच्छ्वासनिःश्वासौ।- '*Praṇāpānau*' means inspiration and expiration.

निमेषाद्या इति आद्यशब्दग्रहणेन उन्मेषाद्याः प्रेक्षणविशेषा गृह्यन्ते।- '*Nimeṣa*' means blinking of eyes. However here by the use of the word '*Ādi*', it refers to other functions of eye such as *Unmeṣa* (opening the eyes) etc.

मनसो गतिरिति मनसा पाःलिपुत्रगमनादिरूपा।- '*Manasogati*' means the act of going to places like *Pāṭalīputra* etc. by the mind i.e. through imagination.

इन्द्रियान्तरसञ्चारोऽपि मनस एव, यथा चक्षुः परित्यज्य मनः स्पर्शनमधितिष्ठतीत्यादि।- '*Indriyāntarasañcāra*' means shifting from one *Indriya* to another one is also happening by the mind only. For example: leaving the act of vision of eye and going to tactile apparatus.

प्रेरणं च तथा धारणं च मनस एवेति ज्ञेयम्।- '*Preraṇaṃ*' means to engage the senses in one's own actions. '*Dhāraṇaṃ*' means to assimilate the knowledge gained from the senses or to control the senses. That is, knowing that *Preraṇa* and *Dhāraṇa karma* are also of the mind.

देशान्तरगतिः स्वप्ने इति छेदः।- Here the word '*Svapne*' should be read along with *Deśāntaragatiḥ*. Thus, it should be understood as journey to various countries in dreams.

पञ्चत्वग्रहणं मरणज्ञानम्।- '*Pañcatvagrahaṇaṃ*' means the knowledge of the time of death.

सव्येनावगम इति सव्येनाक्ष्णा स एवायं दक्षिणाक्षिदृष्टो घः इत्यवगम इत्यर्थः।- Cognition of the same thing with the right eye as perceived by the left eye. For example: Seeing the pot with the right eye also with the left eye, knowing that it is the same pot that we saw with the right eye.

चेतना ज्ञानमात्रम् बुद्धिस्तु ऊहापोहज्ञानम्। - '*Cetanā*' means only the knowledge, while '*Buddhi*' refers to the knowledge with reasoning.

अथ कथमेतान्यात्मानं गमयन्तीत्याह- यस्मादित्यादि।- Now the question arises that how does all this go into the soul? The author has resolved this doubt with the words '*Yasmāt*' etc.

जीवत इति पञ्चभूतातिरिक्तात्मसंयुक्तस्य।- '*Jīvata*' means on the union of the soul additionally with the *Pañcamahābhūtās*.

पञ्चत्वं तु यद्यपि जीवतो न भवति किन्तु मृतस्यैव, तथाऽपि पञ्चत्वं मृतशरीरे दृश्यमानं विपर्ययात् पञ्चत्वाभावाज्जीवच्छरीरलिङ्गं भवतीति ज्ञेयम्।- '*Pañcatva*' does not happen while alive but it happens only after death, yet *Pañcatva* is seen only in the dead body and the opposite of *Pañcatva*, the symptoms of life are obtained in the body, it should be known that.

अत्रैवोदाहृताश्च प्राणापानादयो न भूतमात्रे भवन्ति, निरात्मकेष्विष्टकामृतशरीरादिष्वदर्शनोत् न च मन एव भूतातिरिक्तमात्मा भवितुमर्हति, यतस्तस्यापि करणरूपस्य प्रेरणाद्यात्मना कर्त्रा कर्तव्यम्।- The symptoms of life said on this are not found in all living beings like *Prāṇa, Apāna* etc. and even in a negative body made of brick or clay, the symptoms of life are not found. The mind cannot be a soul other than the *Bhūtās*; because being in the causal form of the mind, only the mind related to the soul is capable of doing the inspirational action.

नापीन्द्रियाण्यात्मत्वेन स्वीकर्तुं पार्यन्ते, यतस्तथा सति इन्द्रियान्तरोपलब्धमर्थं नेन्द्रियाणि यज्ञदत्तोपलब्धमर्थं देवदत्त इव प्रतिसन्धातुं समर्थानि भवेयुः;- The senses also cannot be accepted as souls; because if the senses are considered to be souls, other senses do not know the object obtained from other senses, just as *Devadatta* cannot know the object known by *Yagñadatta*. If the senses are considered to be souls, then *Devadatta* will also begin to know the subject known by *Yagñadatta*.

अस्ति चेन्द्रियान्तरोपलब्धार्थप्रतिसन्धानं, यथा- सुरभिचन्दनं स्पृशामीत्यत्र। तस्मान्मन-इन्द्रिय-भूतातिरिक्त आत्मा तिष्ठतीति ज्ञेयम्।-If it is said that the senses are the counter-recognition of the knowledge of objects acquired from other senses, which by combining the aroma knowledge and touch knowledge of sandalwood together, completes the process of touching the fragrant sandalwood. Therefore, apart from the mind, the senses and the five great elements, there is a soul. This should be known.

अत्र यद्यपि बुद्धिशब्देन चेतनाधृतिस्मृत्यहङ्काराः प्राप्यन्त एव बुद्धिप्रकारत्वेन, तथाऽपि पृथक्पृथगर्थगमकत्वेन पुनः पृथगुपात्ताः। तथाहि- चेतना गुणत्वेन अचेतनखादिभूतातिरिक्तधर्मेणात्मानं गमयति,- Here, although from the word intellect itself, the meaning of consciousness, mind, memory and ego is also assumed; Because all these are the same type of intellect, yet their meaning is different, so again they are called different. For example, due to the conscious quality of the soul, the unconscious sky is more qualities than other *Bhūtās*, it gives knowledge.

धृतिस्तु नियमात्मिका नियन्तारमात्मानं गमयति, बुद्धिस्तु ऊहापोहयोरेकं कारणं गमयत्यात्मानं, स्मृतिस्तु पूर्वानुभूतार्थस्मर्तारं स्थायिनमात्मानं गमयतीत्याद्यनुसरणीयम्।- *Dhṛti Guṇa* is a *Niyamātmika* which gives knowledge of the controlling quality of the soul. *Buddhi* gives knowledge of a reason for the reasoning of the soul. *Smṛti* gives knowledge of a permanent soul by remembering the things experienced from the past.

आत्माधिष्ठानाभावे शरीरे प्राणाद्यभावमाह- शरीरमित्यादि।- The author has presented the fact that a person dies when the soul is removed from the body by the words '*Śārīraṃ*' etc.

शून्यागारमिव शून्यागारं यथा अधिष्ठातृशून्यम्, एवं मृतशरीरमपि। - '*Śūnyāgāram*' means a house without people, just as a house without the owner of the house becomes deserted, similarly the dead body also becomes devoid of the characteristics of life due to being soulless.

षड्धातुकं शरीरं, तत्र षष्ठे आत्मनि गते पञ्चभूतात्मकं शरीरं भवति, तेन पञ्चत्वं गतमुच्यते।।70-74।।- When the sixth *Dhātu* soul in the *Ṣaḍdhātvātmaka* body leaves from the body, the body becomes *Pañcabhūtās*, that is why it is said that the dead body has attained *Pañcatva*.

Manas and Ātmā

अचेतनं क्रियावच्च मनश्चेतयिता परः।
युक्तस्य मनसा तस्य निर्दिश्यन्ते विभोः क्रियाः॥75॥
चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते।
अचेतनत्वाच्च मनः क्रियावदपि नोच्यते॥76॥

The mind is active but devoid of consciousness, whereas the soul is conscious and not active. When the soul is attached to the mind it becomes active and is called the 'doer' because it has consciousness. Even though the mind is actually performing all the actions, it cannot be considered a 'doer', because it is devoid of consciousness.

Cakrapāṇi:

'निष्क्रियस्य क्रिया तस्य कथम्' इत्यस्योत्तरम्- अचेतनमित्यादि।- Beginning the verse with the word '*Yathāsvena*' the author has presented the reply for the query 'when the *Ātmā* (self) is devoid of action, how that it seems to act?'

चेतयिता पर इति पर आत्मा चेतयिता परं न तु साक्षात् क्रियावान्। ननु, यद्येवं कथं तस्य क्रियेत्याह- युक्तस्येत्यादि।- The soul is the giver of consciousness but is not directly functional. Here there is a doubt that if the soul is not directly functioning, then how does its action take place?

आत्माधिष्ठितस्यैव मनसः क्रिया उपचारादात्मनः क्रियेत्युच्यत इत्यर्थः। एतदेवोपपादयति- चेतनावानित्यादि।- In its solution, *Ācārya* has presented the words *Yuktasya* etc., which means that only the mind dependent on the soul gets the action and the action of the soul is called by the action. This fact has been justified by the author with the words of *Cetanāvān* etc.

चेतनेन ह्यात्मनाऽधिष्ठितं मनः क्रियासु प्रवर्तते, चेतनानधिष्ठितं तु मनः क्रियासु न प्रवर्तते; तेन यत्कृता सा क्रिया स एव क्रियावानिति व्यपदेष्टुं युज्यते, नत्वचेतनं मनः; तत् पराधीनक्रियत्वेन परमार्थतः क्रियावदपि कर्तृत्वेन नोच्यत इति वाक्यार्थः;- The mind which is not dependent on the soul does not engage in actions. For this reason, it is appropriate to call the action by which the action is performed and not the lifeless mind. Being subject to the action of the mind, it is not said to be a doer even though it is actually functioning.

नोच्यते इति 'कर्तृ' इति शेषः।।75-76।।- '*Nocyate*' means the mind is not called the doer.

Cause of birth in specific species

यथास्वेनात्मनाऽऽत्मानं सर्वः सर्वासु योनिषु।
प्राणैस्तन्त्रयते प्राणी नह्यन्योऽस्त्यस्य तन्त्रकः॥77॥

The soul of all beings himself, according to the results of past actions, migrate to different types of species and infuse life into them. He is self-dependent who performs all these actions and enjoys the fruits of those results and none else is there for controlling of the soul.

Cakrapāṇi:

संप्रति स्वतन्त्रत्वेऽप्यनिष्टयोनिगमनमाक्षिप्तं समादधाति- यथास्वेनेत्यादि।- Beginning the verse with the word '*Yathasvena*', now the author has presented the reply for the query 'If the soul is independent, why is it born in the womb of undesirable species?'

सर्वासु नरगोहस्तिकीटादियोनिषु।- '*Sarvāsu*' means in the species like humans, cows, elephants, insects etc.

प्राणैस्तन्त्रयते प्राणैर्योजयति, आत्मनैवायं धर्माधर्मसहायेनात्मानं सर्वयोनिषु नयति, न परप्रेरितो याति; यतो नान्यः पुरुषोऽस्य प्रेरकोऽस्ति ईश्वराभावात्; किंवा सत्यपि ईश्वरे तस्यापि कर्मपराधीनत्वात्- '*Prāṇaistantrayate*' means contains life, it is from the soul that with the help of *Dharma* and *Adharma*. The soul takes itself to all the species, and is born only because of the inauspicious deeds done by it and not inspired by others. The soul takes birth in undesirable species; because no one else is the motivator of this person, that is, there is no master of the soul. Or if there is any master of the soul, then that God is also subject to *Karma*.

इदमेव चास्यानिष्टयोनिगमने स्वातन्त्र्यं यद् अनिष्टयोनिगमनहेत्वधर्मकरणे स्वातन्त्र्यम्, अधर्मकरणारब्ध-स्वकर्मणैवायमनिच्छन्नपि नीयत इत्यनिष्टयोनिगमनं भवति; स्वातन्त्र्यं च यथोक्तं भवति।।77।।- The only freedom the soul has to go into the unwanted species is that it is free to do *Dharma* and *Adharma*. By committing *Adharma*, starting with *Adharma* by one's own *Karma*, the soul is taken from *Adharma* to the wicked realms, even if he does not desire it. In this way the soul has to go to the unwanted species. There is freedom of the soul even in doing deeds.

Freedom for the soul to act independently

वशी तत् कुरुते कर्म यत् कृत्वा फलमश्नुते।
वशी चेतः समाधत्ते वशी सर्वं निरस्यति॥78॥

Since the soul itself is its own master, it acts as it pleases and is responsible for enjoying the fruits of action. The powerful soul can concentrate his mind and also renounce all actions to attain salvation.

Cakrapāṇi:

'वशी यद्यसुखैः कस्माद्भावैराक्रम्यते' इत्यस्योत्तरं- वशीत्यादि।- Beginning the verse with the word '*Vaśī*' etc., the author has presented the reply for the query "If the soul is self-controlled, why is it overpowered by miserable ideas?"

वशी स्वेच्छाधीनप्रवृत्तिः (इष्टेऽनिष्टे वाऽऽत्मा,); तेन, वशी सन्नयं तानि कर्माणि करोति शुभान्यशुभानि वा आपातफलरागात्, यानि कृत्वा तत्कर्मप्रभावाच्छुभेनाशुभेन वा फलेन योगमाप्नोति।- *Vaśī* i.e., being subject to his will (soul's tendency to do good or bad deeds), despite being possessive, this soul does this till the desire to get the fruits of those good and inauspicious actions. Due to the effects of those actions, one gets the combination of auspicious and inauspicious results.

एतेन कर्तव्ये कर्मण्यस्य वशित्वं, कृतकर्मफलं त्वस्यानिच्छतोऽपि भवति; तेन तत्प्रति नास्य वशित्वम् अन्यदपि वशित्वफलमाह- वशी चेतः समाधत्त इति।- The soul does not possess any worthy action in this way. The second fruit of *Vaśitva* - *Vaśī cetaḥ samādhatta* i.e. by stabilizing the mind one becomes devoted.

अनिष्टेऽर्थे वशी सन्नयं मनो निवर्तयति; यदि ह्ययं वशी न स्यात्, न मनो निवर्तयितुं शक्नुयात्। अपरमपि वशित्वगमकं कर्माह- वशी सर्वं निरस्यतीति।- A possessed soul removes the mind from the negative object, if the soul is not controlled then it cannot be able to remove the mind from the negative object. The second is also said to be the *Karma* that tells *Vaśī*. Like *Vaśī* renounces all things.

वशी सन्नयं मोक्षार्थं प्रवृत्तः सर्वारम्भं शुभाशुभफलं त्यजतीत्यर्थः। इह स्वतन्त्रः परात्मना ईश्वरादिना प्रेरितप्रवृत्तिरुच्यते; वशी तु स्वयमपि प्रवर्तमान इच्छावशात् प्रवर्तते, न प्रेरितप्रवृत्तिरूपत्वेनेप्सितेऽनीप्सिते च वर्तते इति स्वातन्त्र्यवशित्वयोर्भेदः।।78।।- This soul being subdued, tends towards salvation and renounces all actions which initiate auspicious and inauspicious results. Here the independent superior soul gets inspired by God etc. And gets involved in the work.

Vaśī himself gets involved in the work due to his own desire. *Vaśī* is prone to action without being inspired by anyone. The only difference between *Svatantra* and *Vaśitva* is that *Svatantra* is inspired by someone and gets involved in the work and *Vaśī* without being inspired by anyone indulges in evil or good actions.

The limit in the perceptual power of the soul

देही सर्वगतोऽप्यात्मा स्वे स्वे संस्पर्शनेन्द्रिये।
सर्वाः सर्वाश्रयस्थास्तु नात्माऽतो वेत्ति वेदनाः॥79॥

Although the soul is omnipresent, when it is in the body that body experiences pain only through the senses associated with it, but it does not perceive all the pains that occur in all bodies.

Cakrapāṇi:

'सर्वाः सर्वगतत्वाच्च वेदनाः किं न वेत्ति सः' इत्यस्योत्तरमाह- देहीत्यादि।- Beginning the verse with the word '*Dehī*' etc., the author has presented the reply for the query "If the soul is all-pervading, why not know about the sufferings of the body?"

सर्वगत इति सर्वगतोऽपि सन्, संस्पर्शनेन्द्रिय इति संस्पर्शनयुक्ते शरीरे, वेदनाः सुखदुःखरूपा वेत्ति, सर्वाश्रयस्थास्तु न वेत्तीति योजना।- The soul despite being all-pervasive, it experiences the pain in the form of happiness and sorrow in a body with tactile sensation. But the soul does not know the pain situated in the body of all beings.

यस्मात् सर्वगतोऽप्यात्मा स्वकीय एव स्पर्शनवति शरीरे परं वेदना वेत्ति, तेन सर्वाश्रयस्थाः सर्ववेदना न वेत्तीति वाक्यार्थः।- Therefore, the all-pervading soul knows the pain of its own tangible body. That is why the soul does not know the pain in the body of all other beings.

सर्वाश्रयस्था इति सर्वपरशरीरगताः।- '*Sarvāśrayā*' means the pain in the body of all other beings.

परशरीरे चात्मा खकर्मोपार्जितेन्द्रियाभावाद्विद्यमानोऽपि नोपलभते सुखदुःखे। स्वे स्वे शरीर इति वक्तव्ये यत् 'संस्पर्शनेन्द्रिये' इति करोति, तेन स्वशरीरेऽपि यत्र केशनखादौ स्पर्शनेन्द्रियं नास्ति तत्र नात्मा किंचिदुपलभत इति दर्शयति।।79।।- The soul of another body does not get the knowledge of happiness and sorrow even though it is present due to the absence of the senses present from its action. With the word of *Saṃsparśanendriya* it can be understood that where there is no sense of touch even in his own body the soul does not acquire any knowledge.

The omnipresence of the soul

विभुत्वमत एवास्य यस्मात् सर्वगतो महान्।
मनसश्च समाधानात् पश्यत्यात्मा तिरस्कृतम्।।80।।
नित्यानुबन्धं मनसा देहकर्मानुपातिना।
सर्वयोनिगतं विद्यादेकयोनावपि स्थितम्।।81।।

Omnipresence
of the
Soul

The soul is infinite because it is omnipresent and great. By concentrating the mind, the soul can see even the hidden things. What is perpetually connected with the mind according to the workings of the body should be considered pervasive in all species, even if it is clearly situated in one species.

Cakrapāṇi:

'न पश्यति विभुः कस्मात' इत्यादिप्रश्नस्योत्तरं वक्तुं प्रवृत्तो विभुत्वसाधकार्थगुणहेतुप्राप्त्या विभुत्वमेव तावदात्मनः साधयति- विभुत्वमित्यादि।- In the present verse the author has presented the answer for the query "If the soul is endowed with unlimited power, why can't it see what is on the other side of the hill or wall?". Before that the author has tried to prove the all pervasiveness of *Ātmā*, prior to mention the qualities and purpose of all pervasiveness with the words '*Vibhutvaṃ*' etc.

विभुत्वं सर्वगतपरिमाणयोगित्वम्।- '*Vibhutvaṃ*' means to be associated with all the gross or subtle measures

अत एवेति उक्तसर्वगतत्वोत् एतदेव स्पष्टार्थं साक्षाद्ब्रूते- यस्मादित्यादि।- Therefore, by the word '*Ata eva*' it is meant that in order to clarify this fact the soul being omnipresent, this has been said, with *Yasmāt* etc.

सर्वगतत्वं सर्वतोऽप्युपलभ्यमानत्वेन सर्वगताकाशादि- परिमाणस्यप्यस्ति, तेन तद्व्यवच्छेदार्थं 'महान्' इति पदं; तेन सर्वत्रोपलभ्यमानं महापरिमाणयोगिद्रव्यं विभुरुच्यत इति फलति।- To make it much clear, it has been said that although the expanse of the *Ākāśa* is also wide, the word '*Mahān*' is added to the *Ātmā* to distinguish the soul from the sky etc. Thus, the omnipresence associated with greatness and maximum measure is *Vibhu* or *Ātmā*.

विभुत्वं व्युत्पाद्य कुड्यादितिरोहितज्ञानं नैकान्तेन भवतीति दर्शयन्नाह- मनस इत्यादि। समाधानं समाधिः। अनेन, योगिनः समाधिबलात्तिरोहितमपि पश्यन्तीति दर्शयति। ये तु तिरोहितं न पश्यन्ति तत्राप्युपपत्तिमाह- नित्येत्यादि।- However, the all-pervasive soul cannot alone see objects hidden behind a wall etc.; This is seen only by the association of the mind, who is absorbed in meditation in the same way as the Yogi can see hidden objects by his meditative power. By saying *Nityānubandham* etc., the author has also said a justified statement in that who does not see the hidden object.

सर्वयोनिगतमप्यात्मानं मनसाऽनुबन्धगतमेकयोनावस्थितं विद्यादिति योज्यम्।- It should be known that the all-pervasive soul is also situated in only one body due to the association of the mind.

देहनिर्वर्तकेन कर्मणा अनुपात आत्मनि संबन्धो यस्य, तेन मनसा देहकर्मानुपातिना।- The soul is associated with the actions of the body as it is associated with the mind, therefore despite the soul being omnipresent, it remains situated in the same body.

एतेन, यद्यप्यात्मा कुड्यादिभिरतिरोहितस्तथाऽपि यदस्योपलब्धिसाधनं मनस्तस्यैकस्मिन्नेव शरीरे व्यवस्थितस्य व्यवधानान्न पश्यत्ययं तिरस्कृतमित्युक्तं भवति।।80-81।।- It explains that though the soul being omnipresent can be able to see hidden objects, yet, the means of its perception is the psyche and it is the only one present in the body, and thus the soul is unable to see those things hidden behind the wall.

The Reply to the query that among Kṣetra and Kṣetrajña which one comes first

आदिर्नास्त्यात्मनः क्षेत्रपारम्पर्यमनादिकम्।
अतस्तयोरनादित्वात् किं पूर्वमिति नोच्यते।।82।।

The soul has no beginning and similarly the order of the bodies is also without beginning. Since both are being beginningless, it is impossible to say which is first.

Cakrapāṇi:

'क्षेत्रज्ञः क्षेत्रमथवा' इत्यादिप्रश्नस्योत्तरम्- आदिरित्यादि।- Beginning the verse with the word '*Jña*' the author has given the reply to the query that among *Kṣetra* and *Kṣetrajña* which one comes first.

क्षेत्रपारम्पर्यमिति क्षेत्रस्याव्यक्तवर्जितस्य महदादित्रयोविंशतिकस्य परम्परासन्ततेरनादित्वेनैव क्षेत्रक्षेत्रज्ञयोरिदं प्रथममिति व्यपदेशो नैव भवतीत्यर्थः। ननु यदि क्षेत्रपरम्पराऽप्यनादिस्तदा तस्यात्मवदुच्छेदो न प्राप्नोति, यदनादि तन्नित्यं भवति, यथा- आत्मेति दृष्टं?- - '*Kṣetra Pāramparyāt*' means except the *Avyakta*, the tradition of the *Kṣetra* consisting of the 23 elements like *Mahat* etc. since the beginning of the child, it cannot say that who is the first in the *Kṣetra* and the *Kṣetrajña*. Now we doubt that if the tradition of the region is also eternal, then it will not be destroyed like the soul; because that which is eternal is eternal as the soul is seen.

ब्रूमः- अनादित्वेऽपि यत् स्वरूपेनैवानादि तन्नोच्छिद्यते,

यथा- आत्मा; यत्तु उच्छित्तिधर्मकं बुद्ध्यादि, तदुच्छिद्यत एव; सन्तानस्तु परमार्थतः सन्तानिभ्योऽतिरिक्तो नास्त्येव, यदनादिः स्यात्; तेन, सन्तानस्यानादित्वं भाक्तमेव। किञ्चैवम्भूतस्य बुद्ध्यादिसन्तानस्योच्छेदे मोक्षप्रतिपादक आगम एव प्रमाणत्वेन ज्ञेयः।।82।।- In the solution of this, the author says that if the chain of continuity of body also has no beginning, then it does not perish like the soul. It is said that which has no beginning by its characters is not destructible. However, these having character of destructibility such as *Buddhi* etc., destroyed definitely. The child is not really different from those who has given birth to the child, which are transient. In the further details, in relation to salvation, the mention of the momentary state of *Buddhi* etc. is found in the scriptures.

Soul the testimony

ज्ञः साक्षीत्युच्यते नाज्ञः साक्षी त्वात्मा यतः स्मृतः।
सर्वे भावा हि सर्वेषां भूतानामात्मसाक्षिकाः॥83॥

Only he who has knowledge can testify, but not the ignorant. Thus, the enlightened soul is witness to all the actions of all the *Bhūtās*.

Cakrapāṇi:

'साक्षिभूतश्च कस्यायम्' इत्यस्योत्तरं- ज्ञ इत्यादि।- Beginning the verse with the word '*Jna*', the author has given the reply to the query that "To whom does soul be the witness when there is no other agent?"

ज्ञो ज्ञानवान् साक्षीति लोके कथ्यते, नत्वज्ञः पाषाणादिः। तेन, ज्ञत्वेनासत्यप्यन्यस्मिन् कर्तरि साक्षीत्युच्यते इति वाक्यार्थः।- '*Jño*' means only the knowledgeable in the world is called the witness, not the ignorant stone etc. From this, that is, by being knowledgeable, the meaning of the soul is called a witness even if there is no other doer.

सर्वेषामिति खादिभूतानाम्।- '*Sarveṣāṃ*' means of the *Kha* etc. the other *Pañcamahābhūtās* सर्वे भावा इति सर्वे भूतधर्मा दर्शनयोग्याः। आत्मसाक्षिका इति आत्मोपलभ्यमानाः।।83।।- The nature of all the *Mahābhūtās* which can be observable is '*Ātmasākṣikā*' i.e. knowledge can be obtained from the soul.

The reply to the query that how does the immutable soul experience happiness and sorrow

नैकः कदाचिद्भूतात्मा लक्षणैरुपलभ्यते।
विशेषोऽनुपलभ्यस्य तस्य नैकस्य विद्यते॥84॥
संयोगपुरुषस्येष्टो विशेषो वेदनाकृतः।
वेदना यत्र नियता विशेषस्तत्र तत्कृतः॥85॥

The soul alone when it is unassociated with other entities, it cannot be perceived by any other symptoms as it is not characterized by happiness and misery. When it is associated with twenty-four entities, it does perceive due to the sensation of pain etc. Where there is sensation, differentiation is caused by it.

Cakrapāṇi:

'स्यात् कथं चाविकारस्य' इत्यादिप्रश्नस्योत्तरं- नैक इत्यादि।- Beginning the verse with the word '*Naika*', the author has given the reply to the query that "How does the *Puruṣa* gets miseries when he is unchangeable?".

अविकारस्य परमात्मनो वेदनाकृतो विशेषो नास्त्येव, यत्र तु वेदनाकृतो विशेषः स राशिरूपः परमात्मव्यतिरिक्त एवेति वाक्यार्थः।- The immutable soul does not experience any pain or other sensations, whereas the one experiencing pain etc. is different. That means only when the soul is associated with the other 24 entities it experiences the pain or other sensations and it is known as *Rāśīpuruṣa*.

भूतानामधिष्ठाता आत्मा भूतात्मा, अयं भूतात्मा एको भूतव्यतिरिक्तो न लक्षणैः प्राणापानादिभिरुक्तैरुपलभ्यते।- The abode of *Bhūtās* is called *Bhūtātmā*. When this soul is

devoid of *Bhūtās* or alone, it is not known by the symptoms of *Prāṇa*, *Apāna* etc.

कुतो नोपलभ्यत इत्याह- विशेष इत्यादि।- The reason for not be perceived has been presented by the author with the words *Viśeṣa* etc.

एकस्य भूतरहितस्य; यदात्मनो विशेषो वेदनादिर्नोपलभ्यत एव, तेनानुपलब्धिरेवात्र प्रमाणमित्यर्थः।- A soul devoid of *Bhūtās*, which does not know the pain of the soul, therefore the lack of knowledge of a soul devoid of *Bhūtās* is the only proof that the soul does not know particular pain.

संयोगपुरुषः चतुर्विंशतिकः।- '*Saṃyogapuruṣaḥ*' means the aggregate of 24 entities.

नन्वेवमपि चतुर्विंशत्यन्तर्निविष्टस्य भूतात्मनोऽपि वेदनाकृतविशेषेण भवितव्यं, यतः समुदायधर्मः समुदायिनामेव भवति, यथा- माषराशेर्गुरुत्वं प्रत्येकं माषाणामेव गौरवेण भवतीत्याह- वेदनेत्यादि।- Now there is a doubt that due to the entry of the soul in the 24 elements, the soul should also have happiness, sorrow etc. Because the nature of the group is also that of the person living in the group. For example, the heaviness in a pile of *Māṣa* is due to the weight of each grain of *Māṣa*. In the light of this fact, the author has presented the words *Vedanā* etc.

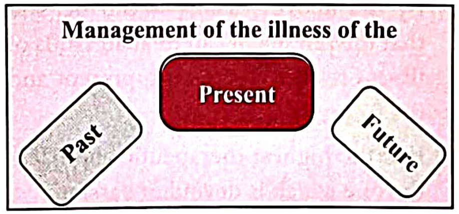
वेदना सुखदुःखरूपा।- The word '*Vedanā*' refers to happiness and misery etc.

यत्र बुद्ध्यादिसमूहे नियता व्यवस्थिता वेदना, तत्रैव तत्कृतो दैन्यहर्षादिविशेषोऽपि नियतः; तत्रैव बुद्ध्यादिराशौ वर्तते नात्मनीति भावः। बुद्ध्यादिगतेन गुणत्रयपरिणामरूपेण सुखदुःखादिना असुखदुःख एवात्मा तत्संबन्धात् सुखदुःखादिमान् भवति।।84-85।।- Perception of happiness or misery is only located in the aggregate of *Buddhi* etc. All as these perceptions are located there and feeling of depression, joy etc. is also of this group. The character of these perceptions is only seen in the aggregate but not in the *Ātmā*. Due to the result of the three *Guṇās* inherent in the *Buddhi*, happiness and sorrow etc. is happening.

The reply to the query on the management of the illness of the past, the present and the future

चिकित्सति भिषक् सर्वास्त्रिकाला वेदना इति।
यया युक्त्या वदन्त्येके सा युक्तिरुपधार्यताम्॥86॥
पुनस्तच्छिरसः शूलं ज्वरः स पुनरागतः।
पुनः स कासो बलवांश्छर्दिः सा पुनरागता॥87॥
एभिः प्रसिद्धवचनैरतीतागमनं मतम्।
कालश्चायमतीतानामर्तीनां पुनरागतः॥88॥
तमर्तिकालमुद्दिश्य भेषजं यत् प्रयुज्यते।
अतीतानां प्रशमनं वेदनानां तदुच्यते॥89॥
आपस्ताः पुनरागुर्मा याभिः शस्यं पुरा हतम्।
यथा प्रक्रियते सेतुः प्रतिकर्म तथाऽऽश्रये॥90॥
पूर्वरूपं विकाराणां दृष्ट्वा प्रादुर्भविष्यताम्।
या क्रिया क्रियते सा च वेदनां हन्त्यनागताम्॥91॥
पारम्पर्यानबन्धस्तु दुःखानां विनिवर्तते।
सुखहेतूपचारेण सुखं चापि प्रवर्तते॥92॥
न समा यान्ति वैषम्यं विषमाः समतां न च।
हेतुभिः सदृशा नित्यं जायन्ते देहधातवः॥93॥
युक्तिमेतां पुरस्कृत्य त्रिकालां वेदनां भिषक्।
हन्तीत्युक्तं चिकित्सा तु नैष्ठिकी या विनोपधाम्॥94॥

Some scholars opined that the physician can treat the pain pertaining to the past, present and the future since the reason may be as follows.



- ❑ "The headache came again, the fever is relapsed, the violent cough came again, the vomiting has recurred"- By these common statements it can be understood the person has suffered from these diseases in the past. The time has come to get rid of these subdued diseases. Therefore, the treatment given keeping in view the period of recurrence of a disease should be considered as the treatment of the past ailment.

- ❑ Just as the dam is constructed so that the flood does not destroy the crops as they did in the previous season, the body is given treatment.
- ❑ Treatment that is given after observing the premonitory symptoms of the disorder, avoids the occurrence of future pain.
- ❑ By following the code of health and the use of whatever is there promotes well-being, stops the causal chain of suffering and inspires happiness. The body tissues which are in balanced state do not go into imbalance and the imbalanced one into the balanced state by its own. It is the causative factors which determine the imbalance or equilibrium of bodily tissues.
- ❑ By the above reasons it can be said that the physician can treat all kinds of illness related to the past, present and the future.
- ❑ It is the highest therapeutic approach, the one which is devoid of passion.

Cakrapāṇi:

'अथवाऽऽर्तस्य' इत्यादिप्रश्नस्योत्तरमाह- चिकित्सतीत्यादि।- Beginning the verse with the word '*Cikitsati*', the author has given the reply to the query that "How the physician can treat the diseases pertaining to the past, present and the future?".

अतीतवेदनाचिकित्सा न मुख्या, किंतु लोकप्रसिद्धोपचारेणोच्यत इति वाक्यार्थः।- Even though the treatment pertaining to the past is not so much important, it is described here as it is being considered in the society.

प्रसिद्धवचनैरिति लोकप्रसिद्धवचनैः।- '*Prasiddhavacanaiḥ*' means by famous words in the world.

प्रतिकर्म चिकित्सा।- '*Pratikarma*' means the treatment.

आश्रय इति शरीरे।- '*Āśraya*' means in the body.

पूर्वरूपंमित्यादिना अनागतवेदनाचिकित्सां समर्थयति।- By the words '*Pūrvarūpam*', the author emphasizes the treatment pertaining the diseases arising in the future.

पूर्वरूपं यद्यपि भविष्यतामेव भवति रोगाणां, तथाऽपि भविष्यतामिति पदेन भूतेऽपि व्याधौ यानि रूपाणि भवन्ति तानि निराकरोति।- Although the *Pūrvarūpa* is of future disease, yet '*Bhaviṣyatām*' removes the symptoms which are present in the disease of the past by this verse.

उक्तं हि- "प्राक्सन्तापात्, अपि चैनं सन्तापार्तमनुबध्नन्ति" (नि. अ.1) इत्यनेन रोगावस्थायामपि पूर्वरूपसद्भावः।- It is told that the symptoms which appear before the manifestation of fever may continue to exhibit some of them even during the period of *Jvara* also (Ca. Ni. 1/33). That means even during the state of manifestation of disease, some of the premonitory symptoms may be continued.

एवमतीतानागतवेदनाचिकित्सा व्युत्पादिता।- In this way, the author has explained the treatment pertaining to the past and future ailments.

वर्तमानचिकित्सामपि दर्शयन् पारमार्थिकं मतमाह- पारम्पर्येत्यादि।- The author has also presented the treatment of the present disease with the words '*Pāramparyānubandhastu*' etc.

पारम्पर्यानुबन्धः सन्तानन्यायेनानुबन्धः।- '*Pāramparyānubandhaḥ*' means that which is to be related to the rule of continuity.

दुःखानामिति रोगाणाम्।- '*Duḥkhānām*' means of diseases.

सुखहेतूपचारेणेति आरोग्यहेतुचिकित्सासेवया।- '*Sukha hetūpacāreṇa*' means taking medicine for health;

सुखमिति आरोग्यम्।- The term '*Sukham*' refers to health.

एवं मन्यते- यदा चिकित्सा सुखहेतुः सेव्यते तदा दुःखहेतुसेवाभावाद्दुःखं नोत्पद्यते, उत्पन्नं च दुःखं रोगरूपं क्षणभङ्गित्वेन स्वयमेव नश्यति, सुखहेतुसान्निध्यात् सुखमारोग्यमुत्पद्यते; तेन चिकित्सया अनागतं दुःखं हेतुप्रतिबन्धान्निरुध्यते, सुखं च जन्यते इति सिद्धान्तः।- It is believed that when the medicine is consumed for pleasure, and not to take it for the sake of pain, there is no suffering. The sorrow created is also destroyed in the form of disease by a temporary rule. Happiness or health arises from the association of happiness. Due to treatment the coming grief will be prevented for opposite reasons and happiness is generated, this is the principle.

एतदेवाह- न समा इत्यादि।- This fact has been presented by the author with words like '*Na samā*' etc.

समाश्च विषमाश्च क्षणभङ्गित्वस्वभावान्न वैषम्यावस्थां साम्यावस्थां वा यान्तीत्यर्थः।- From a state of balance or imbalance, bodily tissue does not return to the opposite state because it is not transitory.

हेतुभिः सदृशा इति समहेतोः समाः, तथा विषमहेतोश्च विषमाः।- '*Hetubhiḥ Sadṛśā*' means that due to similar causative factors the tissues become balanced state and due to opposite causative factors, they become unbalanced state.

एतच्चिकित्साप्राभृतीयेऽध्याये प्रपञ्चितमेव।- This point has been discussed in detail in the chapter '*Cikitsāprabhṛtīya Adhyāya*' (Ca. Sū. 16).

चिकित्साप्रस्तावेन सकलदुःखहारिणीं चिकित्सां मोक्षफलामाह- चिकित्सा त्वित्यादि।- In the context of the description of the treatment, the author has also told that the treatment itself removes all the sorrows and also provides salvation.

सन्तानन्याय
Santāna Nyāya
[Maxim of Continuity]

The term *Santāna* refers to continuity or uninterrupted series. *Nyāya* means proverb. *Santāna Nyāya* means a proverb on continuity or uninterrupted series.

Here this maxim has employed by the commentator in the context of replying the query on the management of the illness of the past, the present and the future.

It is told that the symptoms which appear before the manifestation of fever may continue to exhibit some of them even during the period of *Jvara* also. That means even during the state of manifestation of disease, some of the premonitory symptoms may be continued. In this way, the author has explained the treatment pertaining to the past and future ailments. The author has also presented the treatment of the present disease with the words '*Pāramparyānubandhastu*' etc. means that which is to be related to the rule of continuity. (*Santāna Nyāya*). – Ca. Śā. 1/92-93

निष्ठा अत्यन्तदुःखमोक्षो मोक्षरूपः, तदर्थं भूता नैष्ठिकी।-

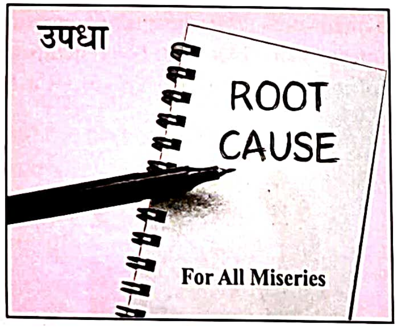
‘*Niṣṭā*’ is the form of salvation from a lot of sorrows. *Naiṣṭikī* therapy has been called for this salvation in the form of liberation.

विनोपधामिति तृष्णां विना, तृष्णाशून्या प्रवृत्तिर्मोक्षफला भवतीत्यर्थः।।86-94।।- ‘*Vinopadhā*’ means without desire. Zero tendency of craving is the giver of the fruit of salvation.

Desires are the main cause of suffering

उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः।
त्यागः सर्वोपधानां च सर्वदुःखव्यपोहकः॥95॥
कोषकारो यथा ह्यंशूनुपादत्ते वंधप्रदान।
उपादत्ते तथाऽर्थेभ्यस्तृष्णामज्ञः सदाऽऽतुरः॥96॥
यस्त्वग्निकल्पानर्थाञ् ज्ञो ज्ञात्वा तेभ्यो निवर्तते।
अनारम्भादसंयोगात्तं दुःखं नोपतिष्ठते॥97॥

- ☐ Desire is the greatest cause of suffering and the abode of sorrows and renunciation of all desires removes all sorrows.
- ☐ Just as the silk worm weaves its threads for its destruction, similarly the ignorant man receives nothing from worldly possessions except the thirst to spend the rest of his life in misery.



- ☐ The intelligent person who recognizes the senses like fire and withdraws from them immediately, will not be attacked by hardships due to abstinence from initiation and conjunction.

Cakrapāṇi:

परो हेतुरिति मूलकारणम्।- ‘*Paro hetu*’ means the root cause.

दुःखरूपेणैव दुःखाश्रयः शरीरम्। Being the form of sorrow, the body itself is the shelter of sorrows.

भोगतृष्णया हि प्रवर्तमानो धर्माधर्मान् दुःखशरीरोत्पादकानुपादत्ते, सर्वोपधात्यागात्तु न रागद्वेषाभ्यां क्वचित् प्रवर्तते, अप्रवर्तमानश्च न धर्माधर्मानुपादत्ते, एवमनागतधर्माधर्मोपरमः, उपात्तधर्माधर्मयोस्तु रागद्वेषशून्यस्योपभोगादेव क्षयः; तेन सर्वथा कर्मक्षयाद्दुःखशरीराभाव इति भावः।- The righteousness promoted by greed are the ones that give birth to a miserable body. By giving up all kinds of desires, a person never gets triggered by anger and hatred. Righteousness does not attain unrighteousness if it is not triggered by anger or hatred. Thus, righteousness and unrighteousness of future are pacified. The *Dharma* and *Adharma* attained, gets destroyed only by consuming it without attachment and aversion. This leads to the absence of the body of sorrow due to the destruction of *Karma* in all respects. This meaning appears.

अत्रैव तृष्णाया दुःखकारणत्वे दृष्टान्तमाह- कोषकार इत्यादि।- Here the author has presented an example that how the thirst leads to miseries by starting the verse with the word ‘*Koṣakāro*’.

कोषकारः स्वनामप्रसिद्धः कीटः।- The word ‘*Koṣakāra*’ refers to an insect and which was popular by its own name.

सदाऽऽतुर इति सदा संसारदुःखगृहीतः।- ‘*Sadātura*’ means that those who always suffered by worldly sorrows

अनारम्भादिति रागद्वेषपूर्वकारम्भविरहात्- ‘*Anārambhāt*’ means due to non-start of work out of attachment and hatred

असंयोगादिति आरम्भशून्यत्वेन धर्माधर्मोच्छेदकृताच्छरीरासंयोगात्; शरीराभावे च निराश्रयमकारणकं दुःखं न भवतीति भावः।।95-97।।- ‘*Asamyogāt*’ means due to non-commencement of *Dharma* and *Adharma*, there is not being conjugated by the body. In the absence of the body, there is no sorrow for no reason, such a feeling appears.

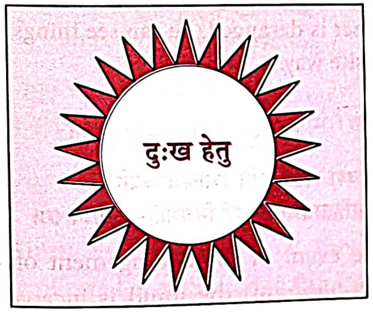
Duḥkha Hetu (Causes for miseries)

धीधृतिस्मृतिविभ्रंशः संप्राप्तिः कालकर्मणाम्।
असात्म्यार्थागमश्चेति ज्ञातव्या दुःखहेतवः॥98॥

- ☐ Derangement of intellect, restraint and memory; advent of time and action and the unwholesome contact of the objects with their senses are the causative factors for miseries.

Cakrapāṇi:

‘कारणं वेदनानां किम्’ इत्यस्योत्तरमाह- धीधृतीत्यादि।- Beginning the verse with the word ‘*Dhī dhṛti*’ etc., the author has given the reply to the query that “What is the cause of all kinds of miseries?”



अयं चार्थः प्रकरणागतत्वादुच्यमानो न पुनरुक्ततामावहति।- According to the context these causes are again discussed here so it cannot be considered a repetitive error.

धीधृतिस्मृतयः प्रज्ञाभेदाः।- *Dhī* (intellect), *Dhṛti* (restraint) and *Smṛti* (memory) are the types of *Prajñā* (mental disposition).

एते च शिष्यव्युत्पत्त्यर्थं प्रज्ञाभेदत्वेनान्यथा व्युत्पाद्य इहोच्यन्ते।- To teach the disciple in detail, these types of mental attitudes are mentioned here.

संप्राप्तिः कालकर्मणामिति कालस्य संप्राप्तिस्तथा कर्मणश्च संप्राप्तिः।- ‘*Saṃprāptiḥ Kālakarmāṇām*’ means *Kāla Saṃprāpti* and *Karma Saṃprāpti*.

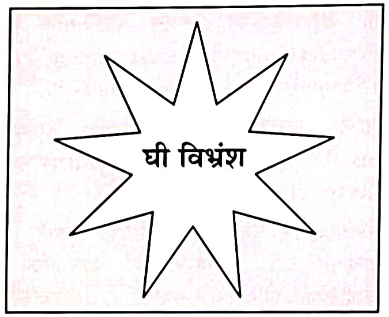
कर्मसंप्राप्तिः पच्यमानकर्मयोगः।- *Karma Saṃprāpti* means the fruits after the maturity of the results of actions.

कालसंप्राप्तिग्रहणेन चेह ये कालव्यक्तास्ते गृह्यन्ते, नावश्यं कालजन्याः; यतः स्वाभाविकानपि कालजन्यान् तथा तृतीयकादीनप्यासात्म्येन्द्रियार्थादिजन्यान् कालजत्वेनैवेहाभिधास्यति।- *Kāla Saṃprāpti* refers to period in which these fruits of deeds have manifested, but they are certainly not born of time; because certain other disorders such as *Tṛtīyaka Jvara* (tertian fever) are also by nature manifest during specific time which are the results of *Asātmyendriyāthasaṃyoga*. Thus, they also come under *Kāla Saṃprāpti*.

कर्मजास्तु प्रज्ञापराधजन्या एवेह कर्मजन्यत्वेन विशेषेण शिष्यव्युत्पत्त्यर्थं पृथगुच्यन्ते, कालव्यङ्ग्यत्वेन च कर्मजा इह कालसंप्राप्तिजन्येष्ववरोद्धव्याः।- *Karmaja* diseases are definitely manifested by *Pragñaparādha* only. In order to teach the disciples these *Karmaja* diseases are described separately for proper understanding. Since *Karmaja* diseases are expressed at specific time and thus they should also be included under *Kāla Saṃprāpti*.

प्रज्ञापराधावरोधश्च यथा कर्मजानां, तथा प्रथमाध्याय एवोक्तम्।- *Pragñaparādha* should also be included in the same way as *Karmaja* diseases are included in *Kāla Saṃprāpti* as stated in the first chapter.

किञ्चाचार्येणोन्मादनिदाने स्वयमेवोक्तं यत्- “प्रज्ञापराधात् सम्भूते व्याधौ कर्मज आत्मनः” (नि. 7) इत्यादि,- The author has said it this way in other contexts. When a disease is arising out of the misdeeds of a person's intellectual error (*Pragñāparādha*), a wise man should not blame the gods, or elders, or demons as the cause of the disease. One should regard himself as the cause of his pleasure and pain (Ca. Ni. 7 / 21).



तथा जनपदोद्ध्वंसनीये च विमाने पुनरुक्तं- "वाय्वादीनां यद्वैगुण्यमुत्पद्यते तस्य मूलमधर्मः, तन्मूलं वाऽसत्कर्म पूर्वकृतं, तयोर्योनिः प्रज्ञापराध एव" (वि. 3) इति।- The root cause for the derangement of *Vāyu* etc. is *Adharma* (unrighteousness). That unrighteousness is also arising from the sinful acts done in the past life, but the source for both is *Pragñāparādha* (intellectual error)- (Ca. Vi. 3 /20).

तस्मादिह संप्राप्तिः कालकर्मणामित्यनेन न कालजन्या गदा उच्यन्ते, किं तु कालव्यङ्ग्याः।।98।।- Thus, by the word '*Kāla Saṃprāpti*' it should be known that they are not called diseases of time, but they are diseases that are expressed in time.

Buddhi-vibhraṃśa Lakṣaṇa

विषमाभिनिवेशो यो नित्यानित्ये हिताहिते।
ज्ञेयः स बुद्धिविभ्रंशः समं बुद्धिर्हि पश्यति॥99॥

When the intellect is deranged (*Dhī* or *Buddhi-vibhraṃśa*), one can understand the eternal things as ephemeral and the wholesome things as unwholesome, and the vice versa. If the intellect is in the normal state, he can see the things as they are.

Cakrapāṇi:

धीविभ्रंशं विवृणोति- विषमेत्यादि।- Beginning the verse with the word '*Viṣamābhinivesaḥ*', the author has presented the features of *Dhī* or *Buddhi-vibhraṃśa* (derangement of intellect) in detail.

विषमाभिनिवेशः अयथाभूतत्वेनाध्यवसानं नित्येऽनित्यमिति, एवं हितेऽहितमहिते वा हितमिति या बुद्धिः स बुद्धिभ्रंशः।- '*Viṣamābhinivesaḥ*' means not knowing what is as it is, such as considering the eternal thing to be impermanent and the impermanent to be eternal, in the same way to know the unwholesome in the beneficial thing and consider it beneficial in the harmful thing. This kind of understanding is known as derangement of intellect.

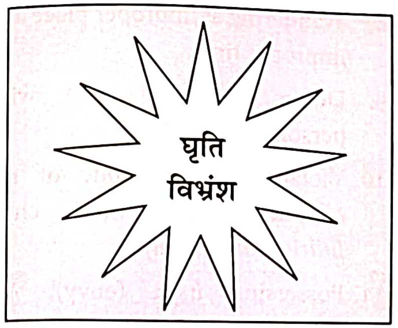
अथ कथमयं बुद्धिविभ्रंशशब्देनोच्यत इत्याह- समं बुद्धिर्हि पश्यति; - Now it is said that how it is called by the word *Buddhi vibhraṃśa*, the author has presented in the light of this fact by mentioning '*Samaṃ Buddhirhi Paśyati*'

उचिता बुद्धिः समं यथाभूतं यस्मात् पश्यति, तस्मादसमदर्शनं बुद्धिविभ्रंश उचित एवेत्यर्थः।।99।।- '*Ucitā Buddiḥ*' means if the intellect is in the normal state, he can see the things as they are and when the intellect is deranged, he can see things in the opposite way.

Dhṛti-bhraṃśa Lakṣaṇa

विषयप्रवणं सत्त्वं धृतिभ्रंशान्न शक्यते।
नियन्तुमहितादर्थाद्धृतिर्हि नियमात्मिका॥100॥

In the event of the derangement of *Dhṛti* (*Dhṛti-bhraṃśa*) the mind is incapable of being restrained from undesirable things, as the mind is always indulging in worldly objects. The *Dhṛti* is that one which can restrain the mind from the harmful things.



Cakrapāṇi:

धृतिभ्रंशमाह- विषयेत्यादि।- Beginning the verse with the word '*Viṣayapravaṇaṃ*', the author has presented the features of *Dhṛti-bhraṃśa* (derangement of *Dhṛti*) in detail.

विषयप्रवणं विषयेषु प्रसज्जत्- '*Viṣayapravaṇaṃ*' means attached to the objects of the senses.

नियन्तुमिति व्यावर्तयितुम्।- '*Niyantum*' means to control or concentrate.

धृतिर्हि नियमात्मिकेति यस्माद् धृतिरकार्यप्रसक्तं मनो निवर्तयति स्वरूपेण, तस्मान्मनोनियमं कर्तुमशक्ता धृतिः स्वकर्मभ्रष्टा भवतीत्यर्थः।।100।।- '*Dhṛtirhi Niyamātmikā*' means restrained from undesirable things. Therefore, when *Dhṛti* is deranged, the mind is unable to control itself when it goes towards undesirable things.

Smṛti-bhraṃśa Lakṣaṇa

तत्त्वज्ञाने स्मृतिर्यस्य रजोमोहावृतात्मनः।
भ्रश्यते स स्मृतिभ्रंशः स्मर्तव्यं हि स्मृतौ स्थितम्॥101॥

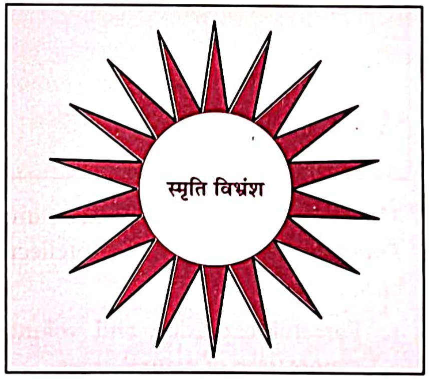
When the mind is enveloped by *Rajas* and *Tamas*, the memory is impaired and it is called *Smṛti-bhraṃśa*. In general, the thing to be recollected is deposited in the form of memory.

Cakrapāṇi:

स्मृतिभ्रंशं विवेचयति- तत्वेत्यादि।- Beginning the verse with the word '*Tattvajñāna*', the author has presented the features of *Smṛti-bhraṃśa* (impairment of memory) in detail.

तत्वज्ञाने स्मृतिर्यस्य भ्रश्यत इति योजना।- Whose memory is impaired in getting the real knowledge (*Tattvajñāna*) is called *Smṛti-bhraṃśa*.

स्मर्तव्यं हि स्मृतौ स्थितमिति स्मर्तव्यत्वेन सम्मतस्यार्थस्य स्मरणं प्रशस्तस्मृतिधर्मः। तत्र च तत्त्वज्ञानस्य शिष्टानां स्मर्तव्यत्वेन सम्मतस्य यदस्मरणं, तत् स्मृत्यपराधाद्भवतीत्यर्थः।।101।।- Remembering the meaning of the scriptures from the subject to be remembered is the best characteristic of memory. Which deserves to be remembered by well-mannered people, is unable to be remembered, it is due to the derangement of memory.

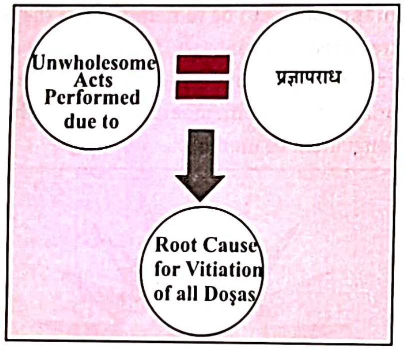


Pragñāparādha (Intellectual blasphemy)

धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम्।
प्रज्ञापराधं तं विद्यात् सर्वदोषप्रकोपणम्॥102॥
उदीरणं गतिमतामुदीर्णानां च निग्रहः।
सेवनं साहसानां च नारीणां चातिसेवनम्॥103॥
कर्मकालातिपातश्च मिथ्यारम्भश्च कर्मणाम्।
विनयाचारलोपश्च पूज्यानां चाभिधर्षणम्॥104॥
ज्ञातानां स्वयमर्थानामहितानां निषेवणम्।
परमौन्मादिकानां च प्रत्ययानां निषेवणम्॥105॥
अकालादेशसञ्चारौ मैत्री सक्लिष्टकर्मभिः।
इन्द्रियोपक्रमोक्तस्य सद्वृत्तस्य च वर्जनम्॥106॥
ईर्ष्यामानभयक्रोधलोभमोहमदभ्रमाः।

तज्जं वा कर्म यत् क्लिष्टं क्लिष्टं यद्देहकर्म च॥107॥
यच्चान्यदीदृशं कर्म रजोमोहसमुत्थितम्
प्रज्ञापराधं तं शिष्टा ब्रुवते व्याधिकारणम्॥108॥

- The unwholesome acts performed by the one whose intellect, restraint and memory are deranged (*Dhī dhṛti smṛti vibhraṃśa*) is known as *Pragñāparādha* (intellectual blasphemy). It is the cause for the aggravation of all the *Doṣās*.


Unwholesome Acts Performed due to
प्रज्ञापराध
Root Cause for Vitiation of all Doṣas

- The following acts comes under *Pragñāparādha* (intellectual blasphemy)

1. Forceful expulsion and voluntary suppression of natural urges.
2. Doing adventures or doing things beyond his strength.
3. Over indulgence in sexual acts.
4. Failure to start treatment on time due to negligence.
5. Lack of modesty and good conduct.
6. Showing disrespect towards respected persons.
7. More passionate about such things even though they are known to be harmful or highly intoxicating.
8. Wandering at improper place and at improper time.
9. Doing friendship with wicked persons.
10. Violation of the code of noble conduct described in the chapter *Indriyopakramaṇīya*.
11. Possessing *Īrṣyā* (envy), *Māna* (vanity), *Bhaya* (fear), *Krodha* (anger), *Lobha* (greed), *Moha* (ignorance), *Mada* (intoxication) and *Bhrama* (confusion) or injurious acts emanating from these or any act harmful to the body.
12. The evil acts arising out of *Rajas* and *Tamas*.

All the above are said as *Pragñāparādha* (intellectual blasphemy) by the learned and it is the root cause for all the diseases.

Cakrapāṇi:

एवं बुद्ध्यादिभ्रंशत्रयरूपप्रज्ञापराधजन्यं कर्म प्रज्ञापराधत्वेन दर्शयन्नाह- धीत्यादि।- Beginning the verse with the words '*Dhī Dhṛti*' etc., the author has presented that the unwholesome acts performed by the one whose intellect, restraint and memory are deranged (*Dhī dhṛti smṛti vibhraṃśa*) is known as *Pragñāparādha* (intellectual blasphemy) since it is the cause for the aggravation of all the *Doṣās*.

सर्वदोषशब्देन वातादयो रजस्तमसी च गृह्यन्ते।- The term '*Sarvadoṣa*' refers to the bodily *Doṣās* such as *Vāta*, *Pitta*, *Kapha* as well as the psychic defects like *Rajas* and *Tamas* also.

कर्मकालातिपातः चिकित्साकालातिवर्तनम्।- '*Karma kālātipātaḥ*' means to exceed the time required for treatment.

मिथ्यारम्भ इति अयोगातियोगमिथ्यायोगरूपः।- '*Mithyārambha*' means initiation of action may be in the form of *Ayoga*, *Atiyoga* and *Mithyāyoga*.

विनयाचारलोपेनैव प्राप्तमपि यत् पुनः पूज्यानामभिधर्षणाद्यभिधीयते, तद्विशेषेण प्रकोपकत्वख्यापनार्थमुदाहरणार्थं च।- In the sense derived from the renunciation of modesty and good conduct, it has been said to insult the respected persons etc., it has been specifically said to explain the provoking causes of physical and mental defects and for example.

सङ्क्लिष्टकर्मभिरिति पतितैः।- '*Saṅkliṣṭa karmabhiḥ*' means from mean people.

क्लिष्टमिति निन्दितम्॥102-108॥- '*Kliṣṭam*' means forbidden bodily acts

Pragñāparādha Lakṣaṇa

बुद्ध्या विषमविज्ञानं विषमं च प्रवर्तनम्
प्रज्ञापराधं जानीयान्मनसो गोचरं हि तत्॥109॥

Misunderstanding by the intellect and doing wrong actions accordingly should be recognized as an intellectual error and which is under the purview of mind.

Cakrapāṇi:

संक्षेपेण प्रज्ञापराधलक्षणमाह- बुद्ध्येत्यादि।- Beginning the verse with the word '*Buddhyā*' etc., the author has presented the features of *Pragñaparādha* in brief.

विषममिति अनुचितं, विषमविज्ञानं स्वरूपत एव प्रज्ञापराधः।- '*Viṣamam*' means inappropriate, and thus the nature of inappropriate perception itself is called *Pragñāparādha*.

विषमप्रवर्तनं च प्रज्ञापराधकार्यत्वेन प्रज्ञापराधशब्देनोच्यते।- Since inappropriate action is done due to *Pragñāparādha*, it is called by name *Pragñāparādha* also.

मनसो गोचरं हि तदिति तद्विषमप्रवर्तनं विषमज्ञानं च मनःकार्यप्रज्ञाविषयत्वेन मनसो गोचरमित्यर्थः।- '*Manaso gocaraṃ hi tat*' means that both inappropriate action and inappropriate perception are the subject matters of mind, and thus they are visible to the mind.

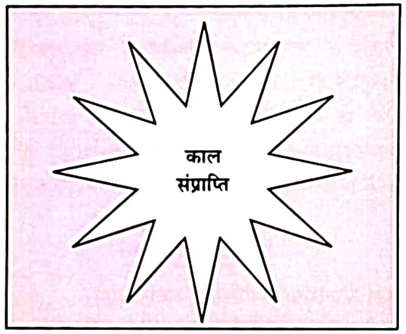
विषमप्रवर्तनं च मनोगोचरजन्यत्वेनोपचारादुक्तं, विसदृशमनोविषयज्ञानाद्विषमवाग्देहप्रवृत्तिरपि भवति॥109॥- With the improper knowledge of the odd mind due to abnormal execution, the tendency of the speech and the body also becomes improper.

Kāla Saṃprāpti

निर्दिष्टा कालसंप्राप्तिर्व्याधीनां व्याधिसंग्रहे।
चयप्रकोपप्रशमाः पित्तादीनां यथा पुरा॥110॥
मिथ्यातिहीनलिङ्गाश्च वर्षान्ता रोगहेतवः।
जीर्णभुक्तप्रजीर्णान्नकालाकालस्थितिश्च या॥111॥
पूर्वमध्यापराह्णाश्च रात्र्या यामास्त्रयश्च ये।
एषु कालेषु नियता ये रोगास्ते च कालजाः॥112॥

- In the chapter on the Number of head diseases, the author has already described about the time and incidence of diseases. There the accumulation, aggravation and subsidence of *Pitta* and the other *Doṣās* according to the influence of seasons has been clearly explained (Ca. Sū. 17/114).
- This includes the causative factors of diseases marked by wrong, excessive and less manifestation of their symptoms during the seasons which ends with *Varṣa ṛtu* (rainy season); during various stages of digestion such as the start of digestion, during and at the end of the digestion; during different times of day like the morning hours, noon and the evening hours; during different times of night such

as early hours of the night, midnight and the late night. The diseases which manifest at all these timings are known as periodical diseases.



Cakrapāṇi:

व्याधीनां कालसंप्राप्तिमाह- निर्दिष्टेत्यादि।- Beginning the verse with the word '*Nirdiṣṭā*', the author has described the manifestation of diseases due to acquire by the time.

व्याधिसंग्रह इति कियन्तःशिरसीये "चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम् भवन्त्येकैकशः षःसु कालेष्वभ्रगमादिषु" (सू. 17) इत्यनेन तथा ह्युदाहरणेन च। तेन, कालसंप्राप्तिर्व्याधीनां यथा-चयप्रकोपप्रशमाः पित्तादीनां पुरा निर्दिष्टा इति योज्यम्।- In the chapter *Kiyantahśiraśīya Adhyāya*, it is mentioned that "*Pitta* and the other *Doṣās* accumulates (*Caya*) aggravates (*Prakopa*) and alleviates (*Praśama*) in the six seasons starts from rainy season in the respective order" (Ca. Sū. 17/114). Thus, the diseases manifesting due to time factor such as accumulation, aggravation and subsidence of *Pitta* and the other *Doṣās* are already described.

उदाहरणान्तरमाह- मिथ्येत्यादि।- Beginning the verse with the word '*Mithyā*', the author has presented another example.

जीर्णेत्यादौ जीर्णाद्यवस्थात्रयविशिष्टस्यान्नस्य कालः, तथाऽन्नस्याकालो - ऽजीर्णाद्यवस्थालक्षितः।- The word '*Jirṇe*' refers to all the three stages such as the start of digestion, during the period of digestion and at the end of digestion; and the improper period of food which is targeted from digestion.

प्रजीर्णं विदग्धम्।- '*Prajīrṇaṃ*' means complete digestion of food.

रात्रेर्यामास्त्रयश्च य इति त्रयो भागाः पूर्वरात्रमध्यरात्रापररात्ररूपाः, न तु यामः प्रहर इति ज्ञेयम्। - By the mention of '*Rātreryāmāstrayasca*', it should be taken as the three divisions of night such as early hours of the night, midnight and the late night, but not the *Yāma* or *Prahara* measure of time.

अन्यत्रापि च भागत्रये यामविभागं कृत्वा अभिधानशास्त्रे त्रियामा निशाऽभिधीयते।- In the other place also, the night is divided into three parts, and the night is called '*Triyāmā*' in the dictionary.

तेषु कालेष्विति जीर्णान्नकालादिषु;'*Teṣu Kāleṣu*' means in the period related to the digestion of food.

जीर्णे अपराह्णे रात्रिशेषे च वातिका गदाः, भुक्तमात्रे पूर्वाह्णे पूर्वरात्रे च कफजा गदाः, प्रजीर्णे मध्याह्ने मध्यरात्रे च पित्तजा नियता रोगाः।- At the end of digestion, evening hours and in the late hours of night the *Vāta* disorders manifests; Immediately after taking food, early morning and early hours of night the *Kapha* disorders manifests; During the period of digestion, in the noon hours and in the midnight the *Pitta* disorders manifests.

अन्नाकाले चाजीर्णलक्षणे भोजनात् त्रयोऽपि दोषा भवन्तीति ज्ञेयम्- Intake of food at inappropriate time or the food taken when the previous meal is yet to digest causes aggravation of all the *Tridoṣās*.

किंवा, 'जीर्णभुक्तप्रजीर्णान्नकाला' इति च्छेदः,- Or *Jīrṇa*, *Bhukta* and '*Prjīrṇa Annakāla* should be known separately.

तेन जीर्णाद्यवस्थायुक्तान्नकालाः पूर्ववदेव ज्ञेयाः;-- Therefore, the times of digestion related to food should be known as mentioned before.

तथा 'कालस्थितिश्च या' इति योजना; कालस्थितिशब्देन बाल्यादिवयस्त्रैविध्यमुच्यते। तत्र बाल्ये श्लैष्मिकाः, यौवने पैत्तिकाः, वार्धक्ये वातिका गदा वर्धन्त इति ज्ञेयम्।।110-112।।- The term '*Kālasthiti*' refers to three states of age such as childhood, middle age and old age. During childhood, middle age and old age the diseases related to *Kapha*, *Pitta* and *Vāta* will be manifested respectively.

Kālaja Roga

अन्येद्युष्को द्व्यहग्राही तृतीयकचतुर्थकौ।
स्वे स्वे काले प्रवर्तन्ते काले ह्येषां बलागमः॥113॥

Here the author has given the example of *Kālaja Roga* as under.

Anyedyuṣka (fever which occurs daily at a fixed time), *Dvyahagrāhī* (fever which occurs on alternate day), *Tṛtīyaka* (fever which occurs on every third day) and *Caturthaka* (fever which occurs on every fourth day). Here the fever occurs at a fixed time due to attaining of strength at that particular point of time.

Cakrapāṇi:

विषमज्वरानपि कालविशेषप्रवर्तमानमात्रत्वेन कालजे दर्शयन्नाह- अन्येद्युष्क इत्यादि।- Since *Viṣamajvara* also occurs at a fixed time and thus it is also come under *Kālaja roga*. In order to explain this fact, the author has started the verse with the word '*Anyedyuṣka*' etc.

द्व्यहग्राही चतुर्थकविपर्ययः।- *Dvyahagrāhī* refers to opposite of *Caturthaka Jvara*

वक्ष्यति हि- "विषमज्वर एवान्यश्चतुर्थकविपर्ययः। मध्ये अहनी ज्वरयत्यादावन्ते च मुञ्चति" (चि. 3) इति।- The author is going to be explained the same in the section on treatment as that "There is another type of *Viṣamajvara* known as *Caturthaka Viparyaya* in which the fever is present in the middle two days and is absent on the first and 4th day" (Ca. Ci. 3/73).

कथं स्वकीय एव काले प्रवर्ततन्त इत्याह- काले ह्येषां बलागम इति। उक्त एव काले यस्माद् बलवन्तो भवन्ति, तस्मात्तत्रैव सञ्जातबलाः सन्तो व्यज्यन्त इत्यर्थः।।113।।- How does the fever occur only at that particular point of time is explained by the author that whenever the *Doṣās* acquire the strength, they become strong and fever appears at that specific period only.

एते चान्ये च ये केचित् कालजा विविधा गदाः।
अनागते चिकित्स्यास्ते बलकालौ विजानता॥114॥

Therefore, the physician should be well aware of the power of the duration of manifestation of fever and other similar diseases and should treat them before they appear.

Cakrapāṇi:

एतेषां चिकित्साक्रममाह- एते चेत्यादि।- Beginning the verse with the word '*Ete ca*', the author has presented the line of treatment to be followed by the physician for the management of *Kālaja roga*.

अन्ये चेत्यनेनान्यानपि कालविशेषप्राप्तिप्रादुर्भाविनः। शोथकुष्ठा-दीन् सूचयति।।114।।- By the mention of the word '*Anye ca*', refers to that the line of treatment which is applicable for *Kālaja Jvara* is also applicable for other diseases like *Śotha*, *Kuṣṭha* etc. also.

कालस्य परिणामेन जरामृत्युनिमित्तजाः।
रोगाः स्वाभाविका दृष्टाः स्वभावो निष्प्रतिक्रियः॥115॥

The diseases which arise due to natural course of time such as aging and death are known as natural diseases and there are no remedial measures for them.

Cakrapāṇi:

स्वाभाविकानपि कालपरिणामव्यज्यमानतया इह कालजेऽवरोधयितुमाह- कालस्येत्यादि।- Beginning the verse with the word ‘*Kālasya*’ etc., The author has presented the diseases that arises naturally such as old age and death are also included under *Kālaja Vyādhi* because they are also being influenced by *Kāla*.

जरामृत्युरूपान्निमित्ताज्जाता जरामृत्युनिमित्तजाः,- *Jarā* which is arising as the cause of death is called *Jarāmṛtyu Nimittaja*.

मृत्युशब्देनेह युगानुरूपायुःपर्यवसानभवकालमृत्युर्ग्राह्यः;- Here the word ‘*Mṛtyu*’ refers to timely death which occurs naturally at the end of his lifespan according to the present era.

किंवा जरामृत्व्योर्यन्निमित्तं तस्माज्जाता जरामृत्युनिमित्तजाः,- Or it can be interpreted as that the disorders which are developing due to the cause of senility or death.

जरामृत्युनिमित्तं च प्राणिनां साधारणदेहनिवर्तकभूतस्वभावोऽदृष्टं च।- The cause of old age and death is a distinctive feature of the *Pañcamahābhūtās* and is invisible.

अथ स्वाभाविकानां का चिकित्सेत्याह- स्वभाव इत्यादि।- By mentioning the word ‘*Svabhāva*’, the author has presented the treatment for natural disorders.

निष्प्रतिक्रिय इति साधारणचिकित्सया रसायनवर्ज्यया न प्रतिक्रियते, रसायनेन तु प्रतिक्रियत एव; तेन, ‘अस्य प्रयोगाच्च्यवनः सुवृद्धोऽभूत् पुनर्युवा’ (चि.1 पा.1) इत्यादिरसायनप्रयोगेण समं न विरोधः; किंवा, स्वाभाविका जरादयो रसायनजनितप्रकर्षादुत्तरकालं पुनरवश्यं भवन्तीति निष्प्रतिक्रियत्वेनोक्ताः।।115।।- ‘Niṣpratikriya’ means that there are no remedial measures in general for natural disorders except the use of *Rasāyana* therapy. It is told the “By the use of *Rasāyana* drugs, the aged *Cyavana Ṛṣi* became young again” (Ca. Ci. 1:1/72). Thus, there is no contradiction in the earlier statement that since the use of *Rasāyana* drugs, the individual may get temporary benefit and at the end he has to face the consequences that arise naturally such as senility and death. Thus, there will be no remedial measures for natural disorders.

निर्दिष्टं दैवशब्देन कर्म यत् पौर्वदेहिकम्।
हेतुस्तदपि कालेन रोगाणामुपलभ्यते॥116॥

The effect of actions of past lives is known as *Daiva* (destiny / fate) and is also a factor in the manifestation of diseases in due course of time.

Cakrapāṇi:

संप्रति कर्मसंप्राप्तिकृतमपि गदं कालविशेषव्यज्यमानतया दर्शयन्नाह- निर्दिष्टमित्यादि।- Beginning with the word ‘*Nirdiṣṭaṃ*’, the author also presented the effects of past life actions under *Kālaja* disorders due to their appearance at specific times.

कालेनेति पच्यमानतालक्षितेन कालेन (युक्तं. सत्) कर्म कारणं भवतीत्यर्थः।।116।।- ‘*Kālena*’ means *Karma* done in previous births is the cause of disease which happens after the maturity of the fruit of action.

न हि कर्म महत् किंचित् फलं यस्य न भुज्यते।
क्रियाघ्नाः कर्मजा रोगाः प्रशमं यान्ति तत्क्षयात्॥117॥

There is no great deed that does not have to bear its fruit. The diseases that are caused by such acts cannot be cured by any therapeutic measures. In fact, they will be relieved as soon as the actions regarding their effects are completed.

Cakrapāṇi:

कर्मणः फलसंबन्धिनियममाह- न हीत्यादि।Beginning the verse with the words ‘*Na hi*’, the author has presented the rules related to past deeds and their effects.

महदिति विशेषणेन किंचिदमहत् कर्म प्रायश्चित्तबाधनीयफलं न ददात्यपि फलमिति दर्शयति।- From the adjective ‘*Mahat*’, the results of some small past deeds can be prevented by atonement, so that they do not bear fruit, this meaning is displayed.

कर्मजानामचिकित्स्यत्वमाह- क्रियाघ्ना इत्यादि।- By the mentioning of ‘*Kriyāghnāḥ*’ etc., The author has presented the opinion that there will be no treatment for the diseases caused by the effect of past deeds.

तत्क्षयादिति कर्मक्षयात्; कर्मक्षयश्च कर्मफलोपभोगादेव परं भवति।।117।।- ‘*Tat kṣayāt*’ means by the completion of fruit of action. Thus, the diseases caused by the past deeds will be cured only by the enjoyment of the fruits of *Karma*.

Asātmyendriyāthasaṁyoga

अत्युग्रशब्दश्रवणाच्छ्रवणात् सर्वशो न च।
शब्दानां चातिहीनानां भवन्ति श्रवणाज्जडाः॥118॥
परुषोद्भीषणाशस्ताप्रियव्यसनसूचकैः।
शब्दैः श्रवणसंयोगो मिथ्यासंयोग उच्यते॥119॥
असंस्पर्शोऽतिसंस्पर्शो हीनसंस्पर्श एव च।
स्पृश्यानां संग्रहेणोक्तः स्पर्शनेन्द्रियबाधकः॥120॥
यो भूतविषवातानामकालेनागतश्च यः।
स्नेहशीतोष्णसंस्पर्शो मिथ्यायोग स उच्यते॥121॥
रूपाणां भास्वतां दृष्टिर्विनश्यत्यतिदर्शनात्।
दर्शनाच्चातिसूक्ष्माणां सर्वशश्चाप्यदर्शनात्॥122॥
द्विष्टभैरवबीभत्सदूरातिश्लिष्टदर्शनात्।
तामसानां च रूपाणां मिथ्यासंयोग उच्यते॥123॥
अत्यादानमनादानमोकसात्म्यादिभिश्च यत्।
रसानां विषमादानमल्पादानं च दूषणम्।124॥
अतिमृद्वतितीक्ष्णानां गन्धानामुपसेवनम्।
असेवनं सर्वशश्च घ्राणेन्द्रियविनाशनम्।125॥
पूतिभूतविषद्विष्टा गन्धा ये चाप्यनार्तवाः।
तैर्गन्धैर्घ्राणसंयोगो मिथ्यायोगः स उच्यते॥126॥
इत्यसात्म्यार्थसंयोगस्त्रिविधो दोषकोपनः।127।

- ☐ By listening to very loud noises or by completely avoiding all noises or by listening to weak noises, the sense of audition becomes impaired. Hearing harsh, frightening, vile, unpleasant or mournful sounds is called wrong utilization of auditory sense organ.
- ☐ In short it can be said that tactility becomes impaired due to lack of touch, excessive and insufficient contact with objects. The feel of touch of germs and poisonous winds; unctuousness, coldness and warmth at inappropriate time indicates the wrong utilization of tactile sense.
- ☐ The sense of sight is destroyed by excessive viewing of glare objects or by seeing very subtle objects or by never seeing them. Seeing disgusting, terrifying, distant or very near or indistinct objects is called wrong utilization of the visual organ.
- ☐ Excessive or abstinence from consumption, faulty intake and under-consumption of food are harmful in relation to habitual suitability etc.
- ☐ Smell of either too pungent or too delicate or avoiding the smell altogether is said to be harmful to the organ of smell. Inhaling foul-smelling, polluted by evil spirits, poisonous gases or off-season odors is called wrong utilization of the olfactory senses.

असात्म्य
इन्द्रियार्थसंयोग

Cakrapāṇi:

क्रमागतमसात्म्येन्द्रियार्थसंयोगं विवृणोति- अत्युग्रेत्यादि।-

Beginning the verse with the word '*Atyugre*', the author has presented the description of *Asātmyendriyāthasaṃyoga* (unwholesome contact of sense organs with their objects) in detail in the specific order.

सर्वशो न चेति सर्वथोग्रशब्दाश्रवणात्।- '*Sarvaśo na ca*' means by all means not hearing loud sounds

स्पृश्यानामिति स्पृश्यत्वेनोक्तानां शास्त्रेऽभ्यङ्गोत्सादनादीनाम्।- By this word '*Spṛśyānām*' it is meant that *Abhyañga*, *Utsādana* etc. are the touchable described in the scriptures.

भूताः सविषिक्रिमिपि शाचादयः।- The word '*Bhūtāḥ*' refers to poisonous insects like devilish being etc.

यो भूतविषवातादीनां संस्पर्शः, तथाऽकालेनागतः स्नेहशीतोष्णसंस्पर्शश्चेति योजना।- The meaning of the author is that to touch the air containing poison insects etc. and to touch the unctuousness, cold and heat that have come in inappropriate times.

तत्राकाले स्नेहसंस्पर्शो यथा- अजीर्णे कफवृद्धिकाले अभ्यङ्गस्पर्शः, एवं शीते शीतस्पर्शः, उष्णे चोष्णस्पर्शोऽकालेनागतो ज्ञेयः।- '*Akāle sneha saṃsparśo*' - Example for touch of unctuous substances etc. at inappropriate times:

1. Body massage during the period of indigestion, at the time of aggravation of *Kapha* etc.
2. Touch of cold substances during winter
3. Touch of hot substances during summer.

सर्वशश्चाप्यदर्शनादिति भास्वतां सूक्ष्माणां च सर्वथाऽदर्शनात्।- '*Sarvaśaścāpyadarśanāt*' means not seeing very bright objects and subtle objects by all means.

अतिश्लिष्टमिति नेत्रप्रत्यासन्नम्।- '*Atiśliṣṭam*' means that which are very nearer to the eyes.

तामसानां च रूपाणां दर्शनाद्विनश्यति दृष्टिरिति संबन्धः।- By seeing the objects in the darkness the eyesight gets destroyed.

मिथ्यायोगः स इति द्विष्टभैरवादिदर्शनरूपः। अतिसूक्ष्मदर्शनं च मिथ्यायोग एव ज्ञेयः।- Wrong utilization of the visual sense means seeing forms of hatred and fear. Viewing minute objects also comes under the category of misuse of visual sense.

ओकसात्म्यादिभिरिति विषमादानमिति संबन्धः।- The term '*Viṣamādānam*' is related to *Okasātmya*.

ओकसात्म्यादिवैषम्येण च राशिदोषवर्जं प्रकृत्यादिसप्तदोषा ग्रहीतव्याः।- Due to the asymmetry of *Okasātmya* etc., Seven defects like *Prakṛti* should be taken apart from *Rāśi Doṣa*.

त्रिविध इति अयोगातियोगमिथ्यायोगरूपः।।118-126।।- The term '*Trividha*' refers to *Ayoga* (non-utilization), *Atiyoga* (excessive utilization) and *Mithyāyoga* (wrong utilization) of senses.

Definition of Asātmya (unwholesomeness)

असात्म्यमिति तद्विद्याद्यन्न याति सहात्मताम्॥127॥

The thing which is not suitable to the body is said to be *Asātmya* or unwholesome one.

Cakrapāṇi:

असात्म्यार्थं दर्शयति- असात्म्यमित्यादि।- Beginning the verse with the word '*Asātmyamiti*', the author has described the definition of *Asātmya*.

सहेति मिलितं शरीरेण। - '*Saha*' means consisting with the body.

आत्मताम् अविकृतरूपतां न याति;- '*Ātmatām*' means not getting distorted.

एतेन, यदुपयुक्तं प्राकृतरूपोपधातकं भवति, तदसात्म्यमिति।।127।।- The one which destroys the natural form when it is used is called '*Asātmya*'.

Indriyaka Vyādhi

मिथ्यातिहीनयोगेभ्यो यो व्याधिरुपजायते।
शब्दादीनां स विज्ञेयो व्याधिरैन्द्रियको बुधैः॥128॥

If the disease is manifested to be due to overuse, non-use and misuse of the senses such as hearing, it is called *Indriyaka Vyādhi*, i.e. a disease caused by sensory impairment.

Cakrapāṇi:

इत्थमसात्म्यार्थजस्य व्याधेरिन्द्रियद्वारभूतत्वेनैन्द्रियकत्वं दर्शयन्नाह- मिथ्येत्यादि।- This fact has been explained by the author by beginning the verse with the word '*Mithyā-ati-hīnayogebhyo*' that the disease arising from the excessive, less or unwholesome contact of senses with their objects is known as *Aindriyaka Vyādhi* because it is caused by the senses.

हीनयोगेनेहायोगो ग्राह्यः।- Here in this context the term '*Hīnayoga*' should be taken as *Ayoga*

ऐन्द्रियक इति इन्द्रियद्वारभूतः।।128।।- '*Aindriyaka*' means caused by the senses.

Causative factors for Vedanā

वेदनानामशान्तानामित्येते हेतवः स्मृताः।
सुखहेतुः समस्त्वेकः समयोगः सुदुर्लभः॥129॥

Excessive use, nonuse and misuse of the objects of time, intelligence and objects of senses are the causative factors of pain and misery and their proper use brings happiness. However, it is very difficult to achieve their proper use.

Cakrapāṇi:

दुःखरूपवेदनाहेतुं प्रपञ्चोक्तमुपसंहरति- वेदनानामित्यादि।- Beginning the verse with the word '*Vedanānāmaśāntānām*', the author has concluded the above-mentioned detailed description regarding the causative factors related to miseries.

अशान्तानामिति दुःखानाम्।- '*Aśāntānām*' means that of the miseries.

अथ सुखरूपवेदनाहेतुः क इत्याह- सुखेत्यादि।- Now the author has answered the doubt of what is the cause of *Sukharūpā's* anguish by the word '*Sukha*'.

समयोग इति कालबुद्धीन्द्रियार्थानां सम्यग्योगः।- '*Samayoga*' means the appropriate conjunction of time, intellect and sensory objects.

सुदुर्लभ इति कालादिसम्यग्योगस्य अयोगादिविरहत्वेन सुदुर्लभत्वात्।- '*Sudurlabhaḥ*' means that it is very rare or much difficult to have the appropriate conjunction of time, intellect and sensory objects.

प्रायो हि कालादीनां मध्ये अन्यतरेणाप्ययोगादिना पुरुषः संबध्यते; तेन च नित्यातुरा एव पुरुषा भवन्ति, अल्पं च रोगमनादृत्य स्वस्थव्यपदेशः पुरुषाणां क्रियत इति भावः।।129।।- Often a person has an inappropriate conjunction with any one among the time, intellect etc. Because of this a person is always sick. Ignoring minor diseases, individuals are said to be in health.

Four factors which cause for happiness and miseries

नेन्द्रियाणि न चैवार्थाः सुखदुःखस्य हेतवः।
हेतुस्तु सुखदुःखस्य योगो दृष्टश्चतुर्विधः॥130॥
सन्तीन्द्रियाणि सन्त्यर्था योगो न च न चास्ति रुक्।
न सुखं, कारणं तस्माद्योग एव चतुर्वधः॥131॥

- ☐ It is neither the senses nor their objects that are the causes of pleasure and pain. The real cause of pleasure and pain is seen that their proper and improper union i.e. the four kinds of union. *Samyagyoga* leads to happiness and the *Atiyoga*, *Ayoga* and *Mithyāyoga* leads to misery.
- ☐ In spite of the existence of sense organs and their objects, they cannot cause pleasure or pain unless their union takes place. Thus, only these four types

of union are responsible for all kinds of happiness and misery.

Cakrapāṇi:

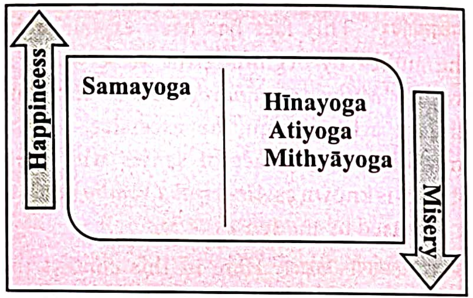
संप्रति सम्यग्योगस्योपादेयतामयोगादीनां च हेयतां दर्शयितुं योगमेव चतुर्विधं कारणत्वेन दर्शयन्नाह- नेन्द्रियाणीत्यादि।- Beginning the verse with the word '*Na Indriyāṇi*', the author has presented to show the usefulness of right conjunction and worthlessness of the inappropriate conjunction and to emphasize the causality, only the four types of conjunction have been said as the reason.

ननु कथमिन्द्रियार्थयोः सुखदुःखकारणत्वेनोपलभ्यमानयोरप्यकारणत्वमित्याह- सन्तीत्यादि।- Now the doubt arises that even though the existence of sense organs and their objects, how they are not being the causality of happiness and miseries? This doubt has clarified by the author by the mentioning of the words '*Santi*' etc.

योगो न चेति इन्द्रियार्थयोः संबन्धो न च। न सुखमिति च्छेदः। इन्द्रियार्थयोर्योगाभावे अकारणत्वेन, सति तु योगे कारणत्वेन, योग एवान्वयव्यतिरेकाभ्यां कारणमवधार्यत इति भावः।If there is no conjunction between the senses and the objects, then there is neither happiness nor sorrow. In the absence of the union of senses and their objects, there are no causes of happiness and sorrow, and if there is conjunction of senses and their objects are the causes of happiness and sorrow. It is evident that the cause of happiness and sorrow has been determined by the *Anvaya* and *Vyatireka* of conjunction.

अयं च योग इन्द्रियार्थावधिकृत्य स्पष्टत्वेनोक्तः; तेन, प्रज्ञाकालयोरपि बोद्धव्यः।- Here the concept is clearly explained that if there is conjunction of senses and their objects it results in happiness and sorrow and in the absence of their conjunction there will be no happiness and misery. The similar rule is also can be applicable for intellect and time.

एतच्चेन्द्रियमर्थं चानुपादेयं कृत्वा चतुर्विधयोगस्य कारणत्वं योगानामेव हेयोपादेयत्वोपदर्शनार्थं कृतम्।130-131।।- Considering these senses and their objects to be useless, the four types of conjunction have been considered as the cause of happiness and sorrow, which tells the renunciation of *Atiyoga*, *Ayoga* and *Mithyāyoga* and the adoption of *Samayoga*.



Cause for Sukha and Duḥkha

नात्मेन्द्रियं मनो बुद्धिं गोचरं कर्म वा विना।
सुखदुःखं, यथा यच्च बोद्धव्यं तत्तथोच्यते॥132॥

In fact, there can be no pleasure or pain without the soul, senses, mind, intellect, object and past actions. Each of these is defined in the way in which it is to be understood.

Cakrapāṇi:

परमार्थतस्त्वात्मेन्द्रियमनोबुद्ध्यर्थादृष्टान्येव तथायुक्तानि सुखदुःखकारणानीति दर्शयन्नाह- नात्मेत्यादि।- In fact the soul, senses, mind, intellect, objects of senses are invisible; but these are responsible for the cause of happiness and miseries and this fact has presented by the author by starting the verse with the words '*Na Ātmendriya*'.

गोचर इन्द्रियार्थः।- '*Gocara*' means the objects of sense organs.

कर्म अदृष्टम्।- '*Karma*' means the deeds done in the past life, which are invisible.

तत्र आत्मानं विना न लोष्टादौ सुखदुःखे भवतः।- There will be no happiness and misery in the inanimate objects like stone, mud etc. because they are devoid of soul.

इन्द्रियार्थादीनां च सुखदुःखकारणत्वं स्पष्टमेव।- It is clear that the cause of happiness and misery is the senses and their objects.

कर्मापि च शुभं सुखकारणम्, अशुभं च दुःखकारणम्।- Virtuous deeds cause happiness and evil deeds results in misery.

यद्यात्मादय एव कारणं, तर्हि किमर्थं कालाद्ययोगातियोगादय इहोच्यन्त इत्याह- यथेत्यादि।- If '*Ātmā*' etc. are the cause for happiness and misery, what is the purpose of describing the *Atiyoga*, *Ayoga* and *Mithyāyoga* of *Kāla*, *Artha* and *Karma*? The above doubt has clarified by the author by mentioning the words '*Yathā*' .

यद् बोद्धव्यं सुखदुःखं यथा बोद्धव्यं कार्यवशाद्भवति, तत्तथैवोच्यते नान्यथा।- Whatever happiness and sorrow is knowable and the way it is known, that work is done under control. It is said in the same way, it is not said the other way.

तेन सात्म्यासात्म्येन्द्रियार्थजन्यत्वेन सुखदुःखे इह प्रतीयमाने चिकित्सायामुपयुक्ते भवतः, नात्मादिजन्यत्वेनेह सुखदुःखे अभिधीयेते; न ह्यात्मादयो दुःखहेतुतया प्रतिपन्ना अपीह हेयतया प्रतिपाद्यन्ते; किन्त्वसात्म्येन्द्रियार्थयोगादय एव दुःखहेतवस्त्यज्यन्ते, सुखहेतवः सात्म्येन्दियार्थयोगादयस्तूपादीयन्त इति भावः।।132।।- However, by accepting the concept of wholesome and unwholesome conjunction of senses with their objects cause for happiness and miseries and this is useful for the treatment aspect according to *Āyurveda*. Here happiness and sorrow do not arise in the soul etc. and thus soul etc. is not said to be the cause of happiness and miseries. The soul etc. is not said to be the cause of suffering, yet it is propounded because it is discardable, but the combination of the senses etc. is accepted as being useful, this meaning appears.

Two types of contacts which bring about happiness and miseries

स्पर्शनेन्द्रियसंस्पर्शः स्पर्शो मानस एव च।
द्विविधः सुखदुःखानां वेदनानां प्रवर्तकः॥133॥

Tactile sensations in the skin and related sense faculties in the mind are the two types of causes that produce pleasant and painful sensations.

Cakrapāṇi:

इदानीं सकलकारणव्यापकं योगं व्युत्पादयितुमैन्द्रियकं मानसं च स्पर्शं दर्शयितुमाह- स्पर्शनेत्यादि।- In order to explain the comprehensive conjunction of all the causes, for the purpose of displaying the sensory and psychic touch, etc., the author has started this verse with the word '*Sparśanendriya saṃsparśaḥ*'

स्पर्शनेन्द्रियसंस्पर्श इत्यनेनेन्द्रियाणामर्थेन संबन्धं स्पर्शनेन्द्रियकृतं दर्शयति;- '*Sparśanendriya saṃsparśaḥ*' means that all the sense organs are perceiving their objects through the contact only.

चक्षुरादीन्यपि स्पृष्टमेवार्थं जानन्ति; यदि ह्यस्पृष्टमेव चक्षुः श्रोत्रं घ्राणं वा गृह्णाति, तदा विदूरमपि गृह्णीयात्, न च गृह्णाति, तस्मात् स्पृष्ट्वैवेन्द्रियाण्यर्थं प्रतिपद्यते;- Even the eyes etc. know only the subject contacted. If without contacting the objects, the visual, the hearing and the olfactory senses receive their respective objects, then even far away they can perceive the forms, sounds and smells, but it is not happening so. Thus, the sense organs can perceive their objects only when they are in contact.

मानसस्तु स्पर्शश्चिन्त्यादिनाऽर्थेन समं सूक्ष्मोऽस्त्येव, येन मनः किञ्चिदेव चिन्तयति, न सर्वं; तेन यन्मनसा स्पृश्यते तदेव मनो गृह्णातीति स्थितिः।।133।।- *Mānasa Sparśa* is as subtle as the subjects of *Cintya*, *Vicāra* etc., due to which the mind thinks of only a few subjects and does not think of all the subjects. Thus, the mind perceives only that whatever is being contacted by it. This condition should be known.

Strong desire or craving, the cause for happiness and miseries

इच्छाद्वेषात्मिका तृष्णा सुखदुःखात् प्रवर्तते।
तृष्णा च सुखदुःखानां कारणं पुनरुच्यते॥134॥
उपादत्ते हि सा भावान् वेदनाश्रयसंज्ञकान्।
स्पृश्यते नानुपादाने नास्पृष्टो वेत्ति वेदनाः॥135॥

☐ Lust which is both in the nature of desire and hatred, arises out of pleasure and pain. Again, passion is said to be the originator of pleasure and pain.

☐ Desire it is, that acquires the apparatus of sensation; if there is no equipment, then there is no contact; and if unaffected by contact, the person does not experience sensations.

Cakrapāṇi:

सुखदुःखोत्पत्तिक्रममाह- इच्छेत्यादि।- Beginning the verse with the word '*Icchādveṣātmikā*', the author has described the order of getting pleasure and pain.

सुखादिच्छारूपा तृष्णा, दुःखाच्च द्वेषरूपा तृष्णा प्रवर्तते।- Pleasure is triggered out of desired craving and out of sorrow, hatred is triggered.

इयं चोत्पन्ना तृष्णा ईप्सितेऽर्थे प्रवर्तयन्ती द्विष्टे च निवर्तयन्ती प्रवृत्तिनिवृत्तिविषयस्य सुखदुःखहेतुतामपेक्ष्य सुखदुःखे जनयतीति वाक्यार्थः।- The craving generated here arises in the subject of the desired and one has to get away from the malicious desire. Propensity and restrain, considering the subject as the cause of happiness and unhappiness, create happiness and sorrow.

यथोक्तं तृष्णायाः सुखदुःखहेतुत्वं दर्शयन्नाह- उपादत्ते हीत्यादि।- Beginning the verse with the word '*Upādatte*', the author has stated that the desired as well as malicious craving is the cause for happiness and misery.

वेदनाश्रयसंज्ञकानिति वेदनाकारणत्वेनोक्तान् कालाद्ययोगादिरूपान्।- '*Vedanāśraya-saṃjñakān*' means those factors which are said to be the cause of miseries such as *Ayoga*, *Atiyoga* and *Mithyāyoga* of *Kāla*, *Artha* and *Karma*.

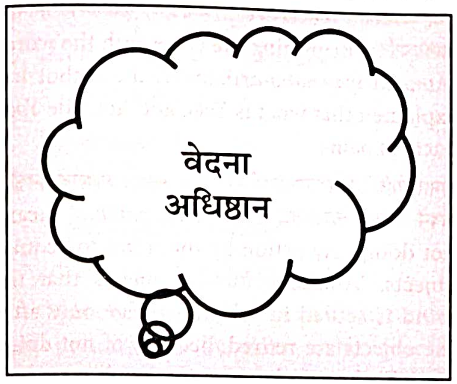
अथ तृष्णा चेत् सुखदुःखकारणं, तत् किमिन्द्रियार्थेनापरेण कारणेनेत्याह- स्पृश्यत इत्यादि।- Now a doubt may arise that when craving is the cause for happiness and miseries, why senses and the contact with their objects have been mentioned as another factor responsible for happiness and miseries? This doubt is clarified by the author by the mentioning of the words '*Spṛśyata*' etc.

अनुपादान इति अविद्यमानार्थरूपेस्पर्शकारणे अर्थं विना नार्थस्य स्पर्शो भवति। अथ न भवत्वर्थस्पर्शः, ततः किमित्याह- नास्पृष्टो वेत्ति वेदना इति; अर्थस्पर्शशून्यः सन् न सुखदुःखे अनुत्पन्नत्वादेव वेत्तीत्यर्थः।।134-135।।- '*Anupadāna*' means due to absence of touch with the senses and their objects, without subject there is no touch of meaning. Now it is said that even if the subject is not related, then what will happen to it? The solution of this doubt has been clarified by the words of *Ācārya* '*Nāspṛṣṭo vetti vedanā*' etc. Man does not know the pain when the touch of the object is zero, that is, when there is a lack. Because of the absence of happiness and sorrow, one does not know pain. This view appears.

Vedanādhiṣṭhāna

वेदनानामधिष्ठानं मनो देहश्च सेन्द्रियः।
केशलोमनखाग्रान्नमलद्रवगुणैर्विना॥136॥

Excluding the scalp hair, body hair, tip of the nails, ingested food, excretory fluids and objects of senses; the mind and the body with the sense organs are the sites of manifestation of happiness and miseries.



Cakrapāṇi:

'वेदनानां किमधिष्ठानम्' इत्यस्योत्तरमाह- वेदनानामित्यादि।- Beginning the verse with the word '*Vedanānāmadhiṣṭānaṃ*', the author has presented the reply for the query "What are the locations of pain?"

देहः सेन्द्रिय इति अनेन निरिन्द्रियो देहो केशलेमादिको निरस्तः। तदेव स्पष्टार्थं विवृणोति- केशेत्यादि। किंवा, इन्द्रियाण्यपि प्राधान्यख्यापनार्थं प्रथग् वेदनाश्रयत्वेनेन्द्रियग्रहणेनोच्यन्ते। वेदनाया देहेन्द्रियगतत्वं तदाधारत्वेन प्रतीयमानत्वाज्ज्ञेयम्।- The place of the sense-less body i.e. scalp hair, body hair, the tip of the nail, feces and urine have been removed from the shelter of pains, that is, there is no pain in them. This fact has been clearly described by the author by the mentioning *Keśa*, *Loma* etc. Or as the senses are also the shelter of the pain primarily, to show its primacy, the word *Indriya* has been used and called the site of pain. One should know by experiencing pain in the body and the senses, by the existence of pain in the body and the senses being the basis of pain.

द्रवं मूत्रम्।- Here the term '*Drava*' refers to urine.

गुणाः शब्दादयः।- '*Guṇa*' means *Śabda*, *Sparśa* etc.

शरीरगता एते हि केशादयो न वेदनाधारा इत्यनुभव एव प्रमाणम्। या तु मूत्रपुरीषगता वेदना ग्रहणीमूत्रकृच्छ्रादौ वक्तव्या, सा मूत्रपुरीषाधारशरीरप्रदेशस्यैव बोध्या।।136।।- The scalp hair, body hair, etc. are not the shelter or basis for the pain. The absence of pain in hair, etc. Can be experienced by everyone by direct observation. The sensation of pain related to urine and feces experienced in the disease conditions like *dysuria* and sprue is because of the respective body parts associated with them and in fact the pain is not due to urine and feces.

Yoga and Mokṣa

योगे मोक्षे च सर्वासां वेदनानामवर्तनम्
मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः॥137॥

Both in *Yoga* (the state of meditation) and *Mokṣa* (salvation) there will be no existence of sensation. In *Mokṣa* there will be absolute cessation, whereas the *Yoga* leads to *Mokṣa*.

Cakrapāṇi:

'क्व चैता वेदनाः सर्वा' इत्यादिप्रश्नस्योत्तरं- योग इत्यादि।- Beginning the verse with the word '*Yoga*' etc., the author has presented the reply for the query "When will all the sufferings end completely?"

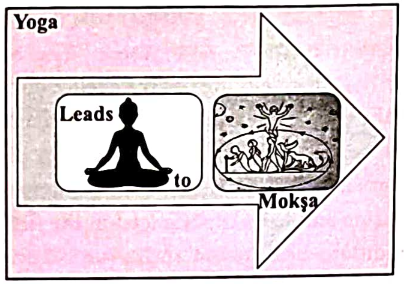
योगः 'अनारम्भात्' इत्यादिग्रन्थवक्ष्यमाणः।- The term '*Yoga*' is defined in the next verse by quoting the word '*Anārambhāt*'.

मोक्ष आत्यन्तिकशरीराद्युच्छेदः।- '*Mokṣa*' means the complete detachment of soul from the body.

निःशेषेति न पुनर्भवति।- '*Niḥśeṣaḥ*' means the absence of rebirth.

एतेन, योगे निवृत्ता वेदना पुनर्भवतीति सूचयति।- It shows that if the pain relieved by *Yoga* can appear again.

मोक्षप्रवर्तक इति मोक्षकारणम्।- '*Mokṣapravartaka*' means the cause of salvation.



किंवा, 'योगमोक्षौ निवर्तकौ' इति पाठः; तदा अस्मिन् पक्षे यद्यपि योगमोक्षयोर्वेदनानिवर्तकत्वं 'योगे मोक्षे च' इत्यादिना श्लोकार्धेनोक्तं, तथाऽपि योगमोक्षयोरिह कर्तृता वेदनानिवृत्तिं प्रति दृश्यत इति न पौनरुक्त्यम्।137।- Or the *Yoga* and *Mokṣa* both are the pacifiers of the miseries, this version is also found. Although both *Yoga* and *Mokṣa* have been told from the half verse containing the words '*Yoge mokṣe ca*' etc., yet here the purpose of *Yoga* and *Mokṣa* is seen towards renunciation, so there is no repetition.

Definition of Yoga

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते।
सुखदुःखमनारम्भादात्मस्थे मनसि स्थिरे॥138॥
निवर्तते तदुभयं वशित्वं चोपजायते।
सशरीरस्य योगज्ञास्तं योगमृषयो विदुः॥139॥

- ☐ The contact of the soul with the senses, the mind and the objects of the senses leads to the experience of happiness and unhappiness.
- ☐ When the mind becomes concentrated and contained in the soul, supernatural powers are attained in the mind and body, and both these types of sensations disappear. According to the sages who are well versed in this science, this state is known as *Yoga*.

Cakrapāṇi:

यथा योगो वेदनानिवर्तको भवति, यश्च योगस्तमाह- आत्मेत्यादि।- Beginning the verse with the words '*Ātmendriya-mano-arthānām*', the author has explained that what is *Yoga* and how the *Yoga* pacifies pains.

अनारम्भादिति विषयोपादानार्थं मनसाऽनारम्भात्। आत्मस्थे मनसीति विषये निवृते केवलात्मज्ञानस्थे।- '*Anārambhāt*' means not doing any action by the mind to acquire objects. '*Ātmasthe Manasi*' means that the mind is settled in self-knowledge only after the objects are retired, because of not doing work by the mind to acquire the objects.

स्थिरे इति अचले, आत्मज्ञानप्रसक्त एवेति यावत्।- '*Sthire*' means not movable i.e. concentrating the mind entirely only on self-knowledge.

तदुभयमिति सुखदुःखे।- '*Tadubhayam*' means both in happiness and misery.

योगे योगधर्मान्तरप्राप्तिमाह- वशित्वमित्यादि।- By the mentioning of the word *Vaśitva*, the attainment of special effects in addition to *Yoga* has been told.

वशित्वं वक्ष्यमाणमष्टविधमैश्वर्यबलम्।- '*Vaśitvaṃ*' means the eight types of supernatural powers described in the following verses.

सशरीरस्येतिपदेन शरीरेण सहैव वशित्वं भवतीति दर्शयति।138-139।- By this word '*Saśarīrasya*', the meaning that one becomes acquired supernatural powers along with the body is shown.

The power of Yogīs

आवेशश्चेतसो ज्ञानमर्थानां छन्दतः क्रिया।
दृष्टिः श्रोत्रं स्मृतिः कान्तिरिष्टतश्चाप्यदर्शनम्॥140॥
इत्यष्टविधमाख्यातं योगिनां बलमैश्वरम्।
शुद्धसत्त्वसमाधानात्तत् सर्वमुपजायते॥141॥

1. The entering into other's body
2. Knowing the things of other's mind
3. Doing things at own's will
4. Supernatural vision
5. Supernatural hearing
6. Superhuman memory
7. Superhuman brilliance
8. Invisibility when so desired

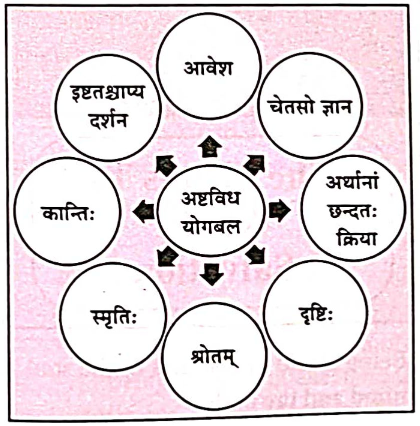
These are the eight supernatural powers can be attained by those who practice *Yoga*. All this is possible only when the concentration of pure mind in the self.

Cakrapāṇi:

आवेश इत्यादि। आवेशः परपुरप्रवेशः।- '*Āveśa*' etc. are the eight kinds of supernatural powers can be attained by the practice of *Yoga*. *Āveśa* means entering into other's body.

चेतसो ज्ञानमिति परचित्तज्ञानम्।- '*Cetaso jñānam*' means knowing the things of other's mind.

अर्थानां छन्दतः क्रियेति अर्थानामिच्छातः करणम्।- '*Arthānāṃ chandataḥ kriyā*' means doing things at own's will



दृष्टिः अतीन्द्रियदर्शनम्।- '*Dṛṣṭiḥ*' means supernatural vision.

श्रोत्रम् अतीन्द्रियश्रवणम्।- '*Śrotram*' means supernatural hearing.

स्मृतिः सर्वभावतत्त्वस्मरणम्।- '*Smṛtiḥ*' means remembering the elements of all the expressions.

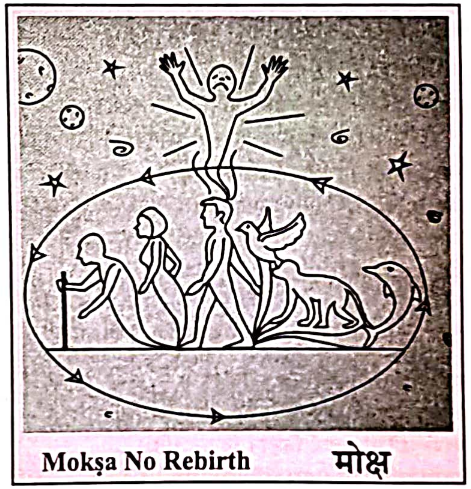
कान्तिः अमानुषी कान्तिः।- '*Kāntiḥ*' means superhuman complexion.

इष्टतश्चाप्यदर्शनमिति यदेच्छति तदा दर्शनयोग्य एव न दृश्यते, यदा चेच्छति तदा दृश्यते।- '*Iṣṭatascapyadarśanam*' means being visible as well as invisible, as and when he is desired.

किंवा, आवेशश्चेतस इति परचेतसः प्रवेशः,- Or '*Āveśascetasa*' means entering into other's mind.

ज्ञानमिति सर्वमतीतानागतादिज्ञानं, शेषं पूर्ववत्।- '*Jñānam*' means the knowledge of all happening in the past and future also. *Śeṣaṃ* means the supernatural powers as mentioned earlier.

ऐश्वरमिति योगप्रभावादुपपन्नैश्वर्यकृतम्।- '*Aiśvarm*' means the supernatural power obtained by the influence of *Yoga*



शुद्धसत्त्वसमाधानादिति नीरजस्तमस्कस्य मनस आत्मनि सम्यगाधानात्।140-141।- '*Śuddhasattva* samādhānāt' means the state of concentration of the pure psyche devoid of *Rajas* and *Tamas* in the soul totally.

Salvation

मोक्षो रजस्तमोऽभावात् बलवत्कर्मसंक्षयात्।
वियोगः सर्वसंयोगैरपुनर्भव उच्यते॥142॥

Mokṣa is nothing but the complete separation of all contacts due to the absence of *Rajas* and *Tamas* in the mind and the destruction of the effects of powerful past actions. It is a state after which there is no further physical or mental contact. Apart from this there is no process of rebirth.

Cakrapāṇi:

अथ कथं मोक्षो भवति, कश्चेत्याह- मोक्ष इत्यादि।- Beginning the verse with the word '*Mokṣo*', the author has explained that what is salvation and how it can be attained.

बलवत्कर्मसंक्षयादिति अवश्यभोक्तव्यफलस्य कर्मणः क्षयात्।- '*Balavatkarmasañkṣayāt*' means after the *Karma* effect to be experienced has diminished.

सर्वसंयोगैरिति सर्वैरात्मसंभन्धिभिः शरीरबुद्ध्यहङ्कारादिभिः। न पुनः शरीरादिसंबन्धो भवतीत्यपुनर्भवः ।।142।।- '*Sarvasaṃyogaiḥ*' means - by the union of all soul-related body, intellect, ego etc. Again, there is no relation with the body etc. This is called *Apunarbhava*.

Results by knowing about the self

सतामुपासनं सम्यगसतां परिवर्जनम्।
व्रतचर्योपवासौ च नियमाश्च पृथग्विधाः॥143॥
धारणं धर्मशास्त्राणां विज्ञानं विजने रतिः।
विषयेष्वरतिर्मोक्षे व्यवसायः परा धृतिः॥144॥
कर्मणामसमारम्भः कृतानां च परिक्षयः।
नैष्क्रम्यमनहङ्कारः संयोगे भयदर्शनम्॥145॥
मनोबुद्धिसमाधानमर्थतत्त्वपरीक्षणम्।
तत्त्वस्मृतेरुपस्थानात् सर्वमेतत् प्रवर्तते॥146॥

The following can serve as a means to attain salvation:

1. Seeking the company of good people
2. Complete avoidance of wicked
3. Observing sacred vows and fast
4. Pursuing the rules of good conduct
5. Study of religious scriptures and understanding
6. Liking towards loneliness
7. Detachment from the objects of senses
8. Effort for liberation
9. Absolute control of psyche and abstinence from performing the acts
10. Complete extinction of past actions
11. Desire to quit this world
12. Absence of egoistic disposition
13. Being afraid of contacts of the soul, the mind and the body
14. Concentration of the mind and intellect in the soul
15. Critical analysis of philosophical reality

The Means To Attain Salvation

All this procures from the recollection of the true nature of the self.

Cakrapāṇi:

प्रस्तावान्मोक्षोपायमाह- सतामित्यादि।- Beginning the verse with the word '*Satām*', the author has presented the means to attain salvation.

परा धृतिरिति अतिशयितं मनोनियमनम्।- '*Parādhṛti*' means controlling the mind with great courage

कर्मणामसमारम्भ इति अनागतधर्माधर्मसाधनानामकरणम्।- '*Karmāṇāmsamārambha*' means not being conducting future activities related to virtue and unrighteousness.

कृतानां च परिक्षय इति जन्मान्तरैः कृतानां कर्मणां फलोपभोगात् परिक्षयः।-'*Kṛtānāṃ ca pariṣaya*' means experiencing the fruits of actions performed in previous births leads to destruction.

नैष्कम्यं संसारनिष्क्रमणेच्छा।- '*Naiṣkamyaṃ*' means desire to quit this world.

अनहङ्कार इति ममेदम्, अहं 'करोमि' इत्यादिबुद्धिवर्जनम्। - '*Anahaṃkāra*' means absence of egoistic disposition such as "this is mine, I do this".

संयोग इति आत्मशरीरादिसंयोगे।- '*Saṃyoga*' means the union of soul with the body and the others.

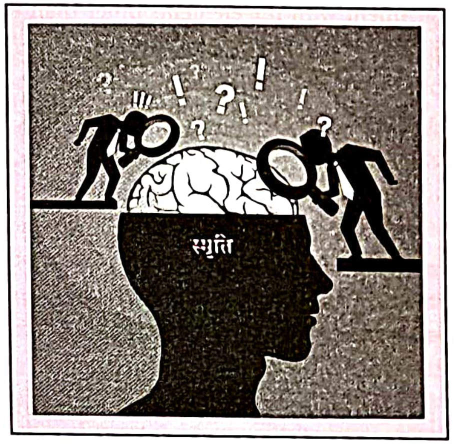
मनोबुद्धिसमाधानमिति मनोबुद्ध्योरात्मनि समाधानम्। - '*Manobuddhisamādhānam*' means concentration of the mind and intellect in the soul.

सर्वमेतदिति 'कर्मणामसमारम्भः' इत्याद्युक्तम्।- '*Sarvam etat*' means all those which are said to be the beginning of actions etc.

तत्त्वस्मृतिः आत्मादीनां यथाभूतानुस्मरणं; सा च नात्मा शरीराद्युपकार्यः, शरीरादयश्चामी आत्मव्यतिरिक्ताः, इत्यादिस्मरणरूपस्मृतिः।।143-146।।- '*Tattva Smṛti*' means remembering the soul, intellect, mind, etc., as it is, again and again. Mind, intellect, body etc. they are not beneficial to the soul in remembering things. Mind, intellect, body etc. are entirely different from the soul, remembering such things is *Tattva Smṛti*.

Smṛti (memory)

स्मृतिः सत्सेवनाद्यैश्च धृत्यन्तैरुपजायते।
स्मृत्वा स्वभावं भावानां स्मरन् दुःखात् प्रमुच्यते॥147॥



The true memory or recollection comes from all actions that begin with the association of good people mentioned in the verse above and end with complete mental control.

By keeping in mind, the true nature of all things, one becomes free from suffering.

Cakrapāṇi:

अथ स्मृतिः कथं दुःखप्रमोषे कारणमित्याह- स्मृत्वेत्यादि।- Beginning the verse with the word '*Smṛtiḥ*', the author has presented how memory becomes the cause of alleviation of sorrows.

स्वभावमिति प्रत्यात्मनियतरूपम्।- '*Svabhāvam*' means definite form of entities or the exact nature.

गुरुवचनाद्धि प्रथमप्रतिपन्नमात्मादीनां रूपं परस्परभिन्नं परस्परानुपकारकत्वेन व्यवस्थितं स्मरन् न क्वचिदपि प्रवर्तते, अप्रवर्तमानश्च न दुःखेन प्रवृत्तिजन्येन युज्यत इत्यर्थः।।147।।-

According to the *Guru's* word, the first element, the nature of the soul, etc., which are different from each other and are not mutually beneficial to each other, by remembering the elements different from the soul, they do not get attached to them, that is, they do not have attachment with the elements other than the soul. Having no attachment to the elements other than the soul, one does not get attached to the miseries arising out of instinct, that is, one becomes free from sorrows.

Factors that bring good memory

वक्ष्यन्ते कारणान्यष्टौ स्मृतिर्यैरुपजायते।
निमित्तरूपग्रहणात् सादृश्यात् सविपर्ययात्॥148॥
सत्त्वानुबन्धादभ्यासाज्ज्ञानयोगात् पुनः श्रुतात्
दृष्टश्रुतानुभूतानां स्मरणात् स्मृतिरुच्यते॥149॥

8 Factors That Bring Good Memory

☐ The following are the eight factors that brings about good memory.

1. Perception of the cause (निमित्तरूपग्रहणात्)
2. Perception of the form (रूपग्रहणात्)
3. Due to similarity (सादृश्यात्)
4. Due to contrast (सविपर्ययात्)
5. Concentration of mind (सत्त्वानुबन्धाद)
6. By practice (अभ्यासात्)
7. By the acquisition of knowledge (ज्ञानयोगात्)
8. Repeated hearing (पुनः श्रुतात्)

☐ Memory is defined as the recollection of things that have previously been seen, heard or experienced directly.

Cakrapāṇi:

इदानीं स्मृतिप्रस्तावात् स्मृतिकारणान्याह- वक्ष्यन्त इत्यादि।- Beginning the verse with the word '*Vakṣyante*', the author has presented the factors that brings about good memory.

निमित्तग्रहणं कारणज्ञानं, कारणं हि दृष्ट्वा कार्यं स्मरति।- '*Nimitta grahaṇaṃ*' means by seeing the reason, the person remembers the effect.

रूपग्रहणम् आकारग्रहणम्। यथा- वने गवयं दृष्ट्वा गां स्मरति।- '*Rūpa Grahaṇa*' means the perception of the form or shape, just like remembering a cow when seeing a *Gavaya* in the forest.

सादृश्याद् यथा- पितुः सदृशं पुरुषं दृष्ट्वा पितरं स्मरति।- '*Sādṛśyād*' means by analogy i.e. by looking at a man like the father, to remember the father.

सविपर्ययादिति अत्यर्थवैसादृश्यादपि स्मरणं भवति; यथा- अत्यर्थकुरूपं दृष्ट्वा प्रतियोगिनमत्यर्थसुरूपं स्मरति।- '*Sa viparyayād*' means due to contrast. For example: Just like remembering the beautiful form when seeing the ugliest person.

सत्त्वानुबन्धादिति मनसः प्रणिधानात्, स्मर्तव्यस्मरणाय प्रणिहितमनाः स्मर्तव्यं स्मरति।- '*Sattvānubandhāt*' means by concentration of mind. For example: Remembering all the memorable things by the concentration of mind.

अभ्यासादिति अभ्यस्तमर्थमभ्यासबलादेव स्मरति।- '*Abhyāsāt*' means by practice. i.e. remembering the practiced subject only with the help of practice.

ज्ञानयोगादिति तत्त्वज्ञानयोगात्; उपजाततत्त्वज्ञानो हि तद्बलादेव सर्वं स्मरति।- '*Jñānayogāt*' means By the *Yoga* of *Tattvajñāna*, one who becomes *Tattvajñāna*, remembers everything by the power of *Tattvajñāna*.

पुनः श्रुतादिति श्रुतोऽप्यर्थो विस्मृतः पुनरेकदेशं श्रुत्वा स्मर्यते।- '*Punaḥ śṛtāt*' means repeated hearing. By forgetting something you have heard before and listening to some part of it again, the whole thing comes to mind.

स्मृतिकारणमभिधाय स्मृतिरूपमाह- दृष्टेत्यादि।- Describing the causes of memory, the author has also mentioned the symptoms of memory by the words '*Dṛṣṭa*' etc.

दृष्टं प्रत्यक्षोपलक्षणं, श्रुतं त्वागमप्रतीतं ,तेन सर्वपूर्वानुभूतावरोधः। क्वचित्, 'स्मरणं स्मृतिरुच्यते' इति पाठः, तत्रापि नार्थभेदः॥148-149॥- '*Dṛṣṭaṃ*' means seen or experienced by direct observation, *Śṛtaṃ* means heard or the knowledge acquired from scriptures. Somewhere it is called '*Smaraṇaṃ Smṛtirucyate*' i.e. remembering memory, this text is also found. Even after accepting such a text, there is no difference in meaning.

Means of salvation

एतत्तदेकमयनं मुक्तैर्मोक्षस्य दर्शितम्।
तत्त्वस्मृतिबलं, येन गता न पुनरागताः॥150॥
अयनं पुनराख्यातमेतद्योगस्य योगिभिः।
संख्यातधर्मैः साङ्ख्यैश्च मुक्तैर्मोक्षस्य चायनम्॥151॥

The power of recollection of reality is the only way to liberation as shown by liberated ones. Those who set out on this path cannot return back into these worldly deceptions. This is again considered as the best way for the attainment of *Yoga* and *Mokṣa*. This is what the *Yogins*, the virtuous ones, the *Sāṃkhya* philosophers and the enlightened ones say.

Cakrapāṇi:

एवं स्मृतिं सामान्येन प्रतिपाद्य तत्त्वस्मृतेर्मोक्षसाधकत्वं दर्शयन्नाह- एतदित्यादि।- After having discussion of *Smṛti* in general, the author is going to explain that *Tattva Smṛti* (the power of recollection of reality) is the way to liberation by starting the verse with the word '*Etat*'.

एकमयनमिति श्रेष्ठः पन्थाः।- '*Ekamayanam*' means the best way.

मुक्तैरिति जीवन्मुक्तैरिति ज्ञेयं, सर्वथामुक्तानां शरीराभावेनोपदर्शकत्वाभावात्।- Here the term *Mukta* refers to *Jīvanmukta* i.e. those who emancipated while still alive. Thus, the *Tattva Smṛti* should be known from such persons, because in the state of complete liberation the body cannot exist and, in that state, it is not possible to get guidance.

तत्त्वस्मृतिबलमिति तत्त्वस्मृतिरूपं बलं; किंवा, तत्त्वस्मृतिर्बलं यत्र मोक्षसाधनमार्गे तत्तत्त्वस्मृतिबलम्।- '*Tattva-Smṛti Balam*' means the strength of remembrance of reality or the special power which is said to be in the path of means of salvation.

येनेति येन यथा।- '*Yeneti*' means through which and by whom.

गता इति मोक्षं गताः। न पुनरागता इति मुक्तिं याता न पुनरागच्छन्ति॥150-151॥- '*Gatā*' means that those who attained salvation. '*Na punarāgatā*' means those who have attained salvation do not come again in this world.

Real Knowledge

सर्वं कारणवद्दुःखमस्वं चानित्यमेव च।
न चात्मकृतकं तद्धि तत्र चोत्पद्यते स्वता॥152॥
यावन्नोत्पद्यते सत्या बुद्धिर्नैतदहं यया।
नैतन्ममेति विज्ञाय ज्ञः सर्वमतिवर्तते॥153॥

Whatsoever that has a cause can cause misery; it is extraterrestrial and short-lived. It was not created by the soul, but it acquires a sense of ownership until it acquires from it a true knowledge of something else; and it was not his own. The moment he knows it, he gets out of all troubles.

Cakrapāṇi:

इदानीं संक्षेपेण संसारहेतुमज्ञानं, तथा मोक्षहेतुं च सम्यग्ज्ञानं दर्शयन्नाह- सर्वमित्यादि।- In brief it is said that ignorance and the true knowledge are the causes cycle of worldly existence as well as the salvation respectively. This fact has explained by the author by starting the verse with the word '*Sarvaṃ*'.

सर्वं कारणवदिति सर्वमुत्पद्यमानं बुद्ध्यहङ्कारशरीरादि। दुःखमिति दुःखहेतुरेव।- '*Sarvaṃ kāraṇavat*' – By this word it can be understood that all arising factors like intellect, ego, body etc. are the cause of misery.

अस्वमिति सर्वं कारणवदेवात्मव्यतिरिक्तं परमार्थतः।- '*Asvam*' means in fact all the factors are responsible for miseries except the soul.

न चात्मकृतकमिति न चात्मनोदासीनेन कृतम्।- '*Na ca ātmakṛtam*' means not done by indifferent soul.

तत्रेति कारणवति बुद्धिशरीरादौ।- The word '*Tatra*' refers to causal such as intellect, the body etc.

स्वतेति ममता 'ममेयं बुद्धिः' इत्यादिरूपा।- '*Svatā*' means egotism such as 'This is my intellect' etc.

अथ कियन्तं कालमियं भ्रान्त्या युतोत्पद्यते इत्याह- यावदित्यादि।- Beginning the verse with the word '*Yāvat*', the author has explained how long will that illusion cause that intention?

सत्या बुद्धिः सम्यग्ज्ञानम्।- '*Satyā buddhiḥ*' means the real knowledge.

यया सत्यया बुद्ध्या। नैतद् बुद्ध्याद्यहं, किन्तु भिन्न एवाहं; तथा नैतद् बुद्ध्यादि मम, किंतु प्रकृतेः प्रपञ्च इति विज्ञाय। ज्ञः तत्त्वसाक्षात्कारवान्। By this real knowledge one can be realized that intellect, egoism etc. are not pertaining to him, and he is different from all and he refers to the soul. The word '*Jñaḥ*' refers to the one who has obtained the real knowledge.

सर्वमतिवर्तत इति सर्वं बुद्ध्यादि त्यजति।।152-153।।- '*Sarvamativartata*' means renounces all intelligence etc.

The final renunciation

तस्मिंश्चरमसंन्यासे समूलाः सर्ववेदनाः।
ससंज्ञाज्ञानविज्ञाना निवृत्तिं यान्त्यशेषतः॥154॥

In that final state of renunciation, all sensations, including their root causes, along with consciousness, knowledge and understanding cease completely.

Cakrapāṇi:

चरमसन्न्यास इति पश्चाद्भाविसकलकर्मसंन्यासे।- '*Carama-sannyāsa*' means in the event of renunciation of all subsequent actions.

प्रथमं हि मोक्षोपयोगित्वेन गुरुवचनात् क्रियासन्न्यासः कृत एव, परं खानुभवविरक्तेन न कृतः; अभ्यासादुद्भूतेन ज्ञानेन साक्षाद्दृष्टभावस्वभावेन यः सर्वसन्न्यासः क्रियते, तत्र समूलाः सर्ववेदना ज्ञानादयश्च शरीरोपरमादेवोपरमन्ते।- At first the deeds useful for salvation have been renounced by the words of the Guru, but actions were not abandoned by becoming detached from experience, all that is renounced by the knowledge generated by the practice of dispassion, the knowledge of self-realized nature. All the pains and knowledge etc., including the root, get pacified only by the pacification of the body, that is, by renunciation of bodily actions.

समूला इति सकारणाः, कारणं च बुद्ध्यादयः।- '*Samūlā*' means including reason i.e. intellect, ego etc. are the reason.

संज्ञा आलोचनं निर्विकल्पकं, ज्ञानं सविकल्पकं, विज्ञानं बुद्ध्यवसायः; किंवा, संज्ञा नामोल्लेखेन ज्ञानं, विज्ञानं शास्त्रज्ञानम्। तत्त्वज्ञानमपि हि मोक्षं जनयित्वा निवर्तत एव, कारणाभावात्।।154।।- '*Saṃjñā*' means indistinctive knowledge. '*Jñāna*' means distinctive knowledge. '*Vijñāna*' means readiness of the intellect. Or '*Saṃjñā*' means the knowledge obtained by name. '*Vijñāna*' means the knowledge of scriptures. *Tattva* knowledge helps in attaining salvation, and thus after attaining salvation renunciation takes place due to the absence of cause.

The nature of salvation

अतः परं ब्रह्मभूतो भूतात्मा नोपलभ्यते।
निःसृतः सर्वभावेभ्यश्चिह्नं यस्य न विद्यते॥
ज्ञानं ब्रह्मविदां चात्र नाज्ञस्तज्ज्ञातुमर्हति॥155॥

Thereafter the empirical soul, having become one with the supreme soul is no longer seen as particular, being rid of all qualities. He has no longer any distinguishing mark. The knowers of *Brahmā* alone can have knowledge of this and the ignorant cannot understand it.

Cakrapāṇi:

'सर्वविद्' इत्यादिप्रश्नस्योत्तरम्- अतः परमित्यादि।- Beginning the verse with the words '*Ataḥ paraṃ*, the author has presented the reply for the queries like '*Sarvadid*'.

ब्रह्मभूत इति प्रकृत्यादिरहितः।- '*Brahmabhūta*' means that which is devoid of eight types of *Prakṛti* and 16 types of *Vikāra*.

चिह्नं यस्य न विद्यते इत्यनेन मुक्तात्मनः प्राणापानाद्यात्मलिङ्गाभावाद्गमकं चिह्नं नास्त्येवेति दर्शयति।- '*Cihnaṃ yasya na vidyate*' means in whom would not have the symptoms. That means in whose soul is devoid of eight types of *Prakṛti* and 16 types of *Vikāra*, in those persons the symptoms like expiration, inspiration, blinking of eyes etc. are also become absent.

न क्षरति अन्यथात्वं न गच्छतीत्यक्षरम्। अविद्यमानं लक्षणं यस्येति अलक्षणम्। एतस्यैव मोक्षस्येतरपुरुषाज्ञेयतां दर्शयति- ज्ञानमित्यादि।- '*Na kṣarati anyathātvam*' means the one goes to other house is imperishable and one who does not have any symptoms is *Alakṣaṇa*. The invisibility of this type of *Brahmabhūta*, *Akṣara* and a symptom-free person has been demonstrated by the author with words like '*Jñanaṃ*' etc.

ब्रह्मविदामेवात्र मनः प्रत्येति, नाज्ञानामहङ्कारादिवासनागृहीतानामित्यर्थः।।155।।- Only the mind of the *Brahmavid* can know the liberated soul as *Brahma*. Those who are afflicted by the lust of ignorance, ego, etc., do not have such knowledge.

To sum up

तत्र श्लोकः-

प्रश्नाः पुरुषमाश्रित्य त्रयोविंशतिरुत्तमाः।
कतिधापुरुषीयेऽस्मिन्निर्णीतास्तत्त्वदर्शिना॥156॥

In the chapter entitled "*Katidhāpuruṣīyaṃ*", the enlightened seer has answered twenty-three best questions on empirical soul in a lucid manner.

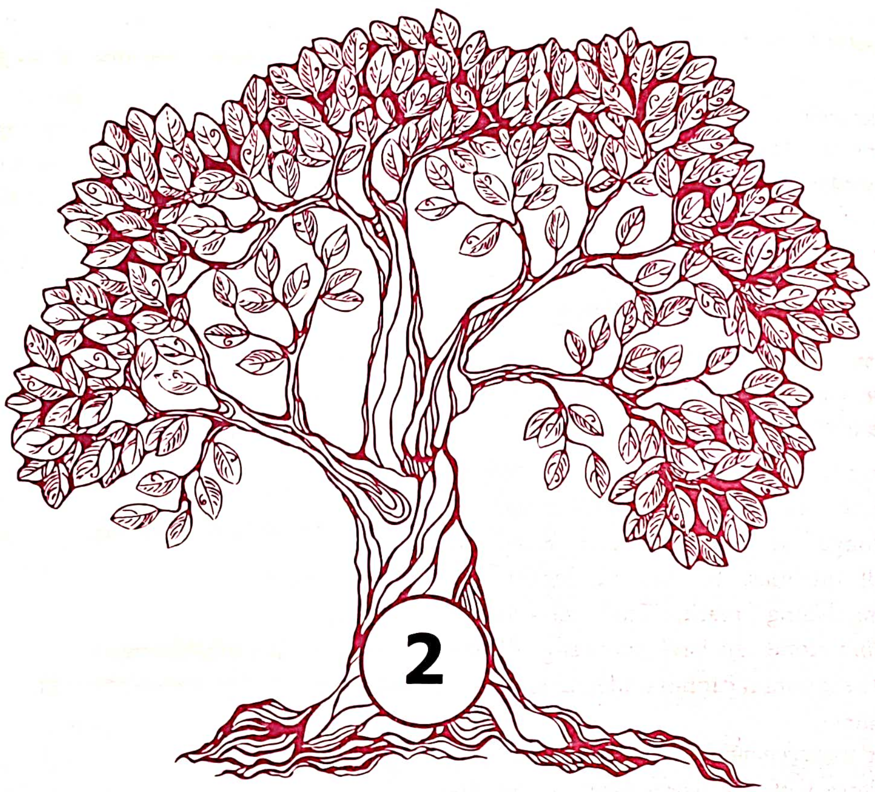
Cakrapāṇi:

संग्रहो व्यक्तः।।156।।- In the above verse the author has summarized the contents of entire chapter and it is easily understandable.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने
कतिधापुरुषीयं शारीरं नाम प्रथमोऽध्यायः॥1॥

Thus, ends the first chapter of the *Śārīrasthāna* titled *Katidhāpuruṣīyam śārīram* which was composed by *Agniveśa* and redacted by *Caraka*.

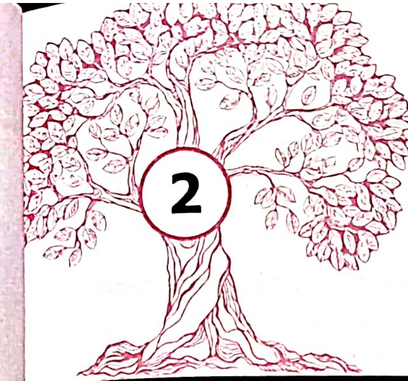
***



Atulyagotrīya śārīram

[Unequal Clan]

अतुल्यगोत्रीयशारीरम्



Atulyagotrīya śārīram

[Unequal Clan]

अतुल्यगोत्रीयशारीरम्

अथातोऽतुल्यगोत्रीयं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Katidhāpuruṣīyaṃ śārīraṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Atulyagotrīya śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

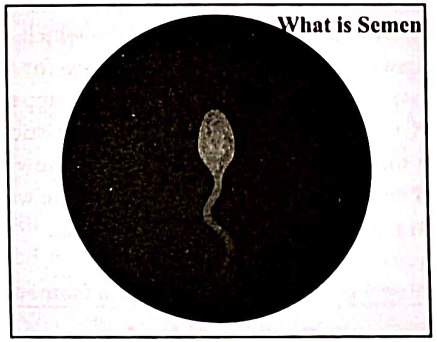
पूर्वाध्याये शरीरस्यादिसर्ग आध्यात्मिको नैष्ठि कमोक्षरूपचिकित्सोपयुक्त उक्तः, संप्रति गर्भादिरूपं सर्गमभिधातुमतुल्यगोत्रीयोऽभिधीयते।।1-2।।- In the previous chapter it has been described about the initial creation of the body, and the person suitable for spiritual and *Naiṣṭika* treatment leading to salvation. In order to explain formation of the fetus now the author has described the chapter called *Atulyagotrīya śārīraṃ*.

Query related to Śukra (semen)

अतुल्यगोत्रस्य रजःक्षयान्ते रहोविसृष्टं मिथुनीकृतस्य।
किं स्याच्चतुष्पात्प्रभवं च षड्भ्यो यत् स्त्रीषु गर्भत्वमुपैति पुंसः॥3॥

What is that belonging to a man which is the product of four basic elements and six sources of taste, which is coming out of him during sexual union with a woman of dissimilar clan in a lonely place after her menstrual period is converted into embryo in the woman?

What is Semen



Cakrapāṇi:

अतुल्यगोत्रस्येति अतुल्यगोत्रस्य पुंसः। तुल्यगोत्राणां हि मैथुनेऽधर्मो भवति, धर्मशास्त्रेषु निषिद्धत्वात्।-'*Atulya gotrasya*' unequal clan. Sexual intercourse with people of similar lineage is unrighteous and also prohibited in religious and social law.

रजःक्षयान्ते इति रजःप्रवृत्त्यन्ते; 'अन्ते' इतिपदेन रजःप्रवृत्तित्र्यहं निषेधयति।- '*Rajaḥ kṣayānte*' means after cessation of menstrual flow. The word '*Ante*' refers to that during the three days period of menstruation sexual intercourse is prohibited.

रहोविसृष्टमिति विजने विसृष्टम् शुक्रविसर्गश्च विजन एव प्रतिबन्धकलज्जाभावात् सम्यग्भवतीति रह इत्यनेन दर्शयति।- '*Rahovisṛṣṭam*' means to ejaculate semen in a secret place that no one else has. Because seminal ejaculation will happen properly and without any feeling of shy if it is a lonely place.

मिथुनीकृतस्येत्यनेन सम्यङ्मैथुनप्रयोगं दर्शयति, विपरीतसुरतादींश्च निषेधति।- The term '*Mithunīkṛtasya*' denotes that sexual intercourse is to be done with a suitable person in an appropriate manner and it prohibits the coitus with other than humans.

चतुष्पादत्वष:्प्रभवत्वे उत्तरग्रन्थे एव व्यक्ते।- Formation of semen from four factors and six tastes will be explained in the next verses.

अयं च शिष्यप्रश्नतया निवेशितो ग्रन्थः अ (प्रा) ज्ञाशिष्यस्य आचार्यसन्मतिमात्रार्थो ज्ञेयः; तेन यः शिष्यश्चतुष्पदादिविशेषं सूक्ष्मं बीजस्य जानाति, स कथं शुक्रशब्दाभिधेयं न वेत्तीति न वाच्यम्।।3।।- This verse has been included here as a question of the disciple, which the ignorant disciple should know only for the consent of the teacher. By this word it appears that the disciple knows the characteristic of the four aspects of the subtle seed, how he will not know the cognitive object of the word *Śukra*, so this word is not worth saying.

Reply of the question on Śukra (semen)

शुक्रं तदस्य प्रवदन्ति धीरा यद्धीयते गर्भसमुद्भवाय।
वाय्वग्निभूम्यब्गुणपादवत्तत् षड्भ्यो रसेभ्यः प्रभवश्च तस्य॥4॥

The wise men call it as '*Śukra*' (semen) that is implanted in a woman's womb for fetal production. It is formed by the four *Mahābhūtās* like *Vāyu*, *Agni*, *Pṛthvī* and *Ap* and by the food containing the six *Rasās* (tastes).

Cakrapāṇi:

पश्नस्योत्तरं- शुक्रमित्यादि।- Beginning the verse with the word '*Śukraṃ*', the reply for the above query has been given here.

धीयत आरोप्यत इत्यर्थः।- '*Dhīyata*' means to be placed on or implanted.

वाय्वादिपादवदिति वक्तव्ये यद् गुणपदमधिकं करोति, तेन प्रशस्तगुणवतामेव वाय्वादीनां विशुद्धशुक्रारम्भकत्वमिति दर्शयति।- '*Vāyvādipādavat*' means having all the features. Those four basic elements that have only the best properties cause the formation of pure *Śukra* (semen).

वाय्वादिषु शुक्रारम्भकेषु पादव्यपदेशेन सर्वेषां तुल्यशुक्रारम्भकत्वं दर्शयति।- The use of the word '*Pāda*' here indicates that *Vāyu* and the other three *Bhūtās* in their equal ratio are responsible for formation of *Śukra*.

आकाशं तु यद्यपि शुक्रे पाञ्चभौतिकेऽस्ति, तथाऽपि न पुरुषशरीरान्निर्गत्य गर्भाशयं गच्छति, किन्तु भूतचतुष्टयमेव क्रियावद् याति, आकाशं तु व्यापकमेव तत्रगतेन शुक्रेण संबद्धं भवति, तेनाकाशस्य गमनाभावादिह गर्भाशयगमनाभिधानप्रस्तावे शुक्रगतत्वेनानभिधानम् अन्यत्रापि च भूतानां गमनप्रस्तावे आकाशं परित्यक्तमेव। यथा- "भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात्'' इति।- In fact, although the *Śukra* has all the five basic elements, *Ākāśa Bhūta* does not enter the uterus along with the *Śukra* as the remaining four *Bhūtās* are active. Being the omnipresent nature of *Ākāśa*, it is automatically incorporated inside the uterus along with the other four elements. Due to the lack of activity in *Ākāśa Bhūta*, here in the case of going into the uterus there is no mention of *Ākāśa* along with *Śukra*. In the other context also *Ākāśa* has omitted while mentioning the movement of *Bhūtās* such as "Along with the four basic elements (except *Ākāśa*) in their subtle form the soul enters from one body to another with the help of the mind" (Ca. Śā. 2/310).

शुक्रं च षड्रसाहारोत्पन्नमेव विशुद्धं भवतीति कृत्वोक्तं- षड्भ्यो रसेभ्य इत्यादि।- *Since Śukra* is expressed through food that has six tastes so it is pure. Keeping this fact in view the author has mentioned the terms such as 'षड्भ्यो रसेभ्य' etc.

यत्तु मधुरस्य शुक्रजनकत्वमम्लादीनां च शुक्रविघातकत्वमुच्यते, तदत्यर्थोपयोगादिति ज्ञेयम्।।4।।- Although *Madhura Rasa* is a semen promoter and *Amla* and other tastes claim that it is harmful to semen, it should be understood that these harmful effects are happening only due to their excessive usage.

Five questions about the fetus

सम्पूर्णदेहः समये सुखं च गर्भः कथं केन च जायते स्त्री।
गर्भं चिराद्विन्दति सप्रजाऽपि भूत्वाऽथवा नश्यति केन गर्भः॥5॥

☐ The following are the five questions related to fetus.

1. How the fetus is fully developed with all the parts?
2. How is the fetus delivered in time?
3. How does delivery happen easily?
4. Why is pregnancy delayed even in fertile women?
5. Why does a fetus die once formed?

Cakrapāṇi:

'सम्पूर्णदेहः कथं जायते' इत्येकः प्रश्नः,- How the fetus is fully developed with all the parts? This is the first query.

'समये कथं जायते' इति द्वितीयः,- How is the fetus delivered in time? This is the second query.

'सुखं कथं जायते' इति तृतीयः।- How does delivery happen easily? This is the third query.

सप्रजाऽपीति अवन्ध्याऽपि सती कथं चिरेण गर्भं विन्दति।।5।।- '*Saprajā api*' means even though not being sterility. Why pregnancy delays even in fertile women?

The answers to the first three questions about the fetus, such as complete development of the fetus, delivery at specific times as well as easy delivery

शुक्रासृगात्माशयकालसंपद् यस्योपचारश्च हितैस्तथाऽन्नैः।
गर्भश्च काले च सुखी सुखं च संजायते संपरिपूर्णदेहः॥6॥

By the excellence of sperm, ovum, *Ātmā*, uterus, the time of sexual union and the use of wholesome food during pregnancy the fetus gets fully developed with all its parts, and delivery takes place at the appropriate time and without any discomfort.

Answer to question number four about the delay in getting pregnancy

योनिप्रदोषान्मनसोऽभितापाच्छुक्रासृगाहारविहारदोषात्।
अकालयोगाद्बलसङ्क्षयाच्च गर्भं चिराद्विन्दति सप्रजाऽपि॥7॥

Although the woman is fertile, pregnancy can be delayed due to the following factors:

a. Defects in the uterus (*Yonipradoṣa*)
b. Mental worries (*Manaso abhitāpa*)
c. Defects of sperm, ovum, diet and regimen (*Śukra-asṛk-āhāra-vihāra doṣa*)
d. Intercourse at inappropriate times (*Akāla yoga*)
e. Loss of strength (*Bala sañkṣaya*)

Answer to the fifth question, such as why the fetus dies

असृङ्निरुद्धं पवनेन नार्या गर्भं व्यवस्यन्त्यबुधाः कदाचित्।
गर्भस्य रूपं हि करोति तस्यास्तदसृगस्त्रवि विवर्धमानम्॥8॥
तदग्निसूर्यश्रमशोकरोगैरूष्णान्नपानैरथवा प्रवृत्तम्।
दृष्ट्वाऽसृगेकं न च गर्भसंज्ञं केचिन्नरा भूतहृतं वदन्ति॥9॥

☐ The obstructed menstrual blood which is provoked by *Vāta* may be mistaken as pregnancy by ignorant persons, since the menstrual blood increases in quantity and gradually increases the size of abdomen and due to non-flowing of it, the external features appear as pregnant.

☐ Due to the heat of the fire and exposure to the sun, fatigue, grief, sickness, hot foods and beverages, menstruation resume. Some say that the fetus was removed by evil spirits because pieces of the fetus did not appear in the menstrual blood.

ओजोशनानां रजनीचराणामाहारहेतोर्न शरीरमिष्टम्
गर्भं हरेयुर्यदि ते न मातुर्लब्धावकाशा न हरेयुरोजः॥10॥

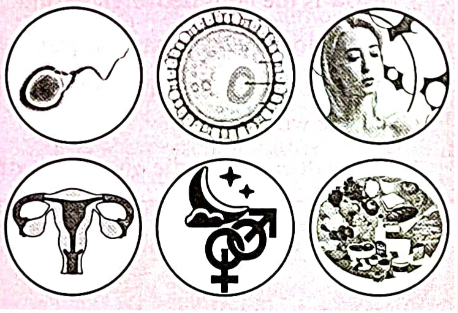
☐ In fact, the body of the fetus is not used as food for evil spirits, they move at night and live on *Ojas*. Furthermore, if the evil spirit is able to remove the fetus, it can enter the mother's body and easily eat the *Ojas* in her body and even lead to her death. But it is not happening so.

Cakrapāṇi:

पञ्चानां प्रश्नानामुत्तरं- शुक्रेत्यादि।- Beginning the verse with the word '*Śukra*', the author has given reply for all the five questions.

संपच्छब्दः शुक्रादिभिः प्रत्येकमभिसंबध्यते।- The term '*Sampat*' is also applicable to *Śukra* and all the other factors.

शुक्रासृगाशयानामदुष्टत्वं संपद्, आत्मनस्तु शुक्रशोणितसंयोगाधिष्टातुः शुभजीवकर्मयुक्तत्वं संपत्, कालस्य त्वनतितीक्ष्णत्वादि संपेत्- '*Sampat*' means excellence. The state of being not vitiated is called the excellence of the *Śukra* (sperm), *Asṛk* (ovum) and *Āśaya* (uterus). The excellence of *Ātmā* means the entry of excellent *Ātmā* into the body at the time of conjugation and which is associated with the auspicious actions of the past life. *Kāla* Sampat means normal weather conditions, i.e. not to be extreme heat or cold.



शुक्र, असृक्, आत्मा, आशय, काल, सम्पत् एवं उपचार

उपचारो गर्भिण्युपचारः।- '*Upacāra*' means proper governance and nutrition during pregnancy.

काल इति नवमे दशमे वा मासे। यदुक्तं- "कालः पुनर्नवमं मासमुपादायादशमात्" (शा. अ. 4) इति। - The word '*Kāla*' also refers to the time of delivery i.e. 9th or 10th month. It is mentioned in the 4th chapter that "The normal period of delivery falls between the 9th and 10th month" (Ca. Śā.4/25).

सुखीति व्याधिना केनचिन्न ग्रस्तः।- The word '*Sukhī*' refers to the condition of not being afflicted by any disease.

सुखमिति अक्लेशेन।- '*Sukha*' means being without any trouble.

अकालयोगादिति ऋतुकालातिक्रमेण पुरुषेण संयोगात्, ऋतुकालश्च षोडशरात्रं यावत्- '*Akālayogāt*' means intercourse during the period after the completion of *Ṛtukāla*. *Ṛtukāla* is the sixteen days after menstruation.

यदुक्तं हारीते- "षोडश दिवसा ऋतुकालः" इति। सुश्रुते तु द्वादशरात्रमृतुकाल उक्तः।- *Ācārya Hārīta* also stated that the duration of *Ṛtukāla* as 16 days. Whereas *Suśruta* mentioned the duration of *Ṛtukāla* as 12 days only.

'भूत्वाऽथवा नश्यति केन गर्भः' इत्यस्योत्तरम्- असृगित्यादि।- Beginning the verse with the word '*Asṛk*', the author has submitted the reply for the query 'Why does a fetus die once formed?'

पवनेनेति दुष्टवातेन। कृते असृङ्निरोधे गर्भभ्रमो भवतीत्याह- गर्भस्य रूपमित्यादि।- '*Pavanena*' means due to vitiated *Vāta*, the menstrual blood gets obstructed and increases the size of uterus and thereby gets the illusion that they are pregnant.

गर्भाशये हि विवर्धमानं रुधिरं प्रभावाद्गर्भलिङ्गानि कानिचिद्दर्शयतीत्यर्थः।- Blood that has accumulated in the uterus may exhibit certain signs of pregnancy due to its specific effect.

असृगेकमिति असृगेव परम्।- '*Asṛgekam*' means the only blood.

न च गर्भसंज्ञमिति न गर्भं ग्रन्थाद्याकारकम्।- She cannot be called pregnant because she does not have the characteristics of pregnancy described in the scriptures.

भूतैर्गर्भानाहरणे हेतुमाह- ओजोशनानामित्यादि।- By the mention of '*Ojośanānām*', the author has clarified that the evil spirits cannot take away the fetus since the food for them is *Ojas*.

ओजः अष्टबिन्दुकमश्नन्तीति ओजोशनाः। यदि त्वनाहारभूतमपि गर्भं हरेयुस्तदा मातुर्नितरामाहारभूतमोजो लब्धावकाशत्वेन हरेयुः।- '*Ojośanāḥ*' means the food of evil spirits is the size of eight drops of *Ojas*. If evil spirits eat the womb as a non-diet, then over time, it takes away the *Ojas*, the full food form of the mother so that the mother dies.

लब्धावकाशा इति प्राप्तगर्भिण्यभिगमनकारणाः॥6-10॥- '*Labdhāvakāśā*' means getting reasons to go to the womb.

Eight questions related to the formation of sex and growth of the fetus and twins

कन्यां सुतं वा सहितौ पृथग्वा सुतौ सुते वा तनयान् बहून् वा।
कस्मात् प्रसूते सुचिरेण गर्भमेकोऽभिवृद्धिं च यमेऽभ्युपैति॥11॥

The following are the eight questions related to sex and growth of the fetus and twins.

1. Why and how can a woman give birth to a baby girl?
2. Why and how can a woman give birth to a male baby?
3. Why and how can a woman give birth to male and female twins at the same time?
4. Why and how can a woman give birth to male twins?
5. Why and how can a woman give birth to female twins?

6. Why and how does a woman give birth to multiple children at the same time?
7. Why is the fetal delivery delayed?
8. Why does one of the twins develop more than the other?

Cakrapāṇi:

कन्यामित्यादि प्रश्नाष्टकम्।- Beginning the verse with the term '*Kanyām*', the author has presented eight queries.

कन्यां कस्मात् पृथक् प्रसूत इति प्रथमः,- Why and how can a woman give birth to a female child? This is the first query.

सुतं पृथग् वेति द्वितीयः,- Why and how can a woman give birth to a male baby? This is the second query.

सहितौ कन्यासुतौ वेति तृतीयः,, - Why and how can a woman give birth to male and female twins at the same time? This is the third query.

सुतौ सहिताविति चतुर्थः,- Why and how can a woman give birth to male twins? This is the fourth query.

सुते सहिते इति पञ्चमः,- Why and how can a woman give birth to female twins? This is the fifth query.

तनयान् बहून् वेति षष्टः,- Why and how does a woman give birth to multiple children at the same time? This is the sixth query.

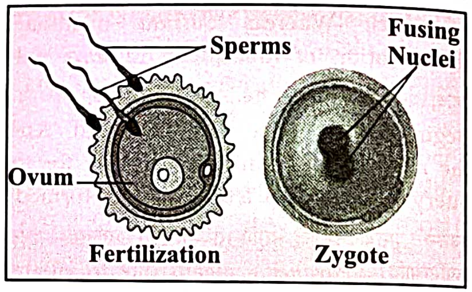
सुचिरात् कथं स्त्री प्रसूत इति सप्तमः,- Why is the fetal delivery delayed? This is the seventh query.

यमे युग्मे कथमेकोऽभिवृद्धिमभ्युपैतीत्यष्टमः।।11।।- Why does one of the twins develop more than the other? This is the eighth query.

Answer to eight questions about sex of the fetus and twins

रक्तेन कन्यामधिकेन पुत्रं शुक्रेण तेन द्विविधीकृतेन।
बीजेन कन्यां च सुतं च सूते यथास्वबीजान्यतराधिकेन॥12॥

- ☐ During conception, if the ovum is prevalent, it can lead to production of female baby.
- ☐ During conception, if the sperm is predominant, it can lead to production of male baby.



- ☐ If a zygote is split into two during conception, twins are formed. If the ovum is predominant in one part of the zygote, then the female baby develops and if the other part is predominant for the sperm, the male baby develops.

शुक्राधिकं द्वैधमुपैति बीजं यस्याः सुतौ सा सहितौ प्रसूते।
रक्ताधिकं वा यदि भेदमेति द्विधा सुते सा सहिते प्रसूते॥13॥

- ☐ If the sperm is predominant in the two divisions of the zygote, twin male babies are born; and if the ovum is predominant in both divisions of the zygote, twin female babies are born.

भिनत्ति यावद्बहुधा प्रपन्नः शुक्रार्तवं वायुरतिप्रवृद्धः।
तावन्त्यपत्यानि यथाविभागं कर्मात्मकान्यस्ववशात् प्रसूते॥14॥

- ☐ The highly aggravated *Vāta* do at times makes more than two divisions in the zygote; and the number of children depends on the number of divisions of zygote. It is not under the control of individuals, but is caused by the actions of their past lives.

आहारमाप्नोति यदा न गर्भः शोषं समाप्नोति परिस्रुतिं वा।
तं स्त्री प्रसूते सुचिरेण गर्भं पुष्टो यदा वर्षगणैरपि स्योत्॥15॥
कर्मात्मकत्वाद्विषमांशभेदाच्छुक्रासृजोर्वृद्धिमुपैति कुक्षौ।
एकोऽधिको न्यूनतरो द्वितीय एवं यमेऽप्यभ्यधिको विशेषः॥16॥

- ☐ If the fetus is unable to get proper nutrition or there is a discharge from the womb it gets emaciated. Therefore, the delivery will take a long time and sometimes it may even take years, since to get proper nourishment of the fetus.
- ☐ As a result of past actions, the zygote may divide unequally so that one of the twins is more developed and the other less developed. This is the cause for uneven development of both the fetuses.

Cakrapāṇi:

रक्तेनेत्याद्युत्तरम्।- Beginning the verse with the term '*Raktena*', the author has answered eight questions.

अधिकेनेति पदं रक्तेन शुक्रेण च योजनीयम्।- The word '*Adhikena*' (predominance) applies to both the ovum and sperm.

द्विविधीकृतेन द्विखण्डीकृतेन।- '*Dvividhīkṛtena*' means divided into two parts.

यथास्वं बीजेऽन्यतरो भागोऽधिको यत्र तेन बीजेन; एतेन यदि द्विविधे भागे एकत्र रक्तमधिकम्, अपरत्र शुक्रम्, एष विभागो भवति, तदा कन्यासुतौ भवत इत्युक्तं भवति।- If the ovum is prevalent in any part of the division process it will give birth to a female child and if the sperm is prevalent in another part it will give birth to a male child.

यावद्बहुधा भिनत्तीति यावतीं बहुसंख्यां करोति चतुःपञ्चादिरूपाम्।- If the zygote has divided into more than two parts, the mother gives birth to that much number of children depending on the number of divisions such as 4 or 5.

प्रपन्न आगतः शुक्रार्तवं वायुरिति संबन्धः।- The word '*Prapanna*' is related to the arrival of semen and ovum in the uterus by the influence of *Vāyu*.

यथाविभागमिति यथा शुक्ररक्तविभागो भवति तथा कन्याः सुताश्च स्वबीजाधिक्यापेक्षया भवन्तीति।- '*Yathāvibhāgam*' means just as *Śukra* and *Ārtava* are divided, in the same way, the birth of female and male offspring is born according to the abundance of ovum and semen.

कर्मात्मकानि कर्मकारणकानि।- In this way, female and male children are born due to deeds in previous lives.

अस्ववशात् कर्मपराधीनत्वेन।- '*Asvavaśāt*' means being subject to *Karma* and that means such type of childbirth are not under the control of a woman.

आहारमित्यादौ गर्भिण्या आहारप्राप्त्या गर्भस्याहारप्राप्तिः।- '*Āhāram iti adau*' whatever food is given to the pregnant woman; it helps to nourish the fetus.

शुक्रासृजोर्यः स्थूलसूक्ष्मरूपो विषमांशभेदो भवति, स जायमानगर्भकर्मवशादेव भवतीत्याह- कर्मात्मकत्वादिति।।12-16।।- The macro and subtle form of *Śukra* and *Ārtava* has divided into unequal divisions, it is only due to the deeds of previous life of the womb that arises. In view of the same fact, this word *Karmātikatvāt* has been presented by the author i.e. due to the actions of previous life.

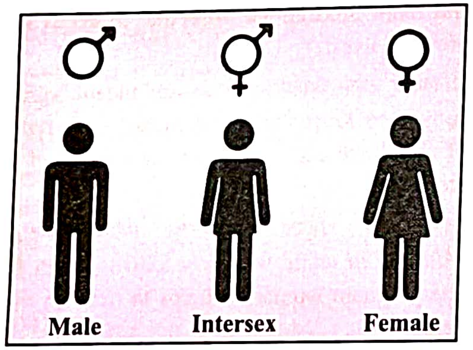
Eight questions related to abnormal progeny

कस्माद्द्विरेताः पवनेन्द्रियो वा संस्कारवाही नरनारिषण्डौ।
वक्री तथेर्ष्याभिरतिः कथं वा संजायते वातिकषण्डको वा॥17॥

1. The following are the eight questions

related to abnormal progeny:

2. Why are people born with *Dviretā* (hermaphrodite)?
3. How the people are born with *Pavanendriya* (absence of ejaculation of spermatic fluid during copulation except air)?
4. Why the people are born as *Saṃskāravāhī* (having the ability to copulate after the body has been reformed with aphrodisiacs)?



5. Why are the people born with *Naraṣaṇḍa* (male sterility)
6. Why are the people born with *Nāriṣaṇḍa* (female sterility)
7. Why are the people born as *Vakrī* (hypospadias i.e. opening of the urethra is not located at the tip of the penis)?
8. Why are the people born as *Īrṣyābhirati* (mixoscopia i.e. a form of sexual perversion in which an orgasm is achieved by observing sexual intercourse between the person one loves and another person)?
9. Why are the people born as *Vātikaṣaṇḍaka* (eunuch)?

Cakrapāṇi:

कस्मादित्यादि प्रश्नाष्टकम्।-Beginning the verse with the term '*Kasmāt*', the author has presented eight queries related to abnormal pregnancy.

नरषण्डो नारिषण्डश्चेति नरनारिषण्डौ।।17।।- '*Naranāriṣaṇḍau*' means *Naraṣaṇḍa* (male sterility) and *Nāriṣaṇḍa* (female sterility).

Answer to eight questions about abnormal progeny

Answer for the first question about why are people born with Dviretā (hermaphrodite)

बीजात् समांशादुपतप्तबीजात् स्त्रीपुंसलिङ्गी भवति द्विरेताः।

If the zygote is formed with equal portions of sperm and ovum; and due to the impaired quality of sperm and ovum, then the progeny become hermaphrodite (*Dviretā*). Such a person is having both the characteristic features of both male and female.

Answer for the second question about how the people are born with Pavanendriya

शुक्राशयंगर्भगतस्यहत्वा करोतिवायुःपवनेन्द्रियत्वम्।।18।।

Due to the afflicted *Vāyu* at the location of semen in the fetus gives birth to people suffering with *Pavanendriya* (devoid of semen). In such a person, only air is coming out during copulation and no spermatic fluid is ejaculated.

Answer for the third question why the people are born as Saṃskāravāhī

शुक्राशयद्वारविघट्टनेन संस्कारवाहं कुरुतेऽनिलश्च।

Due to the obstruction of seminal passage with *Vāyu* results in to give birth to *Saṃskāravāhī*. Such a person has the ability to copulate only after taking aphrodisiac drugs.

Answer for the fourth and fifth questions about how the people will be born with Naraṣaṇḍa and Nārīṣaṇḍa

मन्दाल्पबीजाववलावहर्षौ क्लीबौ च हेतुर्विकृतिद्वयस्य।।19।।

When parents are weak and have diminished reproductive factors such as sperm and ovum, and sexual urges are either weak or absent, it causes two disorders, such as male and female sterility.

Answer for the sixth question about why the people are born as Vakrī

मातुर्व्यवायप्रतिघेन वक्री स्याद्बीजदौर्बल्यतया पितुश्च।

The *Vakrī* (hypospadias) originates due to the mother's abnormal posture during intercourse as well as weakness in the father's sperm.

Answer for the seventh question about why the people are born as Īrṣyābhirati

ईर्ष्याभिभूतावपि मन्दहर्षावीर्ष्यारतेरेव वदन्ति हेतुम्।।20।।

The parents do not have the desire to have sex, but if they are envious of sex, then the child born from them is *Īrṣyābhirati* (mixoscopia). It is a form of sexual perversion in which the preferred method of achieving sexual excitement is by the repetitive watching of unsuspecting people who are naked, disrobing, or engaging in sexual activity.

Answer for the eighth question about why the people will born as Vātikaṣaṇḍaka

वाय्वग्निदोषाद्वृषणौ तु यस्य नाशं गतौ वातिकषण्डकः सः।

Due to the effect of *Vāta* and *Agni*, the testes of fetus get destroyed and gives birth to *Vātikaṣaṇḍaka*. Thus, the progeny become eunuch.

इत्येवमष्टौ विकृतिप्रकाराः कर्मात्मकानामुपलक्षणीयाः।।21।।

In this way the author has described eight types of sexual defects that are caused by the misdeeds of persons committed in the previous birth.

Cakrapāṇi:

बीजादिति शुक्रशोणितात्।- '*Bījāt*' means *Śukra* (semen) and *Śoṇita* (*Ārtava*).

उपतप्तबीजादिति उपतप्तबीजजनकबीजभागात्।- '*Upataptabīja*' means defect in subtle part of *Bīja* which is responsible for the manifestation of *Bīja* (*Śukra* and *Śoṇita*).

स्त्रीपुंसलिङ्गीति स्त्रीपुरुषसाधारणनासिकाचक्षुरादिलिङ्गयुक्तः यानि तु स्त्रीपुंसयोरसाधारणान्युपस्थध्वजस्तनश्मश्रुप्रभृतीनि तानि चास्य न संभवन्तीति।- '*Strīpuṃsaliṅgī*' means normal features of male and female such as nose, eyes etc. are present, yet, the sex determining specific features of male and female like *Upastha* (vulva), *Dhvaja* (penis), *Stana* (breasts), *Śmaśru* (mustaches, pubic hair etc.) are absent due to the defect in the *Bīja*.

असाधारणानि लिङ्गानि वृद्धेन शुक्रेण रक्तेन वा जन्यानि, इह समरक्तशुक्रारब्धेन नास्त्यन्यतरवृद्धिरिति नोपस्थध्वजादिविशेषलिङ्गभवनम्।- Due to increase in *Śukra* and *Śoṇita* specific features of male and female develops. Here in the progeny which originates due to the equal quantity of *Śukra* and *Śoṇita* the specific parts like *Upastha* (vulva) and *Dhvaja* (penis) are not developing properly.

द्विधा स्त्रीत्वपुरुषत्वोपजनकत्वेन स्थितं रेतो बीजं यस्य स द्विरेताः। किंवा, स्त्रीपुंसलिङ्गीति स्त्रीपुंसयोयल्लिङ्गमुपस्थध्वजरूपं, तद्युक्त एव स्त्रीपुरुषलिङ्गी; उत्तरकालभावीनि त्वस्य स्तनश्मश्रुप्रभृतीनि न भवन्ति।- The factors responsible for the expression of male and female such as *Śukra* and *Śoṇita* are equal in quantity and result in the production of *Dviretā* (hermaphrodite). As the child possess both the sex organs like *Upastha* (vulva) and *Dhvaja* (penis) he can be called *Strīpuruṣaliṅgī*, however in those persons the secondary sexual characters like breasts, mustaches etc. are not developed properly.

अस्मिन् पक्षे बीजोपतापेनोत्तरकालभाविस्तनादिप्रतिबन्धः क्रियते, नोपस्थध्वजोत्पादप्रतिबन्धः कर्मवशादेवेति ब्रुवते। किंवा उपस्थध्वजौ बलवन्तौ, येन तौ गर्भकाल एव भवतः; स्तनादि तूत्तरकालभावितया दुर्बलं, दुर्बलेन बीजोपतापेन न बलवतोरुपस्थध्वजयोर्बाधः, किन्तु दुर्बलानामेव स्तनादीनामिति। यत्र समांशे शुक्रशोणिते भवतः, तत्र संयोगमहिम्नैव बीजांशतापो भवतीति ज्ञेयम्।- This insinuates that due to defects of *Bīja*, secondary sexual characters are not properly developed but not the primary sex organs like vulva and penis. This is due to the effect of past deeds. Since the factors responsible for the development of *Upastha* (vulva) and *Dhvaja* (penis) are strong they develop in the intrauterine life, however the secondary sexual characters like breasts, mustaches etc. are not developed properly due weak factors. Where *Śukra* and *Ārtava* are in equal parts, one should know the abnormality of the part of the seed by means of greatness of coalition.

पवनेन्द्रियं विवृणोति- शुक्राशयमित्यादि।- Beginning the verse with the word '*Śukrāśayadvāre*' the author has described *Pavanendriya*.

शुक्राशयं शुक्रस्थानम्।- '*Śukrāśaya*' means the place where *Śukra* (semen) is.

पवनेन्द्रियत्वमिति पवनशुक्रत्वम्।- '*Pavanendriyatvam*' means the presence of air in place of semen.

शुक्रं हीन्द्रियमुच्यते, पवनस्य चेदमेवेह शुक्रत्वं- यद् व्यवायकाले शुक्रसदृशरूपतया प्रवर्तनं; अस्य हि वायुरेव परं व्यवायकाले याति।- In fact only Śukra is called as *Indriya*. However here the air got the nomenclature of Śukra because during the period of intercourse the air is discharged instead of semen. Thus, it is called Pavanendriya.

शुक्राशयद्वारेत्यादि संस्कारवाहविवरणम्।- Beginning the verse with the word '*Śukrāśadvāre*', the author has described *Saṃskāravāhī*.

द्वारविघट्टनेनेति द्वारदूषणेन।- '*Dvāravighaṭṭanena*' means obstruction of the channels of semen.

संस्कारेण बस्तिवाजीकरणादिना परं यस्य शुक्रमदुष्टद्वारं सत् प्रवर्तते स संस्कारवाहः।- Conducting purification by means of *Vasti* (enema therapy) and *Vājīkaraṇa* drugs (aphrodisiacs) etc. makes the clearance of seminal vessels and thereby ejaculation of semen takes place. This is called *Saṃskāravāha*.

अत्र च संस्कारवाहेन सुश्रुतोक्ता आसेक्यसौगन्धिककुम्भीका अन्तर्भावनीयाः, यत एतेऽपि संस्कारविशेषेणैव शुक्रं त्यजन्ति;- The word *Saṃskāravāha* here also refers to other types of abnormal offspring, such as *Āsyeka*, *Saugandhika* and *Kumbhīka* which are mentioned by *Suśruta*, because even in these

cases ejaculation of semen occurs only after the purification process has been carried out.

यदुक्तं तत्र- "पित्रोरत्यल्पवीर्यत्वादासेक्यः पुरुषो भवत्। स शुक्रं प्राश्य लभते ध्वजोच्छ्रायमसंशयम्।। यः पूतियोन्यां जायेत स सौगन्धिकसञ्ज्ञकः। स योनिशेफसोर्गन्धमाघ्नाय लभते बलम्।। स्वे गुदेऽब्रह्मचर्याद्यः स्त्रीषु पुंवत् प्रवर्तते। कुम्भीकः स तु विज्ञेयः" (सु. शा. 2) इति।- It is mentioned in *Suśruta Saṃhitā* as follows:

a. *Āsyeka:* The reason for this is that the father's sperm is weakened and such a person gets erections only after consuming the semen of others.
b. *Saugandhika:* A child born of foul-smelling genitalia of mother and such a person gets erections only after smelling male and female genital organs.
c. *Kumbhīka:* Only when a man uses another man for anal sodomy can he gain strength and ability in intercourse with a woman. Such a person is called *Kumbhīka* (Su. Śā. 2/38-40).

नरनारीषण्डावाह- मन्देत्यादि।- Beginning the verse with the word '*Manda*', the author has described *Naraṣaṇḍa* and *Nārīṣaṇḍa*.

मन्दवेगमल्पं च बीजं ययोस्तौ तथा। अबलाविति निसर्गबलरहितौ। अहर्षाविति अनुत्साहौ। क्लीबाविति दुष्टबीजौ। अत्र यथोक्तगुणा स्त्री स्त्रीषण्डस्य, यथोक्तगुणः पुरुषस्तु पुरुष षण्डस्य हेतुरिति विज्ञेयम् एतौ त्वबीजावेव ज्ञेयौ; यदुक्तं सुश्रुते- "अशुक्रस्त्वेव षण्डकः" (सु. शा. 2) इति।- Men and women who have poor sexual desire, weak sperm and ovum, lack of sufficient strength and lack of urge for sex gives birth to impotent children. It should be known that a woman and a man with the above features are cause for the genesis of female and male infertile progeny respectively. *Ācārya Suśruta* has mentioned that complete absence of sperm or ovum is called *Ṣaṇḍa* (Su. Śā. 2/38-44)

मातुर्व्यवायप्रतिघेनेति व्यवायकाले मातुर्व्यवायानिच्छा विषमाङ्गन्यासो वा व्यवायप्रतिघः, तेन यस्य शुक्रं गर्भाशयं नियमान्नोपैति स वक्रीत्युच्यते। बीजदौर्बल्यतया च पितुर्वक्रीस्यादिति योजना। अत्र दुर्बलस्य कर्म दौर्बल्यं तस्य भावो दौर्बल्यता, तेन पितुर्बीजस्य दुर्बलक्रियतयेत्यर्थः।- If the mother has lack of desire towards sex during copulation, or if she is in an abnormal posture during intercourse or the sperm is not properly deposited in the uterus the woman gives birth to *Vakrī*. Due to weakness of father's *Bīja* also results in birth of *Vakrī*. Here feeble persons action become weak. It means weakness. Thus, it clearly states that the weakness of *Piturbīja* (semen) leads to the birth of *Vakrī*.

परव्यवायं दृष्ट्वा प्राप्तध्वजोच्छ्रायो व्यवायशक्तो भवति, स ईर्ष्यारतिः। यदुक्तं सुश्रुते- "दृष्ट्वा व्यवायमन्येषां व्यवाये यः प्रवर्तते। ईर्ष्यकः स तु विज्ञेयः" (सु. शा. 2) इति।- *Irṣyārati* is a type of sexual perversion in which the person gets sexual excitement by watching people who are performing sexual activity. *Suśruta* also mentioned that "Those who gets sexual excitement only after he sees the sexual act of others is called *Irṣyaka*" (Su. Śā. 2/41).

कर्मात्मकानामितिपदेन एते क्लैब्यभेदाः प्राक्तनकर्मबलादेव प्रायो भवन्तीति दर्शयति।।18-21।।- The word '*Karmātmakānām*' insinuates that all the sexual defects are taking place in the offspring as a result of past deeds.

Five queries related gestation

गर्भस्य सद्योऽनुगतस्य कुक्षौ स्त्रीपुन्नपुंसामुदरस्थितानाम्।
किं लक्षणं? कारणमिष्यते किं सरूपतां येन च यात्यपत्यम्।।22।।

The following are the five queries related to gestation:

1. What are the symptoms of a newly formed pregnancy?
2. What are the characteristics that

indicate if the fetus in the womb is a girl?

3. What are the characteristics that indicate if the fetus in the womb is a boy?

4. What are the characteristics that indicate if the fetus in the womb is a eunuch?
5. What is the reason by which a child resembles to someone?

Cakrapāṇi:

गर्भस्येत्यादिपञ्च प्रश्नाः।- Beginning the verse with the term '*Garbhasya*', the author has presented five queries related to gestation.

सद्योऽनुगतस्येति सद्योगृहीतस्य।- '*Sadyo-anugatasya*' means just received

कारणमित्यादि। कारणं किं तत्, येन कारणेन सरूपतां सादृश्यमपत्यं गर्भो यातीत्यर्थः। अयं च पञ्चमः प्रश्नः।।22।।- Mentioning the word '*Kāraṇaṃ*' etc. means that what is the reason that the child resembles someone? This is the fifth question.

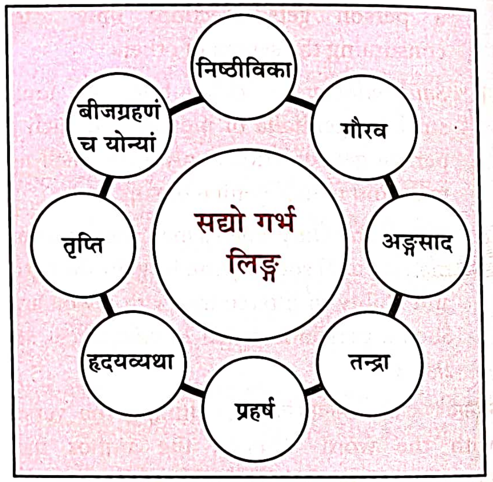
Answer to five questions about gestation

Answer for the first question about the symptoms of a newly formed pregnancy

निष्ठीविका गौरवमङ्गसादस्तन्द्राप्रहर्षौ हृदये व्यथा च।
तृप्तिश्च बीजग्रहणं च योन्यां गर्भस्य सद्योऽनुगतस्य लिङ्गम्।।23।।

The following are the symptoms of a newly formed pregnancy:

a. *Niṣṭīvikā* (salivation)
b. *Gauravam* (heaviness)
c. *Aṅgasāda* (body aches)
d. *Tandrā* (drowsiness)
e. *Praharṣa* (*Romaharṣa - horripilation*)
f. *Hṛdayavyadhā* (pain in the chest region)
g. *Tṛpti* (satiation)
h. *Bījagrahaṇaṃ ca yonyām* (retention of semen in the uterus)



The reply for the second, third and fourth questions about the characteristics that indicate if the fetus in the womb is a girl or a boy or a eunuch

सव्याङ्गचेष्टा पुरुषार्थिनी स्त्री स्त्रीस्वप्नपानाशनशीलचेष्टा।
सव्यात्तगर्भा न च वृत्तगर्भा सव्यप्रदुग्धा स्त्रियमेव सूते।।24।।
पुत्रं त्वतो लिङ्गविपर्ययेण व्यामिश्रलिङ्गा प्रकृतिं तृतीयाम्।

- ☐ If the fetus in the womb is a girl, the following features are seen:
  a. Performs all activities mostly with the left limbs
  b. Desire for male companionship
  c. If the sleep, drinking, eating habits, behavior and movements are similar to women than normal
  d. If the fetus seems to be lodged on the left side of the womb
  e. If the fetus is not round in shape
  f. In whom, milk first appear in the left breast
- ☐ If the characteristics are contrary to the above, it indicates that the fetus in the womb is a boy.
- ☐ If the above characteristics are mixed together, it indicates that the fetus in the womb is a eunuch.

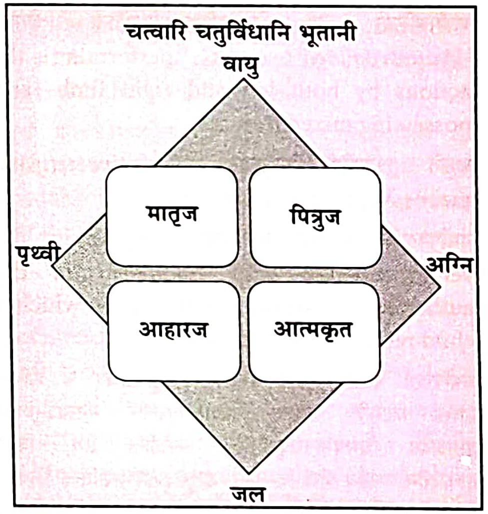
The reply for the fifth question about the reason by which a child resembles to someone

गर्भोपपत्तौ तु मनः स्त्रिया यं जन्तुं व्रजेत्तत्सदृशं प्रसूते।।25।।

- ☐ The woman gives birth to the child that resembles to somebody according to her thoughts during the period of conception.

गर्भस्य चत्वारि चतुर्विधानि भूतानि मातापितृसम्भवानि।
आहारजान्यात्मकृतानि चैव सर्वस्य सर्वाणि भवन्ति देहे।।26।।
तेषां विशेषाद्बलवन्ति यानि भवन्ति मातापितृकर्मजानि।
तानि व्यवस्येत् सदृशत्वहेतुं सत्त्वं यथानूकमपि व्यवस्येत्।।27।।

- ☐ These are all occurs in the body of every fetus viz. the fourfold four elements:
  a. Which are derived from the mother's ovum
  b. Which are derived from the father's sperm
  c. Which are derived from the food taken during pregnancy
  d. Which are derived from the soul that enters into fetus
- ☐ The predominance of these factors arising from the past actions of the parents determines the resemblance of physical characteristics. In the same way the mental faculty is also determined by the past actions.



Cakrapāṇi:

बीजग्रहणं शुक्रस्य योनौ निषिक्तस्यानिःसरणम्।- '*Bījagrahaṇaṃ*' means retention of semen in the uterus.

सव्याङ्गप्रधानतया चेष्टते या सा सव्याङ्गचेष्टा।- '*Savyāṅgaceṣṭā*' means doing all the activities mostly with the left limbs.

स्त्रिया इव स्वप्नादयो यस्याः सा स्त्रीस्वप्नपानाशनशीलचेष्टा।- '*Strī-svapna-pāna-aśana-śila-ceṣṭā*' means the sleep, drinking, eating habits, behavior and movements are similar to a woman.

सव्येन पार्श्वेन आत्तो गृहीतो गर्भो यया सा सव्यात्तगर्भ; किंवा 'सव्याङ्गगर्भा' इति पाठः।- '*Savyāttagarbha*' means

the fetus which is retained or caught in the left side of the uterus. There is also another type of reading like *Savyāṅgagarbha* in place of '*Savyāttagarbha*'.

न च वृत्तगर्भेति दीर्घगर्भेत्यर्थः।- '*Na ca vṛtta garbha*' means the shape of the fetus is long rather than round.

सव्ये स्तने प्रकृष्टं दुग्धं यस्याः सा सव्यप्रदुग्धा।- '*Savyapradugdhā*' means presence more milk in the left breast.

व्यामिश्रलिङ्गा तु सव्यदक्षिणाङ्गचेष्टादिना ज्ञेया।- '*Vyāmiśritaliṅgā*' means performing the actions by both left and right limbs and possessing mixed features.

प्रकृतिं तृतीयामिति नपुंसकम्।- '*Prakṛtiṃ tṛtīyām*' means *Napuṃsakam* i.e. eunuch.

गर्भोपपत्तावित्यादिनासारूप्यकारणमाह।- Beginning the verse with the word '*Garbhopapattā*' the author has presented the reason by which a child resembles to someone.

गर्भोपपत्तौ बीजग्रहणकाले मनो यं जन्तुं व्रजेद् यं प्राणिनं मनसा ध्यायति। एतच्च बीजग्रहणकालीनं मनसाऽनुध्यानं प्रभावादेव चिन्त्यमानसदृशमपत्यं करोतीति ज्ञेयं; किंवा तत्कालीनचिन्तयैव बीजं चिन्त्यमानजन्तुसदृशारम्भशक्तिकं क्रियते, दृष्टश्च मानसानामपि भावानां भूतविशेषकरणे शक्तिविशेषः;- '*Garbhopapattau*' means during the period of conception. It should be known that at the time of conception, if the mother thinks in her mind on a person or any other creature, due to the effect of thinking, she gives birth to a child similar to that person. Or during pregnancy, the seed has the same attitude as the mother thinks. It has also been observed that mental feelings have a special power in the creation of man.

यथा- सङ्कल्पः शुक्रोदीरणं करोति, तथा दोहदाप्राप्तौ तच्चिन्तया गर्भविकृतिः, ईर्ष्याभयादीनां चौजःशुक्रक्षयकर्तृत्वमित्यादि। एतदेव च सादृश्यकारणं पश्यता पुनर्वक्तव्यं यथा- "या या यथाविधं पुत्रमाशासीत" इत्युपादाय 'सा सा तांस्ताञ्जनपदान् मनसाऽनुक्रमेत्' (शा. अ. 8) इति।- For example: Determination leads to ejaculation. If the pregnant is unable to get her desired things it may leads to fetal abnormalities. *Īrṣyā* (jealous), *Bhaya* (fear) etc. may cause depletion of *Ojas* and *Śukra*.

Because of the similarity looking at it, it should be said again, like: "After listening to her desire, the woman should also be mentally advised to travel to areas that are inhabited by those who are imitating the son she desired" (*Ca. Śā.* 8/14).

जन्त्वनुध्यानं सादृश्यकारणमभिधाय सादृश्यकारणान्तरमाह- गर्भस्येत्यादि।- By quoting the reason for similarity to a particular creature, the author has presented another reason for equality with the words of '*Garbhasya*' etc.

चत्वारीति निर्विशेषमाकाशं वर्जयित्वा। भूतानि चतुर्विधानीति विवृणोति- मातेत्यादि।- '*Catvāri*' means only the other four *Mahābhūtās* by excluding *Ākāśa*, since it doesn't have any specialty. With the words '*Mātā*' etc. the author has given the explanation regarding four *Bhūtās*.

मातृसम्भवानि रक्तगतानि, पितृसम्भवानि शुक्रगतानि, आहारजानि तु शुक्रशोणितसंयोगोत्तरकालं मातुराहासम्भूतरसजानि, आत्मजानि त्वात्मप्रतिबद्धकर्मवशभूतानि ज्ञेयानि। तत्र शुभकर्मणा सदृशरूपजनकानि, अशुभकर्मणा तु विसदृशरूपजनकानीति ज्ञेयम् यानि त्वात्मनि सूक्ष्माणि भूतानि आतिवाहिकशरीररूपाणि, तानि सर्वसाधारण्त्वेनाविशेषसादृश्यकारणानीति नेह बोद्धव्यानि।- The four *Mahābhūtās* are originated from the following four sources.

a. मातृसम्भवानि- Originated from the mother is through *Rakta* i.e. *Ārtava* (ovum)

b. पितृसम्भवानि- Originated from the father i.e. by *Śukra* (semen)

c. आहारजानि- Originated from *Āhāra* means through *Āhāra Rasa* i.e. through the food consumed by the mother after the formation of zygote.

d. आत्मजानि- Originated from *Ātmā* means those attached or tied with *Ātmā* according to the effect of past deeds.

By this, it is known that one can produces the same form through auspicious *Karma* and one who produces an uneven form from inauspicious *Karma*. The subtle forms of the soul are those of the inhabitant of the other world. They are the same for everyone, for the particular reason of analogy, so no need to know here.

तत्रैवं चतुर्विधानां सादृश्ये किं भवति कारणं, किम्भूतं चेत्याह- तेषामित्यादि।- In this way, what is the reason here in all the four types of analogy and how does it happen, in view of this fact, the author has clarified the subject with the word *Teṣām* etc.

विशेषादितिपदेन सर्वाण्येव सादृश्यकारणानि भवन्ति, किन्तु यानि बलवन्ति तानि विशेषाद्भूयिष्टं सादृश्यं जनयन्तीति दर्शयति।- Although there are generally four factors that contribute to equality, the term *Viśeṣāt* indicates that which one of them is predominant only that causes similarity especially.

अत्र चाहारजभूतानां प्राक्तनकर्मापेक्षयैव सादृश्यकारणत्वं भवतीति कृत्वा नाहारजानां ग्रहणं कृतं, तेन कर्मजेष्वेवाहारजानामवरोधो ज्ञेयः; पूर्वं तु 'आहारजानि' इति पदेन तेषां विद्यमानतामात्रमुक्तं ज्ञेयम् किंवा, मातृजादीनि हि मात्रादिभिः सदृशं कुर्वन्ति, नत्वाहारजातान्याहारसदृशं कुर्वन्ति, तेन तेषामिहानुपादानम् तथा ह्युत्तराध्याये "यानि खल्वस्य रसजानि" (शा.अ.3) इत्यादिना प्राणानुबन्धादीनि वक्तव्यानि, न च तानि सादृश्यरूपतयेह भवितुमर्हन्ति।- The *Bhūtās* originated from *Āhāra rasa* cause similarity according to the results of past deeds. Keeping this fact in view the dietary reasons are not taken separately and they are included under *Karmaja* (past deeds), because one gets food according to the manner she had acted in the previous life. It is further mentioned that dominance of mother's ovum makes the offspring resemble his mother; this doesn't hold good in case of food because no one resembles food substances. In the next chapter also, it is clearly mentioned that *Āhāra rasa* is annexed with life and is not responsible for the resemblance of offspring (*Ca. Śā.* 3/12).

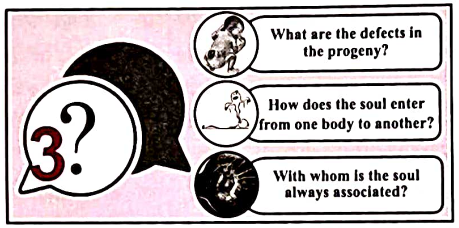
देहसादृश्यहेतुमभिधाय मनःसादृश्यहेतुमाह- सत्त्वमित्यादि।- After the description of the similarities of the body the author has described the causes for the similarities of the mind by starting the verse with the word '*Sattvam*'.

अनूकं प्राक्तनाऽव्यवहिता देहजातिः; तेन यशानूकमिति यो देवशरीरादव्यवधानेनागत्य भवति स देवसत्त्वो भवति, यः पशुशरीरादेति स पशुसत्त्वो भवतीत्यादि। अपिशब्दात् कर्मसंबन्धं जातिसंबन्धं च दर्शयति; तेन कर्मवशादपि सत्त्वं राजसं, तामसं, सात्त्विकं वा भवति; तथा मानुषादिजात्यनुरूपं च भवति।।23-27।।- '*Anūkaṃ*' means former state of existence (past life) and it leads to continuity of life in another body. The mental attitude of individuals in a past life also determines the characteristics of the mind in this life. If the soul had divine nature in the previous life, then the person has divine skill in this life. If the soul comes from the animal's body, then that person has animal tendency in this life. The term '*Api*' refers to the relation of *Karma* as well as species has been demonstrated. Due to the effects of past deeds the mind becomes *Rājasika*, *Tāmasika* or *Sāttvika* and also species like humans etc.

Three queries related abnormality in progeny, transmigration of soul and attachment of soul

क़स्मात् प्रजां स्त्री विकृतां प्रसूते हीनाधिकाङ्गीं विकलेन्द्रियां वा।
देहात् कथं देहमुपैति चान्यमात्मा सदा कैरनुबध्यते च॥28॥

1. Why would a woman give birth to a child with a defect and extra body parts or defective senses?
2. How does the soul enter from one body to another?
3. With whom is the soul always associated?


3?
What are the defects in the progeny?
How does the soul enter from one body to another?
With whom is the soul always associated?

Cakrapāṇi:

कस्मादित्यादिना विकलेन्द्रियां वेत्यन्तेनैकः प्रश्नः; तत्र विकृतामित्यस्य विवरणं- हीनेत्यादि।The first line of the verse begins with the word *Kasmāt* and ends with *Vikalendriyaṃ vā* is the first question which is related to abnormality in the offspring. The defect in the progeny is detailed with the terms '*Hīna*' etc.

देहादित्यादिर्द्वितीयः।- The second question starts with the word '*Dehāt*'.

सदा कैरनुबध्यते इति तृतीयः।- With whom is the soul always associated is the third query.

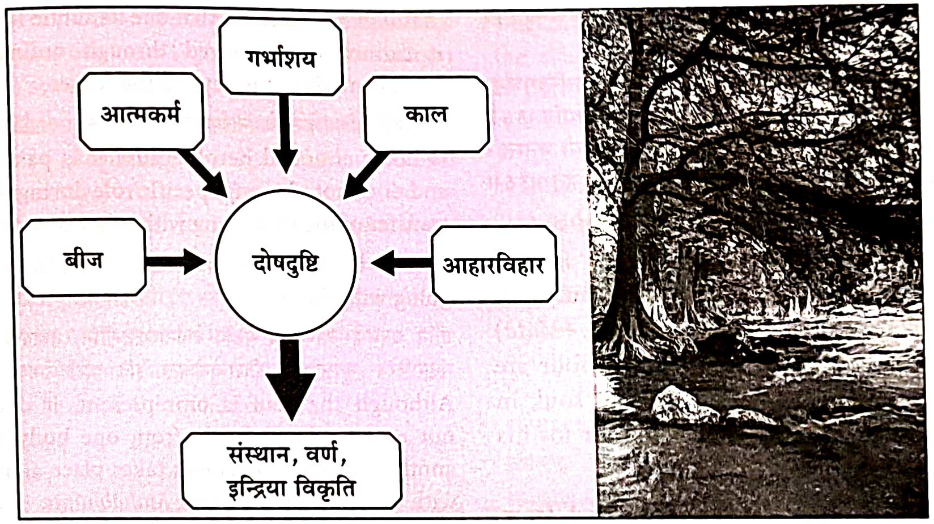
ये तु विकृतामितिपदेन कुरूपां, हीनाधिकाङ्गीमितिपदेन च हीनाङ्गादिरूपामेव कुरूपातिरिक्तां वदन्ति, तेषां मते प्रश्नभेदः स्यात्, तथाऽध्यायान्ते च वक्ष्यमाणा प्रश्नसंख्याऽतिरिक्ता भवति।।28।।- The term '*Vikṛtām*' refers to *Kurūpa* i.e. ugliness or deformed body; and this is different from the word *Hīnādhikāṅgī* (having less or more body parts). In view of the commentator both the words *Vikṛta* and *Hīnādhikāṅga* are different, thus these can be taken as two different queries? But at the end of the chapter, the author has given the number of questions asked by *Agniveśa*. And if these two are taken separately the total number exceeds, therefore it should not be considered.

The term '*Vikṛtām*' refers to *Kurūpa* i.e. ugliness or deformed body; and this is different from the word *Hīnādhikāṅga* (having less or more body parts). In view of the commentator both the words *Vikṛta* and *Hīnādhikāṅga* are different, thus these can be taken as two different queries. But at the end of the chapter, the author has given the number of questions asked by *Agniveśa*. And if these two are taken separately the total number exceeds, therefore it should not be considered.

Reply of the first question about abnormality in progeny

बीजात्मकर्माशयकालदोषैर्मातुस्तथाऽऽहारविहारदोषैः।
कुर्वन्ति दोषा विविधानि दुष्टाः संस्थानवर्णेन्द्रियवैकृतानि॥29॥
वर्षासु काष्टाश्मघनाम्बुवेगास्तरोः सरित्स्रोतसि संस्थितस्य।
यथैव कुर्युर्विकृतिं तथैव गर्भस्य कुक्षौ नियतस्य दोषाः॥30॥

- ☐ Due to the defects in the *Bīja* (ovum and spermatozoan), *Ātma karma* (actions of past life associated with the soul), *Āśaya* (*Garbhāśaya* i.e. uterus), *Kāla* (time or season), *Āhāra* and *Vihāra* (diet and regimen of mother during gestation period) the *Doṣās* gets vitiated and which results in the deformity of shape and complexion and also impairment of sensory and motor organs of the progeny.
- ☐ Just as a tree growing on the banks of river gets afflicted and bend by the forceful movement of logs, stones and water during rainy season, the fetus gets deformity in womb due to vitiated *Doṣās*.



Cakrapāṇi:

आत्मीयं कर्म आत्मकर्म,- *Ātma karma* means the actions of past life associated with the soul.

आशयो गर्भाशयः,- *Āśaya* means *Garbhāśaya* i.e. uterus.

दोषो वैगुण्यम्।- Due to vitiation of *Doṣās*.

अश्मघनानि पाषाणखण्डाः;- '*Aśmaghanāni*' means pieces of stones.

वेगाः काष्ठादीनां त्रयाणाम्।।29-30।।- The term '*Vegāḥ*' is applicable all the three such as *Kāṣṭa* (logs), *Aśma* (stones) and *Ambu* (water).

Reply of the second question about how does the soul enter from one body to another

भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात्।
कर्मात्मकत्वान्न तु तस्य दृश्यं दिव्यं विना दर्शनमस्ति रूपम्॥31॥

- ☐ Along with the four basic elements (except *Ākāśa*) in their subtle form the soul enters from one body to another with the help of the mind. Unless one has spiritual vision, the soul cannot be perceived in general since it has subtle form.

Reply of the third question about with whom is the soul always associated

स सर्वगः सर्वशरीरभृच्च स विश्वकर्मा स च विश्वरूपः।
सचेतनाधातुरतीन्द्रियश्च स नित्ययुक् सानुशयः स एव॥32॥

- ☐ The soul is all pervasive and can take all bodily forms. It can do all actions and appear in all shapes. It is the element of consciousness and transcends sense perceptions. It is always in conjunction with the mind, intellect etc. And it is also associated with emotions of likes and dislikes.

रसात्ममातापितृसंभवानि भूतानि विद्यादृश षट् च देहे।
चत्वारि तत्रात्मनि संश्रितानि स्थितस्तथाऽऽत्मा च चतुर्षु तेषु॥33॥

भूतानि मातापितृसम्भवानि रजश्च शुक्रं च वदन्ति गर्भे।
आप्याय्यते शुक्रमसृक् च भूतैर्यैस्तानि भूतानि रसोद्भवानि॥34॥
भूतानि चत्वारि तु कर्मजानि यान्यात्मलीनानि विशन्ति गर्भम्।
सबीजधर्मा ह्यपरापराणि देहान्तराण्यात्मनि याति याति॥35॥
रूपाद्धि रूपप्रभवः प्रसिद्धः कर्मात्मकानां मनसो मनस्तः।
भवन्ति ये त्वाकृतिबुद्धिभेदा रजस्तमस्तत्र च कर्म हेतुः॥36॥

- In the body, there are a total of sixteen *Bhūtās* (each of four *Bhūtās* is four types) - such as maternal nutrition (*Rasa*), soul (*Ātmā*), mother (*Mātā*) and father (*Pitṛu*). Of them, four are associated with the soul and soul, in turn, depending on these four for his expression.
- The *Bhūtās* which are derived from mother and father are represented by ovum and sperm in the fetus respectively. Those by which nourish the sperm and ovum are derived from the mother's nutrition.
- Those *Bhūtās* derived from the actions of previous births and which bound to the soul enters the fetus, because the soul with seed-like character always transmigrates itself from one body to another in a cyclical manner.
- Based on one's past actions, the physical form and mind are influenced by the physical body and the mind of past life respectively. *Rajo Guṇa*, *Tamo Guṇa* and *Karma* are the causes of differences in shape and mind.

Cakrapāṇi:

द्वितीयप्रश्नस्योत्तरं- भूतैरित्यादि।- Beginning the verse with the word '*Bhūtaiḥ*', the author has given the reply for the second question.

सुसूक्ष्मैरित्यनेन चातीन्द्रियत्वं दर्शयति।- The word '*Sasūkṣmaiḥ*' refers to that due its subtle form it cannot be perceived through ordinary senses and thus it is beyond the senses.

आकाशमिहाक्रियत्वेन देहान्तरगमनकर्मणि नोक्तम्।- *Ākāśa* is not mentioned here because it is passive and does not play any specific role during the transfer of the soul along with other *Bhūtās*.

मनसा जवते गच्छतीति मनोजवः।- '*Manojavaḥ*' means going with the mind.

एतेन चात्मनो व्यापकस्य यद्यपि देहान्तरगतिर्नास्ति, तथाऽप्यस्य मनोगतिरेव भूतसहिता गतिशब्देनोच्यत इति दर्शितं भवति।- Although the soul is omnipresent, it does not enter independently from one body to another, and its movement takes place along with the mind and the four *Mahābhūtās*.

देहादिति म्रियमाणदेहात्। देहमिति उत्पद्यमानदेहम्।- '*Dehāt*' means dying body. '*Deham*' means the body which is being produced.

कर्मात्मकत्वादिति कर्माधीनत्वात्। तेन, कर्म धर्माधर्मरूपं यत्रैनं भोगार्थं नयति, तदेव देहमयं यातीत्युक्तं भवति।- '*Karmātmakatvāt*' means which depends on the deeds of past life. By this statement, it is clear that the soul enters the specific body to enjoy the fruits of past deeds, based on the virtuous and evil actions of the previous birth.

अथ गच्छन् किमित्ययं नोपलभ्यते म्रियमाणपुरुषादित्याह- न त्वित्यादि। तस्यात्मन आतिवाहिकशरीरयुक्तस्य दृश्यं रूपं नास्ति, अतिसूक्ष्मरूपत्वादिति भावः। अथ किं सर्व एवैनं गच्छन्तं न पश्यन्तीत्याह- दिव्यं विना दर्शनमिति।- दिव्यं दर्शनं योगिचक्षुः, तेन योगिन एव पश्यन्त्येनमिति दर्शयति।- Now the question arises that why a soul going from a dying person is not seen. Keeping this in mind, the author has replied by the mention of words '*Na tu tasya*' etc. Since the soul is possessing subtle form it is invisible to the naked eye. Tell me now can't everyone see the departing soul? In view of this doubt the author answered with words like '*Divyaṃ Vinā Darśanam*' etc. '*Divyaṃ Darśanam*' means divine vision. This implies that only *Yogīs* (contemplative saints) can see the soul.

अस्यैवातिवाहिकशरीरयुक्तस्यात्मनो धर्मान्तराण्याह- स सर्वग इत्यादि।- Beginning the verse with the term '*Sa sarvaga*' etc. the author has presented the other features of *Ātivāhika śarīra yukta Ātmā* (subtle form of soul).

सर्वशरीरभृदिति सर्वशरीराणि भर्तुं योग्यः।- '*Sarvaśarīrabhṛt*' means capable to maintain all bodies.

विश्वकर्मकरणक्षमो विश्वकर्मा।- '*Viśvakarmā*' means able to do all things in the world.

विश्वरूपतां च नरपश्वादिशरीररूपतया कर्मवशाद्व्रजत इति विश्वरूपः।- '*Viśvarūpa*' means according to the effects of past deeds he can take birth in different forms such as human beings or animals etc.

नित्यं बुद्ध्यादिभिर्युज्यत इति नित्ययुक्।- Since this soul is always associated with the intellect, mind and senses, it is called '*Nityayuk*'.

सहानुशयेन रागादिना वर्तत इति सानुशयः।- '*Sānuśayaḥ*' means being associated with passion, hatred etc.

आतिवाहिकशरीररूपभूतचतुष्टयव्याकरणार्थं शरीरे यानि सम्भवन्ति भूतानि तान्येवाह- रसेत्यादि।- Beginning the verse with the term '*Rasātma*', the author has described the four subtle Bhūtās attached to subtle body.

एतानि भूतानि सारूप्यहेतुप्रस्तावोक्तान्यपि प्रकरणवशात्तथा वक्तव्यरजःशुक्राद्यनुक्तरूपप्रतिपादनार्थं च पुनरुच्यन्ते।- Even though these *Bhūtās* are said to be the cause of similarity in appearance, it is worth saying that the *Ārtava* and *Śukra* for rendering not stated form they are again mentioned here according to the context.

आत्मनि संश्रितानीति आत्मकर्मणाऽऽत्मन्यातिवाहिकदेहरूपतया निबद्धानि। स्थितस्तथाऽऽत्मेति आत्मा तेषु भूतेषु देहान्तरादिक्रियार्थं स्थितः। या च गतिर्देहान्तरादिनाऽऽत्मनः, सा तद्भूतव्यवस्थितस्यैवोच्यते न व्यापकस्य, तस्य (सर्वत्र) सर्वगतत्वादित्यर्थः।- '*Ātmani saṃśritānī*' means that the soul is associated with the *Mahābhūtās* to perform the actions such as moving from one body to another. The soul only when it is associated with the *Mahābhūtās*, it can be able to move from one body to the other but not independently because the soul is all-pervasive.

मातापितृसम्भवानि रजश्च शुक्रमिति यथासंख्यं मातापितृसम्भवानि। - '*Mātāpitṛsaṃbhavāni*' means the *Bhūtās* obtained from mother and father are derived from *Rajas* (*Ārtava*) and *Śukra* (semen) respectively.

आत्मली नानीति नित्यमात्मसंबद्धानि।- '*Ātmalīnānī*' means always associated with the soul.

आत्मलीनभूतानां धर्मान्तरमाह- स बीजधर्मेत्यादि।- By mentioning the term '*Sa Bījadharma*' (having the condition of a seed), the author has described the other features of *Bhūtās* associated with the soul.

स आत्मलीनभूतसन्तानो बीजधर्मा बीजस्वरूपः, बीजं हि स्वसदृशमङ्कुरं करोति; तेन, अयमप्यात्मलीनो भूतसन्तानः सदृशं देहरूपं भूतान्तरसङ्गं कुर्वन् बीजधर्मा भवति। 'सा बीजधर्मिणि' इति वा पाठः, तदा सा 'भूतसन्ततिः' इत्यध्याहार्यम्।- The continuity of *Bhūtās* associated with the soul like seed has the characteristic of seed. Just as the seed produces its same type of sprouts, the continuity of the *Bhūtās* also forms the same body. There is a variation of text like '*Sā bījadharmiṇī*' and it means it has the ability to produce.

आत्मनीति मनोयुक्तात्मनि।- '*Ātmānī*' means the soul associated with mind.

याति गच्छति सति देहान्तराणि यातीति योजना।- '*Yātī*' means to go or move. Here it must be understood that the movement of the soul is from one body to another.

आत्मनश्च गमनं मनोगमनमेव।- The movement of the soul means the movement of the mind only.

'परापराणि' इति वा पाठः; तदा पराणि श्रेष्ठानि देवादिशरीराणि, अपराणि अश्रेष्ठानि क्रिम्यादिशरीराणीति योजनीयम्।- The text '*Parāparāṇi*' is also there and which means superior and inferior. If the soul enters into superior bodies like *Deva* etc. it is called *Para*; and if the soul enters into the bodies like insects etc., it is called *Apara*.

नन्वपरिदृश्यमाना भूतचतुष्टयी मनःप्रवृत्तियुक्ता बीजधर्मिणी किमर्थं स्वीकर्तव्या, यतः परिदृश्यमानमेवेदं षाड्भौतिकं शरीरं शुक्रशोणितकारणकमस्त्वित्याह- रूपाद्धीत्यादि।- In this context, there is doubt that the invisible four subtle *Bhūtās* are filled with the tendency of the mind, why should they be accepted as *Bījadharmiṇī*? Because this visible body which is composed of six *Dhātūs* is formed due to *Śukra* and *Śoṇita*, in view of this fact, the author has presented the details from the word *Rūpāt*.

रूप्यत इति रूपं भौतिकं शरीरम् तेन, अभौतिकाच्छरीराद्भौतिकं शरीरं भवतीत्यागमप्रसिद्धम् तेनागमादेव सांयदर्शनरूपादातिवाहिकशरीराद् व्यक्तं शरीरमुत्पद्यत इति वाक्यार्थः।- The physical body is having form and this is formed from the metaphysical or subtle body. This fact is famous in theology. Based on this according to *Sāṅkhya* philosophy also it is clearly mentioned that the gross body develops from the subtle body.

यद्यपि शुक्ररजसी कारणे, तथाऽपि यदैवातिवाहिकं सूक्ष्मभूतरूपशरीरं प्राप्नुतः, तदैव ते शरीरं जनयतः, नान्यदा, यदि शुक्रशोणितमातिवाहिकशरीरनिरपेक्षं गर्भं जनयेत्, तदा असत्यपि जीवाधिष्ठाने जनयेत्, न तु जनयति, तस्मादात्मस्थसूक्ष्मभूतादेव बीजरूपाच्छुक्रशोणितयुक्ताद्गर्भजन्मेति।- Even though *Śukra* and *Śoṇita* are responsible for the formation of fetus, they cannot produce fetus alone without the involvement of subtle form of soul along with *Bhūtās*. If only *Śukra* and *Śoṇita* could produce an embryo there would be no life in it. Therefore, fetus with life is produced by *Śukra* and *Śoṇita* only when the subtle form of soul with *Bhūtās* are associated.

एतच्चात्मस्थभूतं मातापितृजभूतेन समं शरीरकारणं कर्मवशादेव भवतीत्याह- कर्मेत्यादि।- The association with the *Bhūtās* of *Ātmā* and the *Bhūtās* coming from the mother and father happens due the effects of past deeds only.

कर्मात्मकानामिति कर्मकारणकानां; किंवा यस्माद् रूपवत्तन्तुभ्यो रूपवान् पः उत्पद्यत इति प्रसिद्धं, तेनातिवाहिकशरीरेण कर्तव्यशरीरसदृशेन भवितव्यं, कारणसदृशं हि कार्यं भवति; ततश्चात्मधर्मित्वं सूक्ष्माणामात्मस्थितभूतानां सिद्धमिति भावः।- '*Karmātmakānām*' means causes of *Karma*. For example: It is well known that the similar kind of cloth is fabricated from the same kind of threads. the same analogy is applicable and thus the similarities in the gross body and the subtle body is seen because the subtle body is cause and the gross body is effect. It can be assumed that most subtle *Bhūtās* located in or associated with *Ātmā* bear the characteristics or actions of *Ātmā*.

अथ मनः सात्त्विकराजसतामसभेदाद्भिन्नं कुतस्तत्र तत्र पुरुषे भवतीत्याह- मनसो मनस्त इति।- Since the mind is having different forms like *Sātvika*, *Rājasika* and *Tāmasika*, so the question now arises as to how it relates to the soul? Keeping this in view, the author has clarified the doubt by quoting '*Manaso Manasta Iti*'.

पूर्वजन्मन्यव्यवहिते यादृङ्मनः, इह जन्मन्यपि तादृगेव मनो भवति। उक्तं चान्यत्र "जन्म जन्म यदभ्यस्तं दानमध्ययनं तपः। तेनैवाभ्यासयोगेन तदेवाभ्यस्यते पुनः" इति।- That is, whatever kind of mind is there in the previous life, the same type of mind comes in the present life. It is also said elsewhere that "Whatever is being devoted in the previous life like charity, study and penance, the *Manas* becomes accustomed to those acts and transmits them in this body".

अत्रापि च मन-उत्पत्तौ कर्मात्मकानामिति योज्यम्। तेन कर्मवशादेव मनोभेदो भवति। नन्वेवं सति आत्मस्थसूक्ष्मभूतानामेकरूपत्वेनैकरूपेणैव शरीरेण सर्वप्राणिनां भवितव्यमित्याह- भवन्तीत्यादि।- Here in the origin of the mind, the relationship of deeds done in the past should also be included. Because of this, due to the effects of *Karma*, there is a difference of mind. When this happens, the suspicion now arises that the body of all living beings must be in the same form because of the similarity of the subtle *Bhūtās* in the soul. Keeping this in view, the author has clarified the doubt by quoting '*Bhavanti*'.

आकृतिः संस्थानम्।- '*Ākṛti*' means *Saṃsthāna* or *Lakṣaṇa* (characteristics).

रजस्तमसी अनेकतरतमादिभेदभिन्ने तथा कर्म चानेकधा भिन्नं सत्यप्यभिन्ने सूक्ष्मभूतरूपे कारणे भेदकारणं भवतीत्यर्थः ।।31-36।।- *Rajas* and *Tamas* are having several varieties based on their variations like *Tara*, *Tama* etc. Similarly, the *Karma* (past deeds) is also of several types. Even though gross *Bhūtās* are integral, it is due to the differentiation of their subtle form.

Factors responsible for keeping the soul attached

अतीन्द्रियैस्तैरतिसूक्ष्मरूपैरात्मा कदाचिन्न वियुक्तरूपः।
न कर्मणा नैव मनोमतिभ्यां न चाप्यहङ्कारविकारदोषैः।।37।।
रजस्तमोभ्यां हि मनोऽनुबद्धं ज्ञानं विना तत्र हि सर्वदोषाः।
गतिप्रवृत्त्योस्तु निमित्तमुक्तं मनः सदोषं बलवच्च कर्म।।38।।

- The soul can never be separated from the subtle and super-sensory elements or from the effects of past actions or from the mind and intellect or from other disorders of ego and passion and ignorance.
- The mind is always associated with *Rajas* and *Tamas*. In the absence of knowledge, all defects arise. The mind causes the soul to migrate from one body to another due to the strong effects of its illness and past actions, as well as motivating individuals to do virtuous and evil deeds.

Cakrapāṇi:

'आत्मा सदा कैरनुबध्यते' इत्यस्योत्तरम्- अतीन्द्रियैरित्यादि।- Beginning the verse with the word '*Atīndriyaiḥ*', the author has presented the reply to the question of which factors the soul is always associated with.

तैरिति बीजधर्मित्वेनोक्तैः।- '*Taiḥ*' means *Bījadharma* (seed for future body)

अहङ्कारविकारा एव दोषाः, किंवा रजस्तमसी दोषौ।- *Ahaṅkāra vikāra* means nothing but *Doṣās* i.e. *Rajas* and *Tamas*.

अयं च सूक्ष्मभूताद्यनुबन्धो मनस एवेत्याह- रज इत्यादि।- In fact the association of subtle form of elements is with *Manas*. Keeping this in view the author has stated that the mind remains associated with *Rajas* and *Tamas*.

रजस्तमोभ्यां हेतुभूताभ्यां मनः सर्वैर्भूतादिभिरनुबद्धं भवति। अत्रैव हेतुमाह- ज्ञानादित्यादि।- Thus, due to *Rajas* and *Tamas*, the *Manas* is associated with subtle elements. Here the reason for the attachment is told as lack of proper knowledge.

ज्ञानादिति तत्त्वज्ञानात्; तत्त्वज्ञानं विना मनः सर्वैर्दोषैर्युक्तं भवति, तत्त्वज्ञानात्तु निर्दोषं भवतीत्यर्थः।- *Jñānāt* means due to *Tattvajñāna* (knowledge of truth). If the mind is not enlightened with the knowledge of truth, the mind remains associated with defects. Once the knowledge of truth is gained the mind is freed from defects.

सदोषत्वे मनसः किं भवतीत्याह- गतीत्यादि।- The author has clarified what happens if the mind is associated with defects by beginning with the words '*Gati*' etc.

गतिः देहान्तरगमनं, प्रवृत्तिः धर्माधर्मक्रियासु प्रवृत्तिः; सदोषत्वेन मनः संसारहेतुर्भवतीति वाक्यार्थः।- '*Gati*' means transmigration of soul from one body to another. The term '*Pravṛtti*' means an inclination towards the righteous and evil acts. If the mind remains associated with defects makes the soul into worldly bondage.

गतिप्रवृत्त्योर्हेत्वन्तरमाह- बलवच्च कर्मेत्यादि।- Another reason for the *Gati* and *Pravṛtti* is the powerful deeds undertaken in the past life.

बलवदिति नियतविपाकं; 'फलवत्' इति वा पाठः, तथाऽपि स एवार्थः। नियतं कर्मफलं कर्मबलादेव भवति। अत्र च प्रश्नोत्तरेषु यदधिकमुच्यते 'गतिप्रवृत्त्योः' इत्यादिना, तत् प्रकरणवशादेव ज्ञेयम्।।37-38।।- '*Balavat iti*' means which gives definite results. There is a difference in the text and thus one can also read the word *Phalavat* in place of the *Vikalpa* here. Definite effect of the action happens due to the powerful deeds done in the past life. The information furnished here such as *Gati* and *Pravṛtti* etc. may not be directly related to the question asked; but it is described here according to the context.

Five queries related disease

रोगाः कुतः संशमनं किमेषां हर्षस्य शोकस्य च किं निमित्तम्।
शरीरसत्त्वप्रभवा विकाराः कथं न शान्ताः पुनरापतेयुः॥39॥

The following are the five queries related to disease:

1. How does diseases arise?
2. What are the remedial measures for them?
3. What is the reason for joy?
4. What is the reason for grief?
5. How can body and mind disorders be subdued and cannot recur?

Cakrapāṇi:

'रोगाः कुतः' इत्येकः प्रश्नः।- How do diseases arise? This is the first question related to the disease.

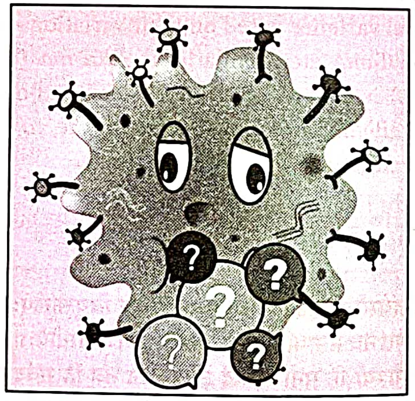
'संशमनं किम्' इति द्वितीयः।- What are the remedial measures for them? This is the second question.

'हर्षस्य किं निमित्तम्' इति तृतीयः।- What is the reason for joy? This is the third question.

'शोकस्य किं निमित्तम्' इति चतुर्थः।- What is the reason for sorrowness? This is the fourth question.

'शरीरसत्त्वप्रभवा विकाराः कथं न शान्ताः पुनरापतेयुः' इति पञ्चमः।- How can body and mind disorders be subdued and cannot recur? This is the fifth question.

एवं सङ्ग्रहवक्ष्यमाणं षट्त्रिंशकं प्रश्नानां पूर्यते।।39।।- In this way the list of thirty-six questions has completed in brief.



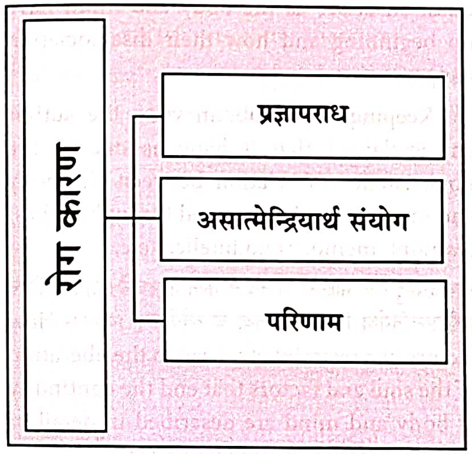
Answer to five questions about the disease

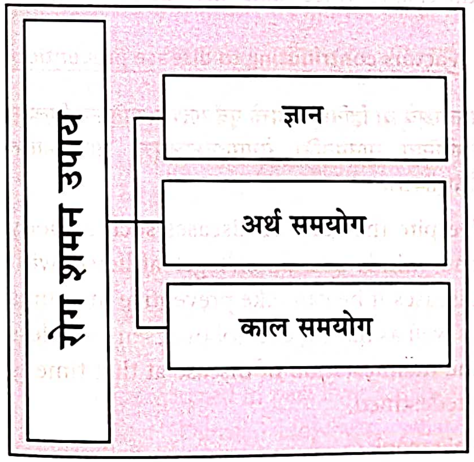
The reply to the first and second questions about how does diseases arise and what are their remedial measures

प्रज्ञापराधो विषमास्तथाऽर्था हेतुस्तृतीयः परिणामकालः।
सर्वामयानां त्रिविधा च शान्तिर्ज्ञानार्थकालाः समयोगयुक्ताः॥40॥

☐ The following are three causes for the manifestation of all the diseases.

1. *Pragñāparādha* (intellectual error)
2. *Asātmendriyārthasaṃyoga* (improper conjunction of senses with their objects)
3. *Pariṇāma* (effects of time or seasons)





☐ The following three are the remedial measures for the management of all the diseases.

1. Correct knowledge
2. Proper conjunction of senses with their objects
3. Normalcy of seasons

Cakrapāṇi:

प्रज्ञापराधादयः प्रकरणवशात् पुनरुच्यन्ते।- *Pragñāparādha* (intellectual error) etc. have been repeated according to the context.

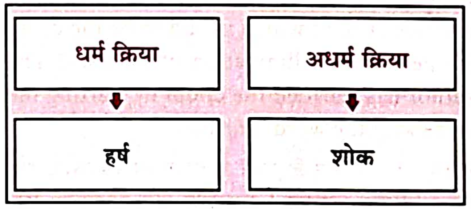
परिणामकाल इति कालपरिणाम इत्यर्थं।।40।।- *Pariṇāmakāla* means *Kāla-pariṇāma* i.e. effect of the time such as *Atiyoga*, *Ayoga* and *Mithyāyoga*.

The reply to the third, fourth and fifth questions about the reason for joy and grief and how can body and mind disorders be subdued and cannot recur

धर्म्याः क्रिया हर्षनिमित्तमुक्तास्ततोऽन्यथा शोकवशं नयन्ति।
शरीरसत्त्वप्रभवास्तु रोगास्तयोरवृत्त्या न भवन्ति भूयः॥41॥

☐ Virtuous acts are responsible for the cause of joy and evil deeds results in grief.

☐ The source of diseases is body and mind. Therefore, if when the disassociation of body and mind happen only then psychosomatic disorders cannot reoccur.



Cakrapāṇi:

धर्म्या धर्मसाधनाः, ताश्च हर्षकारणधर्मकर्तृत्वेन हर्षकारणं भवन्ति। ततोऽन्यथेति अधर्म्याः क्रियाः।- '*Dharmyā*' means

Dharmasādhanāḥ i.e. the tools useful to achieve righteousness. Doing righteous acts leads to happiness. '*Tato-anyathā*' means opposite to it i.e. unrighteous acts and which gives rise grief.

तयोरवृत्त्येति शरीरमनसोः सन्तानोच्छेदात्। मोक्षे हि शरीरमनसी निवर्तेते, ततः सर्वथा रोगसन्ताननिवृत्तिर्भवति।।41।।- '*Tayoravṛttyā*' means disassociation of the continuous relationship of body and mind; And if it leads to salvation due to the liberation of body and mind, then the continuation of the disease will be removed forever.

End of continuity of body and mind

रूपस्य सत्त्वस्य च सन्ततिर्या नोक्तस्तदादिर्नहि सोऽस्ति कश्चित्।
तयोरवृत्तिःक्रियतेपराभ्यांधृतिस्मृतिभ्यांपरयाधियाच॥42॥

☐ The scriptures say that the body and the mind have no beginning. The continuity of body and mind is broken when a person possesses the greatness of the power of meditation, memory and intellect.

Cakrapāṇi:

ननु यस्य निवृत्तिर्भवति तदादिमद्भवति, तत् किं शरीरमनः सन्ततिरादिमती, येन तस्या निवृत्तिर्वास्तविकरोग-निवृत्तिकारणमुच्यत इत्याह- रूपस्येत्यादि।- Here is a doubt: What is destroyed has a beginning. If the relationship of body and mind has its beginning and then nonexistence of which is said to be the cause for permanent elimination of diseases? The author has clarified the doubt by starting the verse with the word '*Rūpasya*'.

रूपस्य शरीरस्य, रूपं हि शरीरं रूप्यमाणत्वेन रूपशब्देनोच्यते, यथा- "रूपाद्धि रूपप्रभवः" इत्यत्रोक्तम् नोक्त इत्यागमेषु। कुतो नोक्त इत्याह- न हि सोऽस्तीति; अभावादेव नोक्त इत्यर्थः। अथ यद्यनादिमती शरीरमनःसन्ततिः, तत् कथं तस्या निवृत्तिरित्याह- तयोरित्यादि। तयोरिति शरीरसत्त्वयोः संतन्यमानयोः। पराभ्यामिति श्रेष्ठाभ्याम्।- *Rūpasya* means body, being a body has form it has been identified by the word *Rūpa*. It is also told that, the body originates from the body. '*Nokta*' means that it is not mentioned in the scriptures. Why it is not mentioned? The author has clarified the doubt by quoting that since the body has no beginning is not mentioned. Now the question arises as the body and mind have no beginning and how their disassociation happen.

Keeping this doubt in view, the author has explained that it happens due to the nonexistence of relation between the body and mind. It can be obtained through highest restraint, memory and intellect etc.

धृत्यादयस्तु यथा मोक्षकारणं तथोक्तं कतिधापुरुषीये। अनादिरपि च शरीरसन्ततिर्यथा विनश्यति, तथा च तत्रैवोक्तम्।।42।।- How factors like restraint etc. Lead to the liberation of the soul and factors that end the continuity of body and mind are described in detail in the chapter titled *Katidhāpuruṣīya*.

Factors contributing to disease prevention

सत्याश्रये वा द्विविधे यथोक्ते पूर्वं गदेभ्यः प्रतिकर्म नित्यम्।
जितेन्द्रियं नानुपतन्ति रोगास्तत्कालयुक्तं यदि नास्ति दैवम्॥43॥

Despite the seats of diseases such as body and mind, one doesn't get afflicted with diseases if he can take preventive measures as well as having control over senses unless the manifestation of disease at that time is predestined.

Cakrapāṇi:

प्रकारान्तरेण शारीरमानसरोगाणां चिकित्सां शास्त्रे व्यवह्रियमाणामाह- सतीत्यादि।- Beginning the verse with the word '*Satyāśraye*' the author has described the treatment modalities of psychic and bodily diseases mentioned in the scriptures have been explained in another way.

आश्रयशब्देन शरीरमनसी गृह्येते।- The word '*Āśraya*' refers to both the body and mind.

पूर्वं गदेभ्य इति अनुत्पन्नेष्वेव रूपेषु।- '*Pūrvaṃ gadebhya*' means in diseases that did not occur.

प्रतिकर्म नित्यमिति अनागतचिकित्सा नित्यम्।-'*Pratikarma nityam*' means continual care of diseases that did not occur i.e. preventive measures

जितेन्द्रियमित्यनेन च रोगहेतुप्रज्ञापराधासात्म्येन्द्रियार्थवर्जनंदर्शयति,- The term '*Jitendriya*' refers to control over senses and so he can avoid the causative factors responsible for the manifestation of diseases such as *Pragñaparādha* (intellectual error) and *Asātmendriyārthasaṃyoga* (unwholesome contact of senses with their objects).

प्रतिकर्मनित्यतया चाशक्यपरिहारकालकृतदोषचिकित्सां दर्शयति।- The term '*Pratikarmanityatayā*' refers to the preventive measures to counteract the ill effects of seasons which are unavoidable.

तत्कालयुक्तमिति तत्कालेऽवश्यं रोगकर्तृतया पच्यमानम्; एतेन, बलवद्दैवमवश्यं रोगं ददातीति दर्शयति।।43।।- '*Tatkālayuktam*' means that when the effects of past actions are strong, diseases will definitely attack at that time.

Daiva and Puruṣakāra

दैवं पुरा यत् कृतमुच्यते तत् तत् पौरुषं यत्त्विह कर्म दृष्टम्।
प्रवृत्तिहेतुर्विषमः स दृष्टो निवृत्तिहेतुर्हि समः स एव॥44॥

The acts performed in past lives are known as Destiny (*Daiva*). However, what is done in the present life are called human endeavors (*Puruṣakāra*). The imbalanced state of both *Daiva* and *Puruṣakāra* leads to the manifestation of diseases and their balanced state results in the cessation of diseases.

Cakrapāṇi:

प्रकरणाद्दैवाख्यं कर्म तदनुषङ्गत् पुरुषकारमप्याह- दैवमित्यादि।- Beginning the verse with the word '*Daivaṃ*', the author has mentioned the acts performed in past lives (*Daiva*) and its close associate i.e. endeavors of present life (*Puruṣakāra*) also on this occasion.

तेन, प्रकरणादुच्यमानतया जनपदोद्ध्वंसनीयोक्तकर्मलक्षणेन समं न पौनरुक्त्यम्।- Even though these features are similar to the characteristics of *Karma* mentioned in the chapter *Janapadodhvaṃsanīya Adhyāya*, they are quoted here again according to the context and thus it cannot be considered as repetitive error.

पुरेति जन्मान्तरे।- '*Purā*' means in the past life

इहेति इह जन्मनि।- '*Iha*' means in present life.

प्रवृत्तिहेतुरिति रोगप्रवृत्तिहेतुः।- '*Pravṛttihetu*' means the cause for the manifestation of disease.

विषम इति अधर्मरूपं दैवं, रोगजनकश्च पुरुषकारः।- '*Viṣama*' means unrighteous deeds of past life and activities of present life which cause diseases.

समस्तु दैवं धर्मरूपं, रोगपरिपन्थी च पुरुषकारः।- '*Samaḥ*' means righteous deeds of past life and activities of present life which prevent diseases.

स इति पुंलिङ्गनिर्देशस्तु कर्मणि (पुल्लिङ्ग) धर्माधर्मरूपतया तथा पुरुषकारस्य प्रत्यवमर्शाज्ज्ञेयः।- Here in this word, the masculine gender should be known in the form of virtuous and unrighteousness and by making clear with *Puruṣārtha*.

अन्ये तु प्रवृत्तिहेतुरित्यनेन संसारप्रवृत्तिहेतुरिति, तथा निवृत्तिहेतुरित्यनेन मोक्षहेतुरिति च वर्णयन्ति।।44।।- Other scholars opined that *Prvṛittihetu* means creation of world and *Nivṛttihetu* means salvation.

Ways to prevent seasonal diseases

हैमन्तिकं दोषचयं वसन्ते प्रवाहयन् ग्रैष्मिकमभ्रकाले।
घनात्यये वार्षिकमाशु सम्यक् प्राप्नोति रोगानृतुजान्न
जातु॥45॥

☐ *Doṣās* accumulated in different seasons should be eliminated at the appropriate time to prevent seasonal diseases as mentioned below.

S. No.	*Doṣa* accumulated season	Season in which *Doṣa* to be eliminated
1.	*Hemanta Ṛtu* (winter)	*Vasanta Ṛtu* (spring)
2.	*Grīṣma Ṛtu* (summer)	*Abhrakāla* (before rains)
3.	*Varṣa* (rainy season)	*Ghanātyaya* (autumn)

Cakrapāṇi:

अथ कथं कालवृत्तदोषनिमित्तरोगपरिहारः प्रतिकर्मणा कर्तव्य इत्याह- हैमन्तिकमित्यादि।- Beginning the verse with the term '*Haimantikaṃ*', the author has described the preventive measures to be taken in the right season by elimination of aggravated *Doṣās*.

वसन्त इति चैत्रे। अभ्रकाल इति श्रावणे। घनात्यय इति मार्गशीर्षे। यदुक्तं- "माधवप्रथमे मासि" (सू.अ.7) इत्यादि।- '*Vasanta*' means *Caitra māsa* (March-April); *Abhrakāla* means *Śrāvaṇa māsa* (July-August); *Ghanātyaya* means *Mārgaśīrṣa* (November-December). As mentioned in the 7th chapter of *Sūtrasthāna* the accumulated *Doṣās* should be eliminated in the months of *Caitra* etc. (*Ca. Sū*. 7/46)

प्रवाहयन्नित्यनेन यथायोग्यतया वमनादिनेति ज्ञेयम्॥45॥- With the word '*Pravāhayan*', it should be understood that the *Doṣās* should be eliminated in an appropriate manner by means of *Vamana*, *Virecana* etc.

Factors that keep a person healthy

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः।
दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः॥46॥
मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः।
ज्ञानंतपस्तत्परताचयोगेयस्यास्तितंनानुपतन्तिरोगाः॥47॥

☐ One who is accustomed to wholesome diet and regimen, who only acts after due consideration, who is unattached to the objects of the senses, who is charitable, who treats equally towards all, who is devoted to truth, who is forgiving, and who is at service of authoritative persons, will never be afflicted by ailments.

Stay
Healthy

☐ One who is endowed with intelligence, speech and positive actions that gives good results, one who has a control over mind, clear understanding and knowledge, and one who does penance and constant effort in Yoga, doesn't fall a victim to diseases.

To sum up

तत्र श्लोकः।

इहाग्निवेशस्य महार्थयुक्तं षट्त्रिंशकं प्रश्नगणं महर्षिः।
अतुल्यगोत्रे भगवान् यथावन्निर्णीतवान् ज्ञानविवर्धनार्थम्॥48॥

In the chapter *Atulyagotrīya śārīraṃ*, *Bhagavān Ātreya* has clarified all the thirty-six important queries put by *Agniveśa* for the enhancement of knowledge

Cakrapāṇi:

हेत्वन्तरं रोगाभावकारणमाह- नर इत्यादि।- Beginning the verse with the word '*Naro*', the author has presented the other causes of absence of diseases.

सम इति भूतेषु समचित्तः।- '*Sama*' means one who sees all beings with equal vision.

सुखानुबन्धमिति लिङ्गविपरिणामान्मत्या वचसा च योज्यम् तेन कायवाङ्मनःकर्माण्युत्तरकालीनसुखफलानि शुभानि गृह्यन्ते।- '*Sukhānubandham*' means pleasant results related to both the mind and speech. This suggests that the actions of body, speech and mind provides auspicious results in the later period.

सत्त्वं विधेयं स्वायत्तं मनः।- '*Sattvaṃ vidheyaṃ*' means control over mind.

विशदा बुद्धिरिति न कश्मला बुद्धिः।- '*Viśadā buddhi*' means knowledge without any impurity.

बुद्धिश्चेह ऊहापोहवती विवक्षिता।- The word '*Buddhi*' here refers to knowledge with a clear understanding of the do's and don'ts.

मतिस्तु स्मृतिचिन्तादि।- The word '*Mati*' refers to memory, thinking etc.

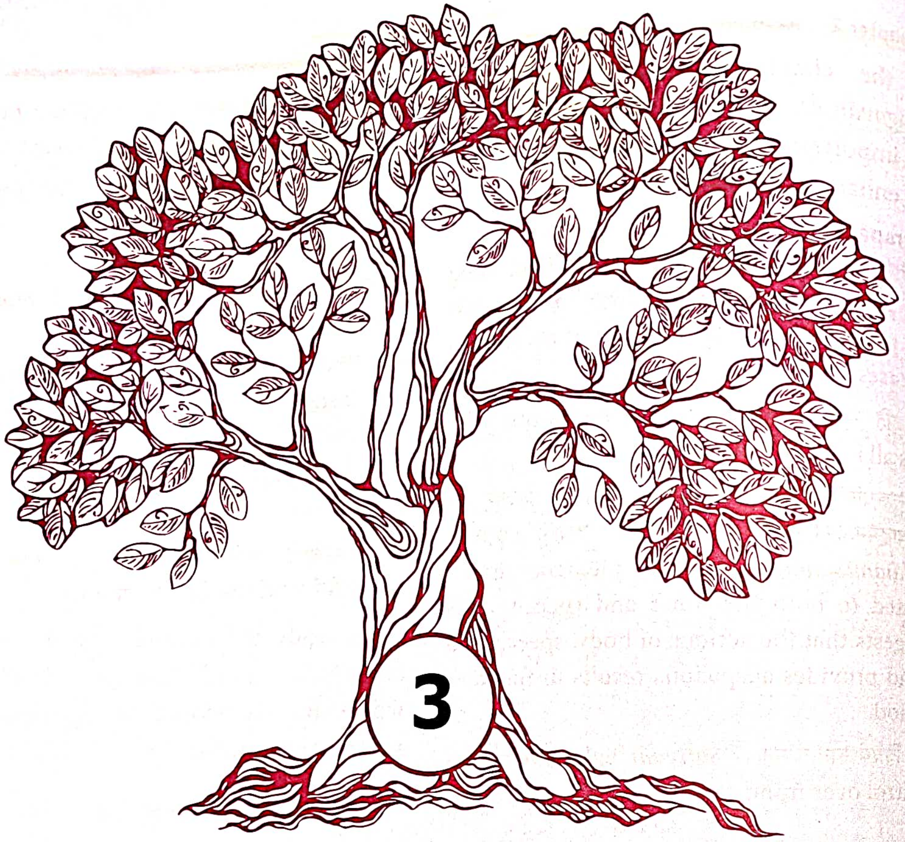
ज्ञानं तत्त्वज्ञानम्। '*Jñanaṃ*' means *Tattvajñanam* i.e. insight into the true principles of philosophy

शेषं सुगमम्॥46-48॥- The rest is easy to understand.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थानेऽतुल्यगोत्रीयं शारीरं नाम द्वितीयोऽध्यायः॥2॥

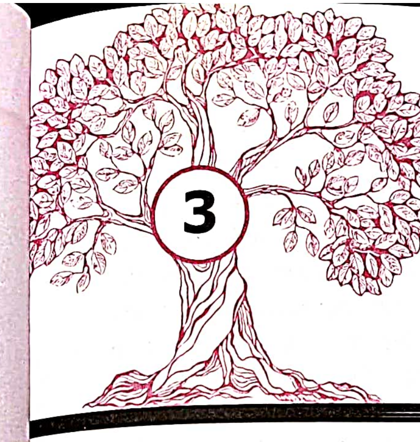
Thus, ends the second chapter of the *Śārīrasthāna* titled *Atulyagotrīya śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***



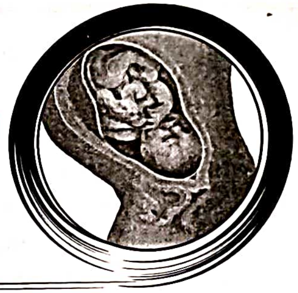
Khuḍḍikāgarbhāvakrānti śārīraṃ

खुड्डिकागर्भावक्रान्ति-शारीरम्



Khuḍḍikāgarbhāvakrānti śārīraṃ

खुड्डिकागर्भावक्रान्तिशारीरम्



अथातः खुड्डिकां गर्भावक्रान्तिं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Atulyagotrīya śārīraṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Khuḍḍikāgarbhāvakrānti śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

पूर्वाध्याये शुक्रशोणिते गर्भकारणत्वेनोक्ते, नतु कृत्स्नं गर्भकारणमुक्तम्, अतः संपूर्णगर्भकारणाभिधानार्थं खुड्डिकागर्भावक्रान्तिरुच्यते।- In the previous chapter it is mentioned that *Śukra* and *Śoṇita* are responsible for the formation of embryo. It is clear that not only the *Śukra* and *Śoṇita* are causing embryo and several other factors are also involved in that process. In order to explain all those factors, the present chapter called *Khuḍḍikāgarbhāvakrānti śārīraṃ* is delineated.

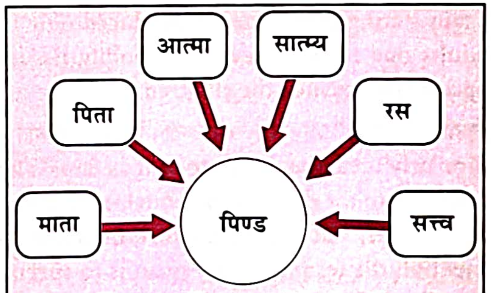
खुड्डिकामिति अल्पाम्।- '*Khuḍḍikā*' means little or small.

गर्भस्यावक्रान्तिः मेलकः, उत्पत्तिरिति यावत्।।1-2।।- '*Garbhāvakrānti*' means conception (or) descent of the fetus into a womb. The word *Avakrānti* refers to conjunction or creation.

Factors that can cause pregnancy

पुरुषस्यानुपहतरेतसः स्त्रियाश्चाप्रदुष्टयोनिशोणितगर्भाशयाया यदा भवति संसर्गः ऋतुकाले, यदा चानयोस्तथायुक्ते संसर्गे शुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं जीवोऽवक्रामति सत्त्वसंप्रयोगात्तदा गर्भोऽभिनिर्वर्तते, स सात्म्यरसोपयोगादरोगोऽभिवर्धते सम्यगुपचारैश्चोपचर्यमाणः, ततः प्राप्तकालः सर्वेन्द्रियोपपन्नः परिपूर्णशरीरो बलवर्णसत्त्वसंहननसम्पदुपेतः सुखेन जायते समुदयादेषां भावानां- मातृजश्चायं गर्भः पितृजश्चात्मजश्च सात्म्यजश्च रसजश्च, अस्ति च खलु सत्त्वमौपपादुकमिति होवाच भगवानात्रेयः॥3॥

- ☐ When a man with unaffected sperm and a woman with defect-less genital tract, ovum and uterus cohabit during *Ṛtukāla* (suitable period of fertilization), the soul along with mind descends into the zygote lodged inside the uterus and results in the formation of embryo.



Factors Responsible for the Formation of Fetus

- ☐ The fetus grows with the proper utilization of nourishment and managed appropriately, without any abnormality.

- ☐ It is endowed with all sensory organs, well developed body organs and excellence of strength, complexion, mind and compactness and delivered easily at an appropriate time.
- ☐ Lord *Ātreya* told that the embryo is formed by the combination of various factors derived from *Mātṛja* (mother), *Pitṛja* (father), *Ātmaja* (soul), *Sātmyaja* (wholesomeness) and *Rasaja* (nourished through the food taken by the mother). The *Sattva* (mind) is also responsible for transmigration of soul.

Cakrapāṇi:

पुरुषस्येत्यादि। अनुपहतरेतस इति पदेनैव पुरुषस्येति लभ्यते, यतः पुरुषस्यैव रेतसो गर्भजनकत्वमुक्तं; तेन पुरुषस्येति पदेन य एव संपूर्णधातुः पुरुषशब्दवाच्यो बालव्यतिरिक्तस्तं ग्राहयति।- The word '*Anupahata Retas*' means unaffected semen. Simply by the mention of the above term it can be understood that *Retas* is produced by male and it is capable for formation of pregnancy. But the author intended to mention the term '*Puruṣasya*' again stating that semen is produced only in adults due to fully developed bodily tissues and also to exclude the children.

स्त्रियाश्चेति पदमर्थलब्धं सद् यौवनवतीं स्त्रियं लम्भयति।- Similarly it can be understood it as female by referring to the defect-less genital tract, ovum and uterus, but the author has intended to mention the term '*Striyāḥ*' again is to specify that the lady with youthfulness since she is potential to conceive.

संसर्गः मैथुनम्।- '*Saṃsargaḥ*' means sexual intercourse.

ऋतौ पुष्पदर्शने प्रशस्तः कालः ऋतुकालः; तेन ऋतुकालस्यादित्र्यहं निषेधयति। यतः "रजस्वलाभिगमनमलक्ष्मीमुखानां" (सू. 25) इत्यादिना ऋतौ त्र्यहं निषिद्धम्।- '*Ṛtukāla*' means the most fertile period i.e. after cessation of menstrual bleeding. Thus, the first three days of the menstruation are contraindicated for intercourse. It is also mentioned that "रजस्वलाभिगमनमलक्ष्मीमुखानां"- Intercourse ith a woman during menstrual period (*Rajasvalābhigamana*) is being placed on number one in all other factors to cause misfortune (Ca. Sū. 25/40). Therefore, sexual intercourse for the first three days of menstruation is forbidden.

आर्तवदर्शनं च शरदाद्यृतुसाधर्म्याद् ऋतुशब्देनोच्यते। यथा ऋतावुप्तानि बीजानि प्ररोहन्ति, तथा आर्तवदर्शनाख्येऽपि ऋतौ शुक्ररूपं बीजमुप्तमिति ऋतुसाधर्म्यम् न केवलमेवंभूतः संसर्ग एव गर्भकारणं, किं तु जीवाधिष्ठाने सतीत्याह- यदेत्यादि।- *Ārtavadarśana* may also be called by the word *Ṛtu*, since it has characteristics of seasons like *Śaradṛtu* etc. As the seed sown in the proper season germinates; in the same way, the semen released in the uterus at the right time (during *Ṛtukāla*) causes for the formation of embryo. Beginning the sentence with the word '*Yadā*' the author has clarified that the conjugation of *Śukra* and *Śoṇita* is not sufficient for the formation of embryo and it is also essential to enter soul into the zygote.

तथायुक्त इति अदुष्टरेतसः पुरुषस्य अदुष्टयोन्यादेश्च स्त्रियाः संसर्गे।- The word '*Tathāyukta*' refers to the conjugation of unaffected sperm of male partner and defect-less genital tract, ovum and uterus of a woman.

अयं चार्थः पुरुषस्येत्यादिनैव लब्धोऽपि पुनः शुक्रशोणितसंसर्गमित्यादिग्रन्थवक्ष्यमाणाधिकधर्मविध्यर्थमनूद्यते, तेन न पौनरुक्त्यम् किंवा, पुरुषस्येत्यादिना पूर्वं मैथुनात् प्रागनुपहतरेतस्त्वाद्युक्तं, तथायुक्ते चेत्यनेन तु मैथुनसमयेऽपि शुक्रयोन्यादीनामदुष्टिरुच्यते। मैथुनकाले हि ईर्ष्यादिना शुक्रदुष्टिः संभाव्यते।- Even though with the initial

description of '*Pursasyānupahata Retaḥ*' etc. it is understood that the unaffected semen and ovum, the author has mentioned again the conjugation of *Śukra* and *Śoṇita* for further clarification and thus it cannot be considered as repetitive error. The word *Puruṣa* etc. refers to the sperm and egg that are not affected before sexual intercourse, but the word *Tathāyukte* means that the seeds should not be afflicted even during mating. *Śukra* is likely to be defective during sexual intercourse due to psychological feelings such as jealousy, anger, etc.

शुक्रशोणितसंसर्गमिति शुक्रशोणितमेलकम्। '*Śukraśoṇita saṃsargam*' means conjugation of *Śukra* (semen) and *Śoṇita* (ovum).

अन्तरित्यनेन गर्भाशयबाह्यगतं संसर्गमकारणं गर्भस्य निषेधयति।- The term '*Antara*' means inside the uterus. The combination of spermatozoa and ovum outside the uterus is useless and to prevent external conjugation, the author specifically mentions the word *Antara*.

जीवशब्देन चेतनाधातुरात्मा।- The term '*Jīva*' refers to *Ātmā* which has conscious.

नन्वात्मा व्यापकः, तत् कथमयमवक्रामतीत्याह- सत्त्वेत्यादि।- Now the question arises that, if *Ātmā* is said to be omnipresent, then how does it descend? Keeping this in view the author has clarified the doubt by starting the verse with the word '*Sattva*' etc.

सत्त्वसंप्रयोगादिति मनोगमनादित्यर्थः। तद् "यथोक्तं- स्युक्तस्य मनसा तस्य निर्दिश्यन्ते विभोः क्रियाः (शा.अ.1)" इति। यद्यप्यात्मा विभुत्वात् सर्वगतत्वेन न क्वचिदपि याति, तथाऽपि यत्रास्य कर्मवशान्मनो याति, तत्रैव चैतन्योपलब्धेरात्माऽपि गत इति व्यपदिश्यत इति भावः।- '*Sattvasaṃprayogāt*' means moving with mind. It is also told that "Mind is active but devoid of consciousness. Thus, the omnipresent soul in association with mind becomes active" (Ca. Śā. 1/75). Since *Ātmā* is all-pervasive the question of his migration from one place to other doesn't arise. Therefore when *Ātmā* is associated with the mind in accordance with the result of past actions it migrates to a specific place.

अथैवमुत्पन्नो गर्भः कथमभिवर्धते, कथं वा जायत इत्याह- सम्यगुपचारैरिति;- The doubts related to that how does the fetus grows and develops and how the delivery takes place have been clarified by saying proper diet and regimen resorted to by mother.

गर्भहितकरैराहारविहारैरित्यर्थः।- '*Garbha-hitakaraiḥ*' means the food and regimen that are wholesome to the fetus.

प्राप्तकाल इति प्राप्तप्रसवकालः, प्रसवकालो नवमदशममासौ।- '*Prāptakāla*' means when it is time for delivery. In general, the suitable time for delivery is 9th or 10th month of pregnancy.

परिपूर्णशरीर इति सर्वाङ्गोपचितदेहः।- '*Paripūrṇaśarīra*' means that all parts of the body are well formed.

संपच्छब्दो बलादिभिः प्रत्येकमभिसंबध्यते।- The word '*Sampat*' also applies to *Bala*, *Varṇa*, *Sattva* and *Saṃhanana* separately.

समुदयादिति सम्यङ्मेलकोत् एषामित्यनेन पुरुषस्येत्यादिग्रन्थोक्तान् रेत-आर्तव-जीव-सत्त्व-सात्म्य-रस-सम्यगुपचारान् प्रत्यवमृशति।- '*Samudāyāt*' means due to appropriate combination. *Eṣām* this word has instructed to reflect *Śukra*, *Ārtava*, *Jīva*, *Sattva*, *Sātmya* and *Rasa* etc. in the description of *Puruṣasya*.

एतदेव समुदायप्रभवत्वं गर्भस्य प्रत्येकं मात्रादिगर्भकारणव्युत्पादनेन दर्शयन्नाह- मातृजश्चेत्यादि।- It is the combined influence of the above-mentioned various factors for the formation of womb. In order to demonstrate the special origin of these, the author has presented by quoting the word *Mātṛjasca* etc.

सात्म्यजश्चेत्यत्र सात्म्यशब्देन रसव्यतिरिक्तरूपादि, तथा आचारश्च

सात्म्यो ग्राह्यः। सात्म्यरसस्तु 'रसज' इत्यनेनैव गृहीतः।- The word '*Sātmya*' (wholesomeness) is considered one of the factors responsible for the proper growth and development of fetus. Here the term '*Sātmyajaśca*' doesn't denote *Rasa* (digestive product of mother's food) and it is mentioned separately as '*Sātmyarasa*'. Therefore, the term '*Sātmyajaśca*' should be understood as wholesomeness of other factors such as *Rūpa*, *Sparśa*, *Gandha* etc.

औपपादुकमिति आत्मनः शरीरान्तरसंबन्धोपपादकम्। एतच्च व्याकृतमेव पूर्वम्।- '*Aupapādukam*' means the one which is the instrument responsible for connecting the *Ātmā* with the body i.e. *Manas*. It has been already discussed earlier.

अत्र यद्यपि पुरुषस्यानुपहतरेतस इत्यनेन पितैव प्रथममुक्तः, तथाऽपि मातृप्रधानतां गर्भस्य दर्शयितुं मातृजश्चायमिति प्रथमं कृतं; माता च गर्भे प्रधानं कारणं, येन आसेकात् प्रभृति प्रसवपर्यन्तं मातुरेव गुणदोषावनुविदधाति गर्भः; प्रथमं तु पुरुषस्य मैथुने स्वातन्त्र्यात् तथा शरीरधारकप्रधानास्थिकारणत्वाच्चाग्रेऽभिधानं कृतम्।।3।।- Beginning the verse with the words '*Puruṣasya-anupahata-retasaḥ*', the author has mentioned initially about the man with unaffected sperm as one of the factors for the formation of fetus. In fact, females should be mentioned first because the mother nourishes and carries the fetus from conception to delivery. Even though, the male is mentioned first because he plays active role during copulation. Moreover, sperm is responsible for the formation of bones in the fetus and which gives firmness and stability.

Opinion of Bharadvāja

नेति भरद्वाजः, किं कारणं- न हि माता न पिता नात्मा न सात्म्यं न पानाशनभक्ष्यलेह्योपयोगा गर्भं जनयन्ति, न च परलोकादेत्य गर्भं सत्त्वमवक्रामति (1)।4।

Bharadvāja has denied the above concept by saying 'No'. The reason for that is neither mother, nor father, nor soul, nor wholesomeness nor use of food substances such as drinkables, eatables, chewable and lickable form embryo. Similarly, mind is also not responsible for the formation of embryo by transmigrating from the other world.

Cakrapāṇi:

पूर्वपक्षोद्धारेण सिद्धान्तं ग्राहयितुं मात्रादिगर्भकारणानि भरद्वाजमुखेनाक्षिपति- नेत्यादि।- *Bharadvāja* has denied to accept the earlier statement as "Mother, father etc. are the reason for the formation of the fetus", thus, beginning the verse with the word '*Neti*', the author has presented *Bharadvājā's* objections.

नेतीत्यनेन सामान्येनात्रेयवचन-स्योक्तस्याक्षेपः।It is understood from the word '*Neti*' that there is an objection to the said statement of *Ātreya* in general.

किं कारणमित्यनेन कस्मादात्रेयवचनमेतद्विरुद्धमित्यत्र कारणं पृच्छतो नहि मातेत्यादिनोक्तमात्रादिकारणानामकारणत्वं भरद्वाजः प्रतिजानीते।।4 (1)।।- Why this word implies that this is against the word of *Ātreya*? When asked the reason here, *Bharadvāja Ṛṣi* considers that the parents were not the reason for the pregnancy as mentioned above. This is how they pledge.

Denial of parental reason in pregnancy

यदि हि मातापितरौ गर्भं जनयेतां, भूयस्यः स्त्रियः पुमांसश्च भूयांसः पुत्रकामाः, ते सर्वे पुत्रजन्माभिसन्धाय मैथुनधर्ममापद्यमानाः पुत्रानेव जनयेयुर्दुहितर्वा दुहितृकामाः, न तु काश्चित् स्त्रियः केचिद्वा पुरुषा निरपत्याः स्युरपत्यकामा वा परिदेवेरन् (2)।4।

If the parents are capable of producing a fetus, many men and women who desire a son should produce sons by cohabiting together. Those who have a desire for daughters should produce daughters. Otherwise, none of the men and women should be childless, and they should not be so happy because they have no children.

Cakrapāṇi:

यदि हीत्यादिना मात्रादीनामकारणत्वे हेतुं ब्रूते।- Beginning the verse with the word '*Yadi*', the author presents the reasons why the parents are not factors for the creation of the fetus.

किंवा, मात्रादीनामकारणत्वं भरद्वाजेन प्रतिज्ञातं तत्र 'किं कारणमिति' हेतुप्रश्नः, ततः 'नहि माता' इत्यादिना हेतुकथनम् अस्य चायमर्थः- यत्- न मात्रादयो गर्भकारणत्वेन प्रत्यक्षेण दृश्यन्ते, ततो न मात्रादयो गर्भकारणम्।- Or what is the reason for *Bharadvāja* to state the incompetence of mother etc. in formation of the womb? The doubt raised initially is answered the reason in later by stating the word '*Na hi Mātā*'. This means that mother etc. is not directly seen in the formation of the womb, so mother etc. is not causing for the creation of the womb.

यदि हीत्यादिना तूपपत्तिविरोधोऽपि मात्रादिकारणत्वेऽस्तीति दर्शयति; तेन न पौनरुक्त्यम्।- Despite the contradiction in the argument it can also be deduced from the word '*Yadi hi*' that the mother etc. cause pregnancy. For this reason, this sentence is not repeated.

मैथुनधर्मः व्यवायः।- '*Maithunadharmaḥ*' means the act of sexual intercourse.

पुत्रकामाः पुत्रानेव जनयेयुः, दुहितृकामा दुहितर्वा जनयेयुरिति योजना। नतु काश्चित् स्त्रिय इत्यत्र मैथुनमापद्यमाना एव स्त्रियः पुरुषाश्च परिदेवेरन् न चेति योजना। मातापित्रधीनत्वेन गर्भस्य यदैवेच्छन्त्यपत्यं, तदैव मैथुनमापद्यमानाः सापत्याः स्युः; ततश्च सर्वापत्यत्वेन न केचित् परिदेवेरन्नित्यर्थः।।4 (2)।।- During sexual intercourse, those who desire son can produce only the son and those who desire a daughter will produce only the daughter and no cohabiting couple will suffer from the grief of childlessness. If the origin of the embryo depends only on the parents, all will have children and no one will grieve for the children.

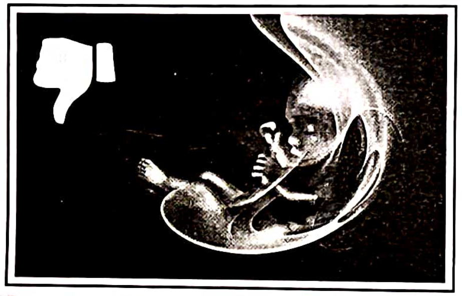
Rejection of Ātmā as the cause in pregnancy

न चात्माऽऽत्मानं जनयति।
यदि ह्यात्माऽऽत्मानं जनयेज्जातो वा जनयेदात्मानमजातो वा, तच्चोभयथाऽप्ययुक्तम्।
न हि जातो जनयति सत्त्वात्, न चाजातो जनयत्यसत्त्वात्, तस्मादुभयथाऽप्यनुपपत्तिः।
तिष्ठतु तावदेतत्।
यद्ययमात्माऽऽत्मानं शक्तो जनयितुं स्यात्, न त्वेनमिष्टास्वेव कथं योनिषु जनयेद्वशिनमप्रतिहतगतिं कामरूपिणं तेजोबलजववर्णसत्त्वसंहननसमुदितमजरमरुजममरम्;
एवंविधं ह्यात्माऽऽत्मानमिच्छत्यतो वा भूयः (3)।4।

- ☐ The soul also does not produce himself. If indeed the soul produces itself, it must do so being already born or yet to be born. Both are untenable.
- ☐ Because the born soul can't produce himself as he is already there and how would the unborn one would do as he

is non-existing, hence in both ways it is illogical.

☐ Furthermore, suppose, the soul is capable of producing himself, why does he not give birth only in desired species and also as endowed with supreme power, free movements, power of taking forms at pleasure, wisdom, strength, swiftness, complexion, psyche and compactness and also as devoid of old age, disease and death, because the soul wants himself to be like this or even better.



Cakrapāṇi:

आत्मजत्वं गर्भस्य निषेधयति- न चात्मेत्यादि।- Beginning the verse with the word '*Na ca Ātmā*', the author has presented that *Ātmā* is not responsible for the creation of the fetus.

मनुष्यकरितुरगादिरूपेण आत्मानं जनयतीत्यर्थः।- The soul can be born in the form of human being, elephant, horse etc.

सत्त्वादिति जन्यस्यात्मनो विद्यमानत्वात्, न च विद्यमानो जन्यत इत्यर्थः। असत्त्वादिति कारणभूतस्यात्मनोऽजात-पक्षेऽसत्त्वान्न कारणत्वमुपपन्नमित्यर्थः।- '*Sattvāt*' means that by the existence of already born soul, it can be known that the soul what appears shall not take birth again. '*Asattvāt*' means the causal soul is not born, which means that if the soul is not born it does not attain the causal state.

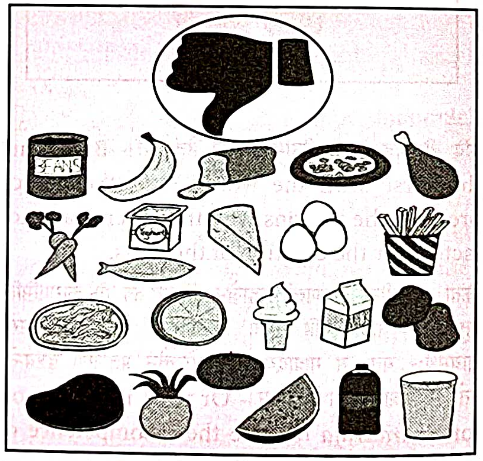
अत्रैव दूषाणान्तरमाह- तिष्ठत्वित्यादि।- Here another defect is presented with the word '*Tiṣṭatu*' etc.

योनिष्विवि जातिषु।- Here the term '*Yoniṣu*' refers to different types of species.

अतो वा भूय इति यथोक्तगुणयुक्तादप्यधिकं शक्रादिपरमर्धितुल्यमित्यर्थः।।4 (3)।।- '*Ato vā bhūya iti*' means that if the soul is capable of giving birth according to his desire, he will have all the attributes and possesses many greater attributes than Indra.

Refutation of Sātmya as the cause of pregnancy

असात्म्यजश्चायं गर्भः।
यदि हि सात्म्यजःस्यात्, तर्हि सात्म्यसेविनामेवैकान्तेन प्रजा स्यात्, असात्म्यसेविनश्च निखिलेनानपत्याः स्युः, तच्चोभयमुभयत्रैव दृश्यते (4)।4।



Consumption of wholesome substances is also not responsible for conception. If this is the case, then those who are resorted to only wholesome food should have children and those who are consuming unwholesome foods should be childless. But it is not happening like so. Both the individuals who are taking wholesome and unwholesome substances are having the children and childless also. Thus, consumption of wholesomeness should not be considered as a factor for causing pregnancy.

Cakrapāṇi:

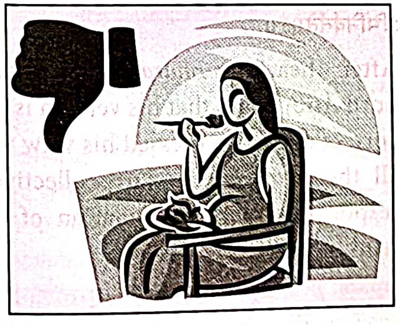
तच्चोभयमिति सप्रजत्वमनपत्यत्वं च।- '*Taccha ubhayam*' means both of them that who had progeny and childless.

उभयत्रेति सात्म्यसेविन्यसात्म्यसेविन्यपि।।4 (4)।।- '*Ubhayatra*' means even both the individuals who are taking wholesome and unwholesome substances.

Rejection of Rasa as the reason in the formation of pregnancy

अरसजश्चायं गर्भः।
यदि हि रसजः स्यात्, न केचित् स्त्रीपुरुषेष्वनपत्याः स्युः, न हि कश्चिदस्त्येषां यो रसान्नोपयुङ्क्ते; श्रेष्ठ रसोपयोगिनां चेद्गर्भा जायन्त इत्यभिप्रेतमिति, एवं सत्याजौरभ्रमार्गमायूरगोक्षीरदधिघृतमधुतैलसैन्धवेक्षुरसमुद्गशालिभृतानामेवैकान्तेन प्रजा स्यात्, श्यामाकवरकोद्दालककोरदूषककन्दमूलभक्षाश्च निखिले नानपत्याः स्युः, तच्चोभयमुभयत्र दृश्यते (5)।4।

Āhāra rasa (essence of diet) also does not cause pregnancy. If so every man and woman should have offspring, as they are fed.



If it is the intention that excellence of *Rasa* produces embryo, then the persons who are taking the meat of goat, sheep, deer and peacock, cowmilk, curd, ghee, honey, oil, rock salt, sugarcane juice, green gram and *Śāli* rice alone should get offspring; and those eating *Śyāmāka*, *Varaka*, *Uddālaka*, *Koradūṣaka*, tubers and roots should be childless.

But it is not happening like so. Both the individuals who are taking excellent nutritious food and inferior food substances are also having the children and childless also. Thus, no role of *Āhāra rasa* is seen in the formation of pregnancy.

Cakrapāṇi:

यो रसान्नोपयुङ्क्ते इति रसश्चेद्गर्भकारणं तं च सर्व एव स्त्रीपुरुषाः सेवन्ते, तेन सर्व एव सापत्याः स्युरिति भावः।- If *Āhāra* rasa (essence of diet) is responsible for the formation of fetus every man and woman should have progeny since all are taking food.

अथ रसजो गर्भ इत्यस्य श्रेष्ठरस इत्यर्थो वर्ण्यते, तत्रापि दूषणमाह- श्रेष्ठेत्यादि।।4 (5)।।- If the author's intention is that only those who consume *Rasās* excellence will become parents, it would also be wrong, because not all those who consume such excellent foods have children.

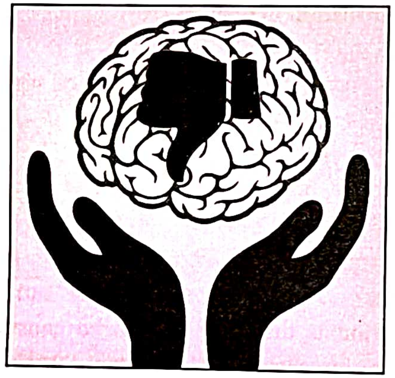
Rejection of Manas as the reason in the formation of pregnancy

न खल्वपि परलोकादेत्य सत्त्वं गर्भमवक्रामति; यदि ह्येनमवक्रामेत्, नास्य किंचित् पौर्वदेहिकं स्यादविदितम श्रुतमदृष्टं वा, स च तच्च न किंचिदपि स्मरति (6)।।4।।
तस्मादेतद्ब्रूमहे- अमातृजश्चायं गर्भोऽपितृजश्चानात्मजश्चा-सात्म्यजश्चारसजश्च, न चास्ति सत्त्वमौपपादुकमिति (होवाच भरद्वाजः)।।4।।

☐ It is also not true that the mind is

coming from the other world and descends into the fetus. If it is so there should be nothing to be unknown, unheard or unseen pertaining to the past life. In fact, the mind has no recollection of anything related to the past.

- ❑ Thus, *Bharadvāja* said that the fetus is not formed out of mother, father, soul, wholesome food and *Āhāra rasa*. It is also told that the mind is also not responsible for the formation of pregnancy.



Cakrapāṇi:

'अस्ति च सत्त्वमौपपादुकम्' इति यदुक्तं, तद्दूषयति- न खल्वपीत्यादि।-Beginning the verse with the word '*Na Khalvapi*', the author states that mind is not responsible for the transmission of soul from another world to the fetus.

पौर्वदेहिकमिति पूर्वदेहानुभूतम्।- '*Paurvadehikam*' means experiences of previous life.

अविदितमदृष्टं वेति इह जन्मन्यपि पूर्वदेहानुभूतं नाविदितमदृष्टं वा स्यात्; विदितं प्रत्यक्षव्यतिरिक्तप्रमाणोपलब्धं, दृष्टं तु प्रत्यक्षोपलब्धम्, एतद्विपर्ययादविदितमदृष्टं च विज्ञेयम्।- '*Aviditam adṛṣṭaṃ vā*' means that past life experiences are not known and unseen in this life. '*Viditaṃ*' means the knowledge obtained through other means by excluding direct observation. '*Dṛṣṭaṃ*' means the knowledge gained through direct observation. The opposite of '*Viditaṃ*' and '*Dṛṣṭaṃ*' can be understood as *Aviditam* and *Adṛṣṭaṃ*.

न च किंचिदपि स्मरतीति नच पूर्वजन्मानुभूतं स्मरतीत्यर्थः।- '*Na ca kiñcidapi smarati*' means complete lack of memory of past life experiences.

एवं मन्यते- यन्मनः पौर्वदेहिकमनुभवति तच्चेह जन्मन्यप्यनुवर्तते, तथा यत् तेन जन्मान्तरेऽनुभूतं तदिह जन्मन्यपि तथैव स्मरतु; यथा- देवदत्तो बाल्यानुभूतं यौवने स्मरति, न चायं तथा स्मरति; तेन न पूर्वापरजन्मन्येकं सत्त्वमिति। तस्मादित्यादिना दूषणदूषितमर्थं पुनर्निगमनेन दर्शयति।।4।- If it is told that the experiences of previous life are remembered in the present life, the mind also should remember the past life experiences just as *Devadatta* remember the experiences of childhood in the youthful state. But it is not happening so. Thus, it is clear that the mind of previous life and this life is not one and the same.

Beginning with the word '*Tasmāt*', the author has reestablished the fact that the above factors are not responsible for the formation of embryo.

Ātreyā's decision

नेति भगवानात्रेयः, सर्वेभ्य एभ्यो भावेभ्यः समुदितेभ्यो गर्भोऽभिनिर्वर्तते॥5॥

- ❑ After hearing *Bharadvājā's* views, Lord *Ātreya* said that his version is not correct and he expressed his view that all the above factors are collectively responsible for the formation of the fetus.

Cakrapāṇi:

भरद्वाजमतमात्रेयवचसा दूषयति- नेतीत्यादि।- Beginning the verse with the word '*Neti*', *Ātreya* has condemned the views of *Bharadvāja*.

समुदितेभ्य इति वचनात् प्रत्येकं मात्रादीनामितरकारणनिरपेक्षाणां गर्भकारणत्वं निषेधयति।- By the word '*Samuditebhya*', it is told that other than mother etc. no factor is responsible for the formation of fetus.

तेन, मात्रादिगर्भकारणसान्निध्येऽपिगर्भकारणान्तरजीवावक्रमाद्यभावाद् गर्भानुत्पादो युक्त एव।- Although the mother, father, etc. Are collectively responsible for the creation of the fetus, it is not possible for the fetus to form without the soul entering the zygote.

न च सामग्रीजन्ये कार्ये एकदेशस्याजनकत्वेनाकारणत्वम् एवं सति तन्तूनामपि पःकारणानां कारणान्तरासान्निध्ये पःाजनकत्वेनाकारणत्वं स्यादिति भावः। इदमेव गर्भस्य मात्रादिजन्यत्वं यत्- मात्रादिव्यतिरेकेणानुत्पद्यमानत्वम्।।5।।- In fact, none of these factors can produce a child independently. At the same time there is no reason that any of these factors should not be recognized as a factor in embryonic formation. Threads alone cannot produce fabrics. But this does not mean that threads are not causal factors in the production of textiles. Similarly, mother etc. Are alone may not be the causative factors for the formation of embryo, mother etc. Are also essential factors in embryonic formation.

Factors derived from mother during pregnancy

मातृजश्चायं गर्भः।
न हि मातुर्विना गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम्।
यानि खल्वस्य गर्भस्य मातृजानि, यानि चास्य मातृतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- त्वक्च लोहितं च मांसं च मेदश्च नाभिश्च हृदयं च क्लो म च यकृच्च प्लीहा च वृक्कौ च बस्तिश्च पुरीषाधानं चामाशयश्च पक्वाशयश्चोत्तरगुदं चाधरगुदं च क्षुद्रान्त्रं च स्थूलान्त्रं च वापा च वपावहनं चेति (मातृजानि)॥6॥

- ❑ In fact, the fetus is born from the mother. There is no chance of conceiving without a mother and no birth of viviparous organisms.
- ❑ The organs that originated from the mother and due to the mother are described below.

1. *Tvak* (skin)
2. *Lohita* (blood)
3. *Māṃsa* (musculature)
4. *Medas* (fat)
5. *Nābhi* (umbilicus)
6. *Hṛdaya* (heart)
7. *Kloma* (lungs?)
8. *Yakṛt* (liver)
9. *Plīhā* (spleen)
10. *Vṛkka* (kidneys)
11. *Vasti* (bladder)
12. *Purīṣādhāna* (rectum)
13. *Āmāśaya* (stomach)
14. *Pakvāśaya* (colon)

15. *Uttara-guda* (upper part of anus)
16. *Adhara-guda* (lower part of anus)
17. *Kṣudrāntra* (small intestines)
18. *Sthūlāntra* (large intestines)
19. *Vapā* (omentum)
20. *Vapāvahana* (mesentery)

Cakrapāṇi:

एवंविधमेव मातुस्तावत् कारणत्वमाह- मातृजश्चायं गर्भ इत्यादिना।- Beginning the verse with the words '*Mātṛjasca ayam garbhaḥ*', the author has presented how mother is responsible for the formation of fetus.

गर्भोत्पत्तौ मातुः कारणत्वं दर्शयित्वा जरायुजजन्मनि कारणत्वमाह- न च जन्मेत्यादि।- By referring to the words '*Na ca janma*', the author explains the reason for the formation of the fetus by quoting the example of the mother how contributed to the birth of different species such as *Jarāyuja*.

जरायुः अमरा, येन वेष्टिता मनुष्यादयः प्रजायन्ते; जरायुणा वेष्टिता जायन्ते इति जरायुजामनुष्यादयः–'*Jarāyu*' means *Amarā* i.e. placental membrane. Those whose birth takes place by covering with placental membrane are called *Jarāyuja*. For example: Human beings and animals.

संस्वेदजानां मशकादीनामुद्भिज्जादीनां भेकादीनां च मातरं विनाऽपि जन्म भवति।- '*Svedaja*' means those born out of sweat. For example: Mosquitos etc. '*Udbijja*' means those born by breaking the earth. For Example: Frog etc. These creatures can take birth even without mother also.

अण्डजानामपि यद्यपि माता कारणं भवत्येव जन्मनि, तथाऽपि जरायुजस्य मानुषस्येह प्रकरणेऽभिप्रेतत्वेनाण्डजान् विहाय जरायुजानामिति कृतम् किंवा, जरायुजस्याभिव्यक्तिरूपे जन्मनि यावदभिव्यक्ति यथा माता कारणं भवति, न तथाऽण्डजे; तत्र कूर्मादावण्डोत्पत्तिमात्र एव माता कारणं, न जन्मन्यभिव्यक्तिरूपे। यत्तु 'पितुर्विना न जरायुजानां जन्म' इति वक्ष्यति, तज्जरायुजोत्पादे पितुरवश्यापेक्षणीयत्वोपदर्शनार्थम्; अण्डजास्तु मत्स्यादयः पितरं विनाऽपि ऋतुविशेषप्राप्त्यैव भवन्तीति भावः।- Even though mother is the cause for *Aṇḍaja* group of creatures, they cannot be grouped under *Jarāyuja* since mother cannot carry the fetus until delivery. In case of certain animals of *Aṇḍaja* group, the role of mother will be over after laying eggs. For example: Tortoise. Viviparous animals (*Jarāyuja*) cannot take birth without the involvement of father, whereas *Aṇḍaja* type of animals like fish take birth in an appropriate season even without the role of father.

मातृजानीत्यस्य विवरणं- यान्यस्य मातृतः संभवतः संभवन्तीति संभवतो गर्भस्य यानि मातृत इति मातुरागताच्छोणितात् सम्भवन्त्युत्पद्यन्ते, तानि मातृजानि त्वगादीन्यनुव्याख्यास्याम इति योजना। एवमन्यत्रापि यानि त्वित्यादिग्रन्थो व्याख्येयः। मातृजत्वं च त्वगादीनामागमगम्यगेव।- The organs that originated from the mother and due to the mother means these organs are developed from *Śoṇita* and those are skin, blood, muscles etc. It is also accepted in other texts that the mother is responsible for the origin of the skin as well as other soft organs.

पुरीषाधानं पक्वाशयः।- '*Purīṣādhānaṃ*' means large intestines.

उत्तरगुदाधरगुदौ गुदोत्तराधरभागौ।- '*Uttarādharagudau*' means upper and lower parts of anus.

वपावहनं 'तैलवर्तिका' इति कथ्यते ।।6।।- '*Vapāvahanaṃ*' means *Tailavartikā* (mesentery?)

Factors derived from father during pregnancy

पितृजश्चायं गर्भः।
नहि पितुरृते गर्भोत्पत्तिः स्यात्, न च जन्म जरायुजानाम्।
यानि खल्वस्य गर्भस्य पितृजानि, यानि चास्य पितृतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- केशश्मश्रुनखलोमदन्तास्थिसिरास्नायुधमन्यः शुक्रं चेति (पितृजानि)॥7॥

- ☐ Father is also the cause for the formation of fetus. There is no chance of conceiving without a father and no birth of viviparous organisms.
- ☐ The organs that originated from the father and due to the father are described below.

1. *Keśa* (scalp hair)
2. *Śmaśru* (mustaches)
3. *Nakha* (nails)
4. *Loma* (body hair)
5. *Danta* (teeth)
6. *Asthi* (bones)
7. *Sirā* (veins)
8. *Snāyu* (tendons)
9. *Dhamanī* (arteries)
10. *Śukra* (semen)

Cakrapāṇi:

शुक्रमिति विच्छिद्यपाठेन शुक्रस्य सर्वधातुसारस्योपादेयतां दर्शयति।।7।।- Here the presentation of a separate text of *Śukra* shows the usefulness of the essence of all the bodily tissues.

Factors derived from Ātmā during pregnancy

आत्मजश्चायं गर्भः।
गर्भात्मा ह्यन्तरात्मा यः, तं 'जीव' इत्याचक्षते शाश्वतमरुजमजरममरमक्षयमभेद्यमच्छेद्यमलोड्यं विश्वरूपं विश्वकर्माणमव्यक्तमनादिमनिधनमक्षरमपि।
स गर्भाशयमनुप्रविश्य शुक्रशोणिताभ्यां संयोगमेत्य गर्भत्वेन जनयत्यात्मनाऽऽत्मानम्, आत्मसंज्ञा हि गर्भे।
तस्य पुनरात्मनो जन्मानादित्वान्नोपपद्यते, तस्मान्न जात एवायमजातं गभं जनयति, अजातो ह्ययमजातं गर्भं जनयति; स चैव गर्भः कालान्तरेण बालयुवस्थविरभावान् प्राप्नोति, स यस्यां यस्यामवस्थायां वर्तते तस्यां तस्यां जातो भवति, या त्वस्य पुरस्कृता तस्यां जनिष्यमाणश्च, तस्मात् स एव जातश्चाजातश्च युगपद्भवति; यस्मिंश्चैतदुभयं संम्भवति जातत्वं जनिष्यमाणत्वं च स जातो जन्यते, स चैवानागतेष्ववस्थान्तरेष्वजातो जन्ययत्यात्मनाऽऽत्मानम्।
सतो ह्यवस्थान्तरगमनमात्रमेव हि जन्म चोच्यते तत्र तत्र वयसि तस्यां तस्यामवस्थायां; यथा- सतामेव शुक्रशोणितजीवानां प्राक् संयोगाद्गर्भत्वं न भवति, तच्च संयोगाद्भवति; यथा- सतस्तस्यैव पुरुषस्य प्रागपत्यात् पितृत्वं न भवति, तच्चापत्याद्भवति; तथा सतस्तस्यैव गर्भस्य तस्यां तस्यामवस्थायां जातत्वमजातत्वं चोच्यते॥8॥

- ☐ *Ātmā* (soul) is also the cause for the formation of fetus. The soul present inside the body (*Antarātmā*) is nothing but *Garbhātmā* (soul in the fetus). It is called *Jīva* (the source of life).
- ☐ This soul is eternal and disease free. It is devoid of aging, death and decay. It is incapable of being penetrated and cannot cut into pieces. It is not subjected to get irritated. It is omnipresent, omnipotent and invisible. It is having no beginning and no end and it is unchanged.
- ☐ It enters the uterus and combines with sperm and egg to form an embryo,

which is why the fetus is called the 'self' (soul).

- Here the question doesn't arise regarding the birth of soul because it has no beginning. Thus, the birth of this soul gives birth to the womb. This unborn soul causes the unborn child to be born.
- The same fetus in course of time gets the stages such as childhood, youth and old age. According to the state of the body attained by him, he is said to be born in those states of life, but in terms of further life conditions, he is considered unborn. Therefore, he can also be called both as born and unborn simultaneously.
- In such circumstances where the soul is considered to be born or unborn, he produces that state of life after he is born. In other conditions where that state of the body has not yet come, the soul produces itself without being born.
- In fact, birth is simply a change in relation to age and conditions. For example: Although there is sperm, egg and soul, they do not attain the status of an embryo until they merge and they come into existence only through their combination. Similarly, the same person does not get paternity before the birth of a child but it occurs after the birth of a child.
- In the same way, the fetus, however, is said to be born or unborn depending on the respective stages.

Cakrapāṇi:

आत्मज इत्यादिना आत्मजत्वं व्युत्पादयति।- Beginning the verse with the word '*Ātmaja*', the author has presented that how *Ātmā* is responsible for the formation of fetus.

अन्तरात्मोच्यत इत्यनेन गर्भकारणभूतमात्मानं षड्धातुसमुदायवर्त्यात्मशब्दाभिधेयाद् व्यावर्तयति।- The term '*Antarātmā*' has used here to distinguish the empirical soul which caused the formation of the fetus in contrast to the physical self, consisting of the six elements.

आचक्षत इति आगमेषु शाश्वतादिशब्दैर्ब्रुवते वृद्धाः।- The word '*Ācakṣata*' is said in the scriptures by authentic people as eternal.

अलोड्यमिति अक्षोभ्यम्।- '*Alodyam*' means that it won't get agitated.

गर्भत्वेन जनयत्यात्मानमिति गर्भस्वरूपो यः षड्धातुक आत्मा तं जनयतीत्यर्थः।- '*Garbhatvena janayatyātmānam*' means the soul of six elements in the form of womb generates it.

गर्भस्यात्मशब्दाभिधेयतामाह- आत्मसंज्ञा हि गर्भे इति।- The womb is called the soul by mentioning the words '*Ātma-samjñā hi garbhe iti*'.

तस्येत्यनेन परमात्मानं प्रत्यवमृशति।- The word '*Tasya*' reflects *Paramātmā* (supreme soul).

यस्मादस्यानादित्वाज्जन्म नोपपद्यते तस्माज्जात एवायमजातं गर्भं जनयतीति पक्षोऽन, इति योज्यम्। अथ जातः स न चेज्जनयति कथं तर्हि जनयतीत्यह- अजातो ह्ययमिति; नित्यो ह्ययमित्यर्थः।- Since the supreme soul is eternal, it is not born; therefore, the statement that the born soul gives birth to the unborn fetus should not be accepted. If the born soul is not produced fetus and how it is formed? The doubt has clarified by the mentioning of '*Ajāto hi ayam*'. *Ajātā* means eternal.

तेन नित्यत्वेनाकाशवन्न जातः सन्नन्तरात्मा गर्भस्वरूपमात्मानं जनयति। अतश्चान्तरात्मरूपतया नित्यविद्यमानत्वेनाजातः सन् गर्भरूपावस्थायां जात उच्यते। एवमजातत्वं जातत्वं चात्मनि द्वयमपि व्य पदिश्यते।- That means just as eternal *Ākāśa*, the eternal soul produces *Antarātmā* in the form of fetus. Therefore, it is said to have originated in the embryonic state due to having a form and being constantly present. Thus, both the unborn and the born states are said to have a soul.

एतदेवात्मनि जातत्वमजातत्वं च दर्शयितुं दृष्टान्तार्थं गर्भ एव जातत्वमजातत्वं च दर्शयति- स चैवेत्यादि।- To demonstrate both the born and unborn states of soul in the form of an illustration the author have shown the born and unborn states of the fetus by starting with the word '*Sa caiva*'.

पुरस्कृतेति अग्रे भविष्यन्ती।- '*Puraskṛta*' means going to happen.

यथा- बालस्य वृद्धत्वावस्थाऽजाता जन्यत इति च, तथा अजातो जनयत्यात्मनाऽऽत्मनमिति च शब्दप्रयोगसमर्थनमात्रमेतद् विवक्षाभेदाद्बोद्धव्यम्।अनेन चात्मन्यवस्थाभेदकृतजातत्वसमर्थनेन 'जातो वाजनयेत्, अजातो वा' इत्यादिग्रन्थकृतपूर्वपक्षः शब्दप्रयोगसमर्थनतया परिहृतः।- For example: Even though aging is not in childhood, as he grows it manifests; similarly, the born soul gives birth to the unborn. This statement only supports the use of the word, it should be known separately. The transformation process of the soul according to various stages is described as born or unborn fetus etc. The word usage of the antecedent has been resolved with the enhancement.

परमार्थतस्तु नित्यत्वेनाजात एवात्मा आत्मनोऽजातावस्थां गर्भादिरूपां जनयति।- Due to the nature of eternity, the soul transforms itself from its unborn state and is born in the form of a fetus.

तेन, नासतः कारणत्वं सतो वा जन्यत्वमिति पक्षः स्थित एव। सतो हीत्यादिना सत्कार्यपक्षं साख्यमतं दर्शयति। किंवा वयोभेदेन यदेवावस्थान्तरगमनं तदेव जन्मेति दर्शयति।- With this description it is proved that which is '*Asat*' (non-existent) cannot produce anything and that which is '*Sat*' (existent) can only give birth. In the latter part of the verse the author has explained the phenomenon on the basis of *Satkāryavāda* of *Sāṅkhya* philosophy. The transition of the soul from one stage of life to another according to different stages of life is called birth at that stage or at different stages.

तस्यां तस्यामवस्थायामिति च्छेदः।- The terms '*Tāsyāṃ tasyāmavasthāyām*' are related to *Garbha*.

पितृत्वमिति पितृत्वेन व्यपदेश इत्यर्थः।।8।।- '*Pitṛtvam*' means getting the status of paternity.

Limitation in the involvement of parents and soul etc. for the formation of pregnancy

न खलु गर्भस्य न च मातुर्न पितुर्न चात्मनः सर्वभावेषु यथेष्टकारित्वमस्ति; ते किंचित् स्ववशात् कुर्वन्ति, किंचित् कर्मवशात्, क्वचिच्चैषां करणशक्तिर्भवति, क्वचिन्न भवति। यत्र सत्त्वादिकरणसम्पत्तत्र यथाबलमेव यथेष्टकारित्वम्, अतोऽन्यथा विपर्ययः।
न च करणदोषादकरणमात्मासम्भवति गर्भजनने, दृष्टं चेष्टा योनिरैश्वर्यं मोक्षश्चात्मविद्भिरात्मायत्तम्
नह्यन्यः सुखदुःखयोः कर्ता।
न चान्यतो गर्भो जायते जायमानः, नाङ्कुरोत्पत्तिरबीजात्॥9॥

- However, neither the mother nor the father, nor the soul independently cannot meet all the requirements for the formation of the embryo. They act to some extent by themselves and to some extent by the influence of past deeds. They have the ability to do certain things and not the ability to do certain things.
- It is only when these factors are combined with the excellence of other factors such as mind, sensory organs, sperm, egg, etc., that they

have the ability to manifest things by themselves, based on past deeds. If there is a deficiency in these factors, the soul cannot help in the creation of the fetus.

- The knowers of the self, have observed that the soul is capable to enter into its desired species, gets supreme powers and attain emancipation.
- Except the soul, there is no other agent for happiness and sorrow of a person. No sprout can grow without seed. In the same way, a fetus cannot arise from anyone other than the soul.

Cakrapāṇi:

यदुक्तं- यद्यात्मा आत्मानं जनयति तदा वशित्वादिगुणयुक्तं जनयेदिति, तत्रोत्तरमाह- न खल्वित्यादि।- As it is told that *Ātmā* produces *Ātmā*, then it must produce like a monk with the ability to suppress one's passion. This concept has clarified in the present verse beginning with the words '*Na khalu*'.

गर्भस्य सर्वभावेषु न मात्रादीनां यथेष्टकारित्वमिति योज्यम्।- In all the procreating factors of the womb, mother, father and soul cannot have to work according to their wish, it should be understood.

अत्र च यद्यप्यात्मैव प्रकृतः, तथाऽपि तुल्यसमाधानत्वेन मातापितरावप्युपात्तौ।- Even though in the present context only the soul is importantly to be described, the other factors like mother, father have also been mentioned due their equality according to the context.

यथा आत्मनः सर्वभावेषु यथेष्टकारित्वेनेष्टयोनिगमनादिप्रसक्तिः समाधीयते, तथा मातापित्रोरपि यथेष्टकारित्वेन पुत्रानेव जनयेयुरित्यादिपूर्वपक्षः परिहृतो भवति। अथ कुत एवात्मादीनां यथेष्टकारित्वं क्वचित्र भवतीत्याह- किंचिदित्यादि।- Just as the possibility for the soul to enter into any body according to its will is resolved, similarly in the same way, the parents also can produce the children according to their desire, with this earlier proposition is contradicted.

Now the question arises that the soul etc. Does not have the possibility to take birth at his will every time? The author has clarified the doubt by presenting the verse with the word '*Kiñcit*'.

किंचिदिति न सर्वम्।- '*Kiñcit*' means not all.

तत्र मातापितरौ स्ववशौ मैथुनं गर्भकारणं सात्म्यरससेवादिकं चाचरतः, गर्भस्य जीवाधिष्ठानादौ तु कर्माधीने परवशौ; तथा, आत्माऽपि गर्भस्य चैतन्ये तथा धर्माधर्महेतुक्रियानुष्ठाने स्ववशः, कर्मजन्ये इष्टानिष्टयोन्यादिगमने तु धर्माधर्मपराधीन एव; तेन कर्माधीने विषये न मात्रादीनां यथेष्टकारित्वम् यथेष्टकारित्वमपि मात्रादीनां क्वचिद्दर्शयन्नाह- क्वचिच्चैषामित्यादि।- There is no doubt that mother, father and soul play their roles individually and independently. For example: coexistence, healthy eating, etc. Can be done by parents without any outside help, but the entry of the soul into the zygote is controlled by other factors such as deeds of past life. Similarly, the soul is responsible for consciousness of the fetus. But in order to choose the desirable womb, the virtuous and unrighteous acts of past life are accountable. Therefore, factors like mother etc. Have no freedom to be born according to their intended womb. However, at certain conditions they can take birth in the desired womb.

करणमुपकरणं साधनोपाय इति यावत्। - '*Karaṇa*' means *Upakaraṇa*, *Sādhana*, *Upāya* (instrument / device).

सत्त्वं मनः,- '*Sattvaṃ*' means *Manas* (mind).

आदि प्रधानं येषां तानि सत्त्वादीनि मन- इन्द्रियशुक्रशोणितादीनि। यथाबलमिति यथाकर्म; बलशब्देनेहादृष्टमुच्यते।- The mind etc., Which is the main cause of the womb, means the mind, sensory organs, semen, ovum, etc. According to their strength or according to their *Karma*, they take birth in a womb of their desire.

एतेन, यत्र मात्रादीनां पुत्रेच्छायामिष्टयोनिगमनादिकरणशक्तिर्भवति, कर्म चानुगुणं भवति, तत्रेप्सितपुत्रादिष्विष्टयोनिगमनादि कार्यं भवति; यथा- यदि तत्र विशुद्धभूरिशुक्रः पुरुषो भवति, स्त्री च विशुद्धयोन्याश्रयत्वादिगुणयुक्ता, पुत्रजनकं च कर्मं तयोर्बलवत्, तदा पुत्रजन्माभिसन्धाय मैथुनमापद्यमानौ ईप्सितं पुत्रं जनयतः;- If a couple cohabitate with an intention to procreate a son and the male has sufficient quantity of pure semen, if the female has a pure ovum, genital tract, etc., and the action of the previous life is strong enough to produce male offspring, then the son will be born to that couple.

तथा आत्माऽपि विशुद्धसत्त्वादिगुणयुक्तः शुभकर्मवान् तत्काले इष्टां योनिमनुध्यायति, तदाऽभीष्टयोनिगमनं सम्पादयत्यात्मन इत्यादि यथेष्टकारित्वोदाहरणं ज्ञेयम्।- The soul along with the mind is if endowed with *Sāttvika* qualities and auspicious past actions, then the soul can enter into the desirable womb at that time. In this way one should know the example of the soul that enter into the desirable womb.

अतोऽन्यथा इति सत्त्वादिकरणाशक्तौ विगुणे च दैवे। विपर्यय इति न यथेष्टकारित्वम् किंवा,क्वचिच्च मैथुनादावेषां पित्रादीनां स्ववशत्वं, तत् किमिति जीवोपक्रमादावपि न स्ववशत्वमेषां भवतीत्याह- क्वचिच्चैषामित्यादि।- '*Ato anyathā*' means the opposite state of the above. That means in the absence of *Sāttvika* qualities of mind, and due to inauspicious past actions, the soul cannot able to enter into its desired womb. Or sometimes due to parental copulation etc. it is possible to be born into the desired womb, etc. In such case why it is not possible in case of soul? Keeping this in view, the author has clarified the doubt by starting the verse with '*Kvaciccaiṣām*'.

क्वचिदेव कार्ये यस्मात् किंचित् करणं मात्रादीनां शक्तं न सर्वत्र, तेन सर्वेष्वेव गर्भस्य भावेषु न स्ववशत्वमिति भावः।- It is explained that possibility to be born into desired womb in relation to few means like mother, father etc., But it is not possible by all means at will.

यत्रापि चैते मात्रादयः स्ववशाः सन्तः कुर्वन्ति, तत्रापि स्वीयस्वीयकरणयुक्ता एव कुर्वन्तीत्याह- यत्र सत्त्वेत्यादि।- Wherever these factors such as mother etc. Work under their control, they also work for their own reasons. The same fact has been presented by the author with the word '*Yatra Sattvādi*'.

यथाबलमिति यथाशक्ति।- '*Yathābalam*' means according to the strength.

अनेन च मात्रादयो गर्भस्य येषु विशेषेषु शक्ताः, तेषु सत्त्वादिकरणसम्पत्तौ यथेष्टकारिणो भवन्ति, न त्वशक्ये विषये उपहतकरणा वा यथेष्टकारिणो भवन्तीति दर्शयति।- By this word it is meant that the special feelings of the mother, etc., Which are capable of pregnancy, are beneficial in the superiority of the *Sattva* etc.

This implies that in inaccessible subjects or due to the destruction of causes, they cannot act according to their will.

अतोऽन्यथा विपर्यय इत्यस्य चार्थोऽग्रे व्याकृतः।- '*Ato anyathā*' means unlike this i.e. the opposite happens, and this has been described before.

ननु सत्त्वादिकरणदोषाच्चेदयमात्मा गर्भं न जनयति तथाविधं, हन्त तर्ह्यकारणमेवायमात्मा, कारणं हि यद्भवति तत् करोत्येव कार्यमित्याह- न चेत्यादि।- If this soul is unable to produce its concept due to the defects of the mind, then the doubt arises as to whether this soul exists without cause. Because the action depends on the cause. Keeping this in view the author has presented the clarification to the above doubt with the words '*Na ca*'.

करणदोषादकुर्वन् गर्भं कदाचिदात्मान गर्भजनने कारणं भवतीति न, अपितु भवत्येव कारणम्;- Even though the soul the soul is unable to produce the womb at times due to the defect of the instruments, it should not be considered that the soul is not the cause for the formation of womb. Thus, the soul is a definite cause of the womb.

एवं मन्यते- मृदाद्यभावात् घःमकुर्वन्नपि कुम्भकारः कारणमेव घःस्य भवति, घःजननशक्तियुक्तत्वात्; तथा आत्माऽपि करणदोषादकुर्वन्नपि तथाविधं गर्भं, तज्जननशक्तत्वेन भूयोदृष्टत्वात् कारणमेव भवति।- For example: If the potter is unable to produce earthenware in the absence of clay etc., It cannot be said that the potter is not the factor responsible for the fabrication of pot, but he is the only capable person to do it, as he is having such capacity. In the same way the soul also is unable to produce the womb due to the defects in the accessory factors, but it can produce the womb, since only the soul is having the ability.

तथेष्टयोनिगमने प्रसक्तिरपि प्रोद्भाविता आत्मनः कारणत्वेन सा क्वचिद्भवतीत्यपि दर्शयन्नाह- दृष्टं चेत्यादि।- By mentioning the words '*Iṣṭaṃ ca*', the author submits that the soul sometimes enters the womb of the species it desires because of the powerful cause of the soul.

आत्माधीना योनिः पुरुषं प्रति इष्टा योनिः;- '*Ātmādhīnā yoni*' means womb of the species as desired by soul.

तथा ऐश्वर्यादयश्चात्माधीना दृष्टाः, यथोक्तं कतिधापुरुषीये- "आवेशश्चेतसो ज्ञानं" (शा. 1) इत्यादिना।- *Aiśvarya* (prosperity) etc. Are dependent on the soul. It is told in the chapter *Katidhāpuruṣīya* that "Entering into other's body, thought reading etc. Are achieved through the purity of mind" (Ca. Śā. 1/140).

आत्मनः कारणत्वे हेत्वन्तरमाह- न ह्यन्य इत्यादि।- By mentioning the words '*Na hi anya*', the author submits that none other cause than the soul for the formation of womb.

हि यस्मादात्मनोऽन्यः सुखदुःखयोः कर्ता नास्ति, किं त्वात्मैव सुखदुःखसाधनेन्द्रियकर्मशरीरादिकर्ता; तेन आत्मा कारणं गर्भस्य सुखदुःखाद्याधारस्येति भावः।- Because no agent other than *Ātmā* can cause happiness or misery. It is only the soul which is the doer of happiness or misery etc., And also do action of all sensory organs and actions of body organs. That is why the soul, base of happiness and misery is the cause of fetus.

अथ भूतान्येव कस्मात् संयोगवशाच्चेतनामासाद्य सुखादिकारणानि न भवन्तीत्याह- न चान्यत इत्यादि।- Now there is doubt as to how *Pañcamahābhūta*, by attaining consciousness by chance, does not cause happiness and sorrow? In view of this doubt, *Ācārya* has presented a solution with the words '*Na ca anyataḥ*.

अन्यत इति विजातीयात् -*Anyata*' means due to heterogeneity.

जायमान इति उत्पद्य मानः।- '*Jāyamāna*' means arising or being produced.

सदृशमेव कारणात् कार्यमुत्पद्यते;- The things are that are arising are similar to cause.

येन न शणस्याङ्कुरोत्पत्तिर्नारिकेलबीजाद्भवति;- For example: If the seed of coconut is sowed, one cannot get the sprouts of *Śaṇa* (Bengal gram).

अबीजादिति कार्यत्वेनाभिमताङ्कुरस्याबीजात्। एतेन, गर्भस्य यच्चैतन्यं तदचेतनेभ्यो भूतेभ्यो न भवति, किन्तु चेतनाधातोरात्मन एवेति दर्शयति।।9।।- '*Abījāt*' means without taking the desired seeds one cannot get the desired sprouts. In view of this fact, it can be understood that consciousness is a characteristic of soul and the insentient *Pañcamahābhūta* do not have consciousness and thus *Pañcamahābhūta* they cannot become the cause of consciousness in the fetus. Thus, the soul is responsible for consciousness in the fetus.

Factors derived from Ātmā

यानि तु खल्वस्य गर्भस्यात्मजानि, या नि चास्यात्मतः संम्भवतः संभवन्ति, तान्यनुव्याख्यास्यामः तद्यथा- तासु तासु योनिषूत्पत्तिरायुरात्मज्ञानं मन इन्द्रियाणि प्राणापानौ प्रेरणं धारणमाकृतिस्वरवर्णविशेषाः सुखदुःखे इच्छाद्वेषौ चेतना धृतिर्बुद्धिः स्मृतिरहङ्कारः प्रयत्नश्चेति (आत्मजानि)॥10॥

The factors that originated from the *Ātmā* and due to the *Ātmā* are described below.

1. *Tāsu Tāsu Yoniṣu utpatti* (taking birth in different wombs like humans, animals, birds etc.)
2. *Āyu* means lifespan and which may be having short, medium and long.
3. *Ātmajñāna* (knowledge of the soul or supreme spirit)
4. *Manas* (mind)
5. *Indriya* (sense organs)
6. *Prāṇāpāna* (inspiration and expiration)
7. *Preraṇa* (directing and maintaining the powers of the various components)
8. *Dhāraṇa* (restraining)
9. *Ākṛti* (creating a distinctive shape)
10. *10. Svaravarṇa viśeṣāḥ* (voice and complexion)
11. *Sukha* (happiness)
12. *Duḥkha* (sorrow)
13. *Icchā* (desire)
14. *Dveṣa* (aversion)
15. *Cetanā* (consciousness)
16. *Dhṛti* (courage)
17. *Buddhi* (intellect)
18. *Smṛti* (memory)
19. *Ahaṃkāra* (ego)
20. *Prayatna* (effort)

आत्मज भाव

Cakrapāṇi:

एवमात्मजत्वं गर्भस्य व्युत्पाद्यात्मजान् विशेषानाह- यानीत्यादि।- Beginning the verse with the word '*Yāni*', the author has described the factors that are derived from *Ātmā* into the fetus.

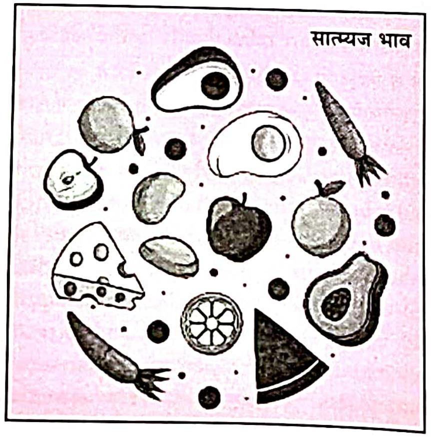
प्रेरणं धारणं चेन्द्रियाणामेव।- The feelings like *Preraṇa* (directing and maintaining the powers of the various components) and *Dhāraṇa* (restraining) are related only to the senses.

अत्र च तत्तद्देवादिपश्वादियोनिगमनादौ धर्माधर्मजन्ये धर्माधर्मस्यापि जनकत्वेनात्मैव मूलकारणमुच्यते; आत्मज्ञानप्राणापानप्रेरणादौ तु मनःकरण आत्मैवाव्यवधानेन कारणम्।।10।।- Due to righteous as well as unrighteous actions, the soul is born in the womb of various species of gods, humans, animals, birds, etc. But the soul is the root cause of these virtues and evil deeds. Self-realization (*Ātmajñāna*), inspiration and expiration (*Prāṇāpāna*) and directing and maintaining the powers of the various components (*Preraṇa*) etc. are essentially the functions of mind but ultimately soul is responsible for all these activities.

Sātmya as the cause and the factors derived from Sātmya during pregnancy

सात्म्यजश्चायं गर्भः।
नह्यसात्म्यसेवित्वमन्तरेण स्त्रीपुरुषयोर्वन्ध्यत्वमस्ति, गर्भेषु वाऽप्यनिष्टो भावः।
यावत् खल्वसात्म्यसेविनां स्त्रीपुरुषाणां त्रयो दोषाः प्रकुपिताः शरीरमुपसर्पन्तो न शुक्रशोणितगर्भाशयोपघातायोपपद्यन्ते, तावत् समर्था गर्भजननाय भवन्ति।
सात्म्यसेविनां पुनः स्त्रीपुरुषाणामनुपहतशुक्रशोणितगर्भाशयानामृतकाले सन्निपतितानां जीवस्यानवक्रमणाद्गर्भा न प्रादुर्भवन्ति।
नहि केवलं सात्म्यज एवायं गर्भः, समुदयोऽत्र कारणमुच्यते। यानि खल्वस्य गर्भस्य सात्म्यजानि, यानि चास्य सात्म्यतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- आरोग्यमनालस्यमलोलुपत्वमिन्द्रियप्रसादः स्वरवर्णबीजसंपत् प्रहर्षभूयस्त्वं चेति (सात्म्यजानि)॥11॥

- The fetus is formed out of wholesome food substances only.
- Infertility in men and women or fetal defects cannot occur without resorting to unwholesome substances and behavior.



- Even though the three *Doṣās* are vitiated and circulating in the body due to the use of unwholesome substances, they do not affect the formation of embryo unless and until the sperm, ovum and uterus are damaged.
- On the other hand, in men and women who use wholesome substances and even if the sperm, ovum and uterus are not damaged and coexist at the appropriate time, the pregnancy will not take place due to non-entry of the soul.
- Therefore, use of the wholesome substances is not the only factor responsible for the formation of the fetus and it is caused by the collective involvement of several factors.
- The factors that originated from the wholesomeness and due to the wholesomeness are described below.
  1. *Ārogyam* (healthy state or free from disease)
  2. *Anālasyam* (being energetic or lack of laziness)
  3. *Alolupatvam* (free from any desire or greediness)
  4. *Indriyaprasāda* (well-being of the senses)
  5. *Svaravarṇa sampat* (excellence of voice and complexion)
  6. *Bīja sampat* (excellence of ovum and sperm)
  7. *Praharṣa bhūyastvam* (extreme sexual vigor)

Cakrapāṇi:

सात्म्यजश्चेत्यादिना सात्म्यजत्वं व्युत्पादयति, असात्म्यसेवां च गर्भोपघातिनीं दर्शयन् सात्म्यसेवाया गर्भं प्रति कारणत्वं द्रढयति।- Beginning the verse with the word '*Sātmyajasca*', the author has described how *Sātmya* (wholesomeness) also becomes the cause for the formation of fetus. Citing the ill effects such as miscarriage etc. From the use of unwholesome foods and activities, the author has established the fact that the use of wholesome foods and regimen is the reason for the formation of the fetus.

असात्म्यसेविनामपि प्रजाभवनोपपत्तिं दर्शयन् 'असात्म्यसेविनश्च निखिलेनापत्याः स्युः' इति पूर्वपक्षं परिहरति। सात्म्यसेविनां पुनरित्यादिना तु ग्रन्थेन 'सात्म्यसेविनामेकान्तेन प्रजा स्यात्' इति यदुक्तं तत् परिहरति।- Those who take unwholesome substances are also having children. This means all the persons taking unwholesome foods are not childless. Hence the claim that those who take unhealthy food are becoming infertile is rejected. In the same way the claim that all the persons those who take wholesome foods will have children is also rejected.

सन्निपतितानामिति व्यवायमापन्नानाम्- '*Sannipatitānām*' means those who are ready for intercourse.

अत्र स्वरवर्णौ सात्म्यजत्वेन तथा आत्मजत्वेन चोक्तौ, तेन द्वावप्यत्र कारणमिति ज्ञेयम्।।11।।- It is mentioned here that excellence of voice and complexion is caused by wholesome foods as well as due to the soul. Thus, it can be understood that both should be considered as the causative factors.

Factors derived from Rasa during pregnancy

रसजश्चायं गर्भः।
न हि रसादृते मातुः प्राणयात्राऽपि स्यात्, किं पुनर्गर्भजन्म। न चैवासम्यगुपयुज्यमाना रसा गर्भमभिनिर्वर्तयन्ति, न च केवलं सम्यगुपयोगादेव रसानां गर्भाभिनिर्वृत्तिर्भवति, समुदायोऽप्यत्रकारणमुच्यते।
यानि तु खल्वस्य गर्भस्य रसजानि, यानि चास्य रसतः सम्भवतः सम्भवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- शरीरस्याभिनिर्वृत्तिरभिवृद्धिः प्राणानुबन्धस्तृप्तिः पुष्टिरुत्साहश्चेति (रसजानि)॥12॥

- The fetus is formed out of *Rasa* (maternal nutrition during pregnancy).
- Even mother cannot survive without nutrition, what about the fetus in such circumstances?
- Improper nutrition never leads to conception. Even nutrition alone is not responsible for the formation of the fetus and many other factors are required for its formation.
- The factors that originated from the *Rasa* (maternal nutrition during pregnancy) and due to the *Rasa* are described below.
  1. *Śarīrasyābhinirvṛtti abhivṛddhi* (manifestation, growth and development of body)
  2. *Prāṇānubandha* (continuance of vital breath)
  3. *Tṛpti* (satiation)
  4. *Puṣṭi* (nourishment)
  5. *Utsāha* (enthusiasm)

Cakrapāṇi:

प्राणयात्राऽपि स्यादिति गर्भधारणकारणभूताया मातुरपि प्राणस्थितिरित्यर्थः।- '*Prāṇayātrā api syāt*' means *Rasa* (maternal nutrition during pregnancy) is also useful to protect the life of the mother who is held responsible for the formation of fetus.

न चैवासम्यगुपयुज्यमाना इत्यादिना असात्म्यरसोपयोगस्य गर्भोपघातित्वं दर्शयति।- '*Na caiva-asamyagupayujamānā*' means due to the consumption of unwholesome substances etc. may leads to fetal abnormalities.

असात्म्यरसोपयोगिनां प्रजाभवनं यत्, तदसात्म्यसेविप्रजाभवनन्यायतुल्यमिति नेह पुनर्दर्शितम्।- 'Na caiva-asamyagupayujamānā' means due to the consumption of unwholesome substances etc. may leads to fetal abnormalities.

समुदायोऽप्यत्र कारणमित्यनेन तु असम्यग्रससेविनां चापत्यभवने कारणं धर्मादि दर्शयति।- '*Samudāyo api atra kāraṇam*' means that the combination of all the factors is responsible for the formation of fetus. By this statement it can be understood that getting conception in those persons who use improper *Rasa* is due the influence of righteousness etc.

अभिनिर्वृत्तिः अङ्गप्रत्यङ्गव्यक्तता।- '*Abhinirvṛtti*' means manifestation of various major and minor parts of the body.

प्राणानुबन्ध इति बलानुबन्धः- '*Prāṇānubandha*' means continuity of body strength.

पुष्टिः उपचयः।- '*Puṣṭi*' means well nourishment

वृद्धिस्तु दैर्घ्येण वृद्धिः।- The term '*Vṛddhi*' refers to growth in terms of length and breadth.

उत्साहः बलम्।- '*Utsāha*' means energy or strength.

इति शब्दः प्रकारे; तेनैवम्प्रकाराण्यन्यान्यपि वर्णादीनि रसजानीति दर्शयति। एवं पूर्वत्रापि इतिशब्दो व्याख्येयः। यदा त्वितिशब्दः परिसमाप्त्यर्थस्तदाऽप्याविष्कृतानां रसजानां परिसमाप्तिर्ज्ञेया; तेन अनाविष्कृता वर्णादयोऽपि रजसा लभ्यन्ते।।12।।- Here in the present context and at other places in this chapter, the word '*Iti*' has used in a specific sense. In fact, the term '*Iti*' indicates the end of the topic, but it also denotes another type of meaning. It represents some important ones. In addition to these aspects many other things also can be produced by these factors. Only important things are mentioned here and the less important ones are left. For example. The factors derived from *Rasa* are not only the mentioned ones like growth and development of body etc., The unmentioned things like voice and complexion also should be taken.

Factors derived from Sattva during pregnancy

अस्ति खलु सत्त्वमौपपादुकं; यज्जीवं स्पृक्शरीरेणाभिसंबध्नाति, यस्मिन्नपगमनपुरस्कृते शीलमस्य व्यावर्तते, भक्तिर्विपर्यस्यते, सर्वेन्द्रियाण्युपतप्यन्ते, बलं हीयते, व्याधय आप्याय्यन्ते, यस्माद्धीनः प्राणाञ्जहाति, यदिन्द्रियाणामभिग्राहकं च 'मन' इत्यभिधीयते; तत्त्रिविधमाख्यायते- शुद्धं, राजसं, तामसमिति।

येनास्य खलु मनो भूयिष्ठं, तेन द्वितीयायामाजातौ संप्रयोगो भवति; यदा तु तेनैव शुद्धेन संयुज्यते, तदा जातेरतिक्रान्ताया अपि स्मरति।

स्मार्तं हि ज्ञानमात्मनस्तस्यैव मनसोऽनुबन्धादनुवर्तते, यस्यानुवृत्तिं पुरस्कृत्य पुरुषो 'जातिस्मर' इत्युच्यते।

यानि खल्वस्य गर्भस्य सत्त्वजानि, यान्यस्य सत्त्वतः संभवतः संभवन्ति, तान्यनुव्याख्यास्यामः; तद्यथा- भक्तिः शीलं शौचं द्वेषः स्मृतिर्मोहस्त्यागो मात्सर्यं शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्ष्ण्यं मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादयश्चान्ये, ते सत्त्वविकारा यानुत्तरकालं सत्त्वभेदमधिकृत्योपदेक्ष्यामः।

नानाविधानि खलु सत्त्वानि, तानि सर्वाण्येकपुरुषे भवन्ति, न च भवन्त्येककालम्, एकं तु प्रायोवृत्त्याऽऽह।।13।।

☐ The mind (*Sattva*) is definitely act as an instrument that which connects the soul and physical body.

☐ Due to the departure of whom whatever the following changes are observed in the body, that is called *Manas*.
  a. Change in normal behavior and inclinations
  b. All the sense organs get afflicted
  c. Body strength decreases
  d. Diseases invade
  e. It is essential for life otherwise the person will die
  f. Holds the sense organs together.

☐ *Manas* is of 3 types viz. *Śuddha*, *Rājasa* and *Tāmasa*.

☐ Whichever of these three qualities is dominated with the mind in one life, it is followed in later life. For example: If anyone is endowed with *Śuddha Manas* (*Sāttvika*) in his past life, now he can recollect the things happened in the past also, because of the continuity of the same mind. Thus, he is called '*Jātismara*'.

☐ The factors that originated from the *Sattva* (*Manas*) and due to the *Manas* are described below.
  1. *Bhakti* (devotion or faithfulness)
  2. *Śīla* (conduct)
  3. *Śauca* (purity)
  4. *Dveṣa* (enmity)
  5. *Smṛti* (memory)
  6. *Moha* (infatuation)
  7. *Tyāga* (renunciation)
  8. *Mātsarya* (envy)
  9. *Śaurya* (valor)
  10. *Bhaya* (fear)
  11. *Krodha* (anger)
  12. *Tandrā* (drowsiness)
  13. *Utsāha* (enthusiasm)
  14. *Taikṣṇya* (sharpness)
  15. *Mārdava* (softness)
  16. *Gāmbhīrya* (seriousness)
  17. *Anavastitatva*(instability)

☐ The other manifestations of *Sattva* will be described later while describing the types of mind.

☐ All of them occur in the same person but not at the same time.

☐ It can be said that the type of psyche depends on the dominance of specific feature like *Sattva*, *Rajas* and *Tamas*.

Cakrapāṇi:

अस्तीत्यादिना मनस औपपादुकत्वमाक्षिप्तं समादधाति।- Beginning the verse with the word '*Asti*', the author has presented the reply for the doubt or denial of the mind that acts as instrument which connects the soul and the other body.

अपिशब्दोऽवधारणे।- Here the word '*Api*' has used in the sense of ascertainment.

अत्र च 'यज्जीवं स्पृक्शरीरेणाभिसंबध्नाति' इत्यादिना मनसोऽसाधारणधर्मकथनमेवौपपादुकसाधनं भवति, मनोव्यतिरेकेणैतदुच्यमानधर्माणामसिद्धेः।- '*Yajjīvaṃ spṛkśarīreṇābhisambadhnāti*' means the *Manas* that which unites the *Jīvātmā* with the subtle body. By these words the extraordinary feature of *Manas* becomes an instrument to conjoin the soul with other body. If the mind is not involved then such action would not have taken place.

नित्यमात्मानं स्पृशतीति स्पृक्, शरीरमातिवाहिकशरीरं;- '*Spṛk*' means that which always touches with the soul. The word '*Śarīra*' means the subtle body i.e. *Ātivāhika-śarīra* or *Liñgaśarīra*.

तेन स्पृक्शरीरेण कारणभूतेन जीवमात्मरूपमभिसंबध्नाति भोगायतनशरीरेणेत्यर्थः। आतिवाहिकशरीरसद्भावश्च "भूतैश्चतुर्भिः सहितः सुसूक्ष्मैर्मनोजवो देहमुपैति देहात्" (शा. 2) इत्यनेन प्रतिपादितः।किंवा, जीवम् आत्मानं, स्पृक्शरीरेणेति स्पर्शवता शरीरेण, यन्मनोऽभिसंबध्नाति तदुपपादुकमस्तीति योजना।- With this subtle body the soul is attached to the physical body and enjoys all worldly things. Existence of subtle body is explained as "Along with the four basic elements (except *Ākāśa*) in their subtle form the soul enters from one body to another with the help of the mind" (Ca. Śā. 2/31). Or it can be understood as the mind which has always touch with the soul and acts as an instrument to conjoin the subtle body with the physical body.

एवं मन्यते- यदि मनोऽत्रात्मनः शरीरसंबन्धेन स्वीक्रियते तदा व्यापकत्वादात्मनः सर्वत्रैवोपलब्ध्या भवितव्यं, न च भवति; तस्माद्यत्रैव स्पर्शवति शरीरे मनः प्रतिबद्धं भवति तत्रैवायं सुखाद्युपलभते।- It is believed that if the mind is accepted by the soul in relation to the body, then it should be achieved everywhere due to the omnipresent nature of the soul, but it does not happen, so in the present birth the mind is devoted in the physical body and only he in the body gets experience of happiness etc.

स्पृगितिविशेषणेन शरीरस्य मूत्रनखकेशादौ मनोगमनाभावादात्मनोऽनुपलब्धिं दर्शयति।- The word '*Spṛk*' has been used as an adjective of the body to indicate that '*Ātmā*' does not come into contact with such parts of the body such as urine, nails, hair etc. where there is no access to the mind.

अपगमनपुरस्कृते इति देहान्तरगमनाभिमुखे।- '*Apagamanapuraskṛta*' means the mind being ready to go to another body.

भक्तिः इच्छा।- '*Bhakti*' means desire.

यस्माद्धीन इति मनसा त्यक्तः।- '*Yasmāddhīna*' means to be kept off with the mind or abandoned.

येनेति यथाभूतेन सात्त्विकेन राजसेन तामसेन वा मनसा भूयिष्ठ मित्यभिप्रायः।- The word '*Yena*' refers to the specific type of psyche due to dominance of *Sattva*, *Rajas* and *Tamas*.

द्वितीयायामाजाताविति द्वितीयजन्मनि; पूर्वजन्मनि यादृशं मनस्तादृशमेव जन्मान्तरे प्रायो भवतीत्यर्थः। केचित्तु, 'तेन न द्वितीयायां' इत्यादि पठन्ति। तत्रापि प्रायो द्वितीये जन्मनि तुल्येन मनसा योगो न भवति, कदाचित्तु भवतीत्यर्थः। यदुक्तं 'नास्य किंचित् पौर्वदेहिकमविदितं स्यात्' इति, तत् पौर्वदेहिकं ज्ञानं क्वचिद्भवतीति दर्शयन्नाह- यदा त्वित्यादि।- '*Dvitīyāyāmājātau*' means in the next life. Whatever kind of mind was in the past life, the same kind of mind will probably appear in the next life. Some scholars read it as '*Tena ne dvitīyāyāṃ*'. If this reading being considered it can be known that the psyche of present life may be similar to the past life and may not be. If told that the psyche of past life is sometimes not visible in the present life, it can be inferred that it appears for sometimes.

शुद्धेनेति विशुद्धसत्त्वगुणेन।- '*Śuddhena*' means that whose mind is dominated by *Sattva Guṇa*.

तस्यैवेति वक्ष्यमाणेन यस्येत्यनेन संबध्यते।- '*Tasyaiva*' means only to him. This word is related to '*Yasya*' to be said

योनियन्त्रपीडायां हि उद्भूतेन तमसा विप्लुतं मनो नातिक्रान्तजन्मगतं स्मरति; यस्तूद्भूतसत्त्वस्तमसा नाभिभूयते, स स्मरत्येवातिक्रान्तजन्मानुभूतमिति भावः।- Due to the pressure exerted on the fetus by the genital tract during childbirth, he usually forgets previous life events. However, who are mainly dominated by *Sattva Guṇa* remembers the things happened in the past life.

पुरस्कृत्येति कारणत्वेनावधाय।- '*Puraskṛtya*' means to determine the cause of it.

अयं च मनोधर्मसमूह इन्द्रियोपक्रमणीयोक्तोऽपि पुनरिह प्रकरणवशादुच्यमानो न पुनरुक्तदोषमावहति।- Although the totality of the features of the mind is described in the chapter on '*Indriyopakramaṇīya*', the author mentions it again here in context and therefore it cannot be considered a repetitive error.

यद्यपि सत्त्वस्य गर्भजनकत्वं साक्षान्नोक्तं, तथाऽपि सत्त्वस्य यदुपपादुकत्वं गर्भं प्रति तेनैव सत्त्वस्य गर्भजनकत्वं प्रतिज्ञातं मन्तव्यम्- Even though *Manas* is not told as one of the factors responsible for the formation of fetus directly, it is mentioned as the instrument for the transformation of soul into the body and hence, *Manas* also becomes the cause for the formation of fetus indirectly.

तेन 'यानि खल्वस्य गर्भस्य सत्त्वजानि' इत्यादिना गर्भे सत्त्वजभावकथनमुपपन्नमेव।- Thus, the psyche (*Manas*) should also be accepted as one of the factors responsible for embryo formation.

गर्भकारणस्यापि च सत्त्वस्योपपादुकभाषया कारणत्वं यदुक्तं तद्देहाद्देहान्तरगमनरूपमनोधर्मस्य गर्भकारणत्वातिरिक्तस्य प्रतिपादनार्थम्।- In addition to the role played by the mind in the formation of the fetus, it has another distinct feature for transferring the soul from one body to another and the mind is described separately because of this specific feature.

नानाविधानीति नानाविधसात्त्विकराजसतामंसवृत्तिभिन्नानि। तान्येकपुरुषे भवन्तीत्यनेनैक एव पुरुषः कदाचिद्धर्मक्रियायां सात्त्विको भवति, कदाचित् कामचिन्तायां राजसः, कदाचिन्मोहे तमोमय इति दर्शयति।- The behavior of individuals also differs due to different types of psyche like *Sāttvika*, *Rājasika* and *Tāmasika*. The same person's mind may be of different types at different times. He will have a *Sāttvika* type of mind when engaged in virtuous activities, he has a *Rājasika* type of mind when thinking about passion and he has a *Tāmasika* type of mind due to attachment with something.

न भवन्त्येककालमिति एकदैव सात्त्विकादयो धर्मा न भवन्ति, किन्तु पर्यायेण भवन्ति।- No one should have these three types of psyche at one time and they happen successively.

ननु यद्येकपुरुष एव सर्वे सात्त्विकादयो भवन्ति, तत् कथम् 'अयं सात्त्विकः' इत्यादिव्यपदेशो भवतीत्याह- एकं त्वित्यादि। प्रायोवृत्त्येति भूयिष्ठा यस्य सात्त्विकवृत्तयो भवन्ति स सात्त्विकः, यस्य भूयिष्ठं राजस्यो वृत्तयो भवन्ति स राजस उच्यते इत्यादि।- Now the question arises, if a single person has three types of mentality, how can we say that he is *Sāttvika*, *Rājasika* etc. The author has clarified the doubt by quoting '*Ekaṃ tu*'. Whoever has the dominance of the behavior and actions of *Sattva Guṇa* is considered to be the *Sāttvika* type of mind and those who have the dominance of the behavior and actions related to *Rajo Guṇa*, are considered to be the *Rājasika* type of mind.

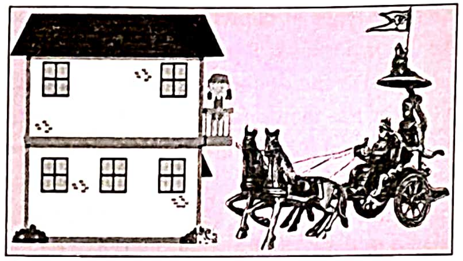
एतदेव पूर्वमुक्तं- 'यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं, तत्सत्त्वमेवोपदिशन्ति बाहुल्यानुशयात्' (सू. 8) इति।।13।।- This fact has been stated before as mentioned under.

"Based on the dominancy of *Triguṇa* of *Manas* the person will perform the similar kind of actions. Thus, by such repeated actions of a person, he can be confirmed as that specific type of personality" (Ca. Sū. 8/6).

A combination of several factors in pregnancy

एवमयं नानाविधानामेषां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः; यथा- कूटागारं नानाद्रव्यसमुदायात्, यथा वा- रथो नानारथाङ्गसमुदायात्; तस्मादेतदवोचाम- मातृजश्चायं गर्भः, पितृजश्च, आत्मजश्च, सात्म्यजश्च, रसजश्च, अस्ति च सत्त्वमौपपादुकमिति (होवाच भगवानात्रेयः)॥14॥

- ☐ Just as the *Kūṭāgāra* (an upstairs room) requires a wide variety of materials for its construction and also a variety of things to build the chariot, the embryo is formed by a combination of many factors.
- ☐ Therefore, Lord *Ātreya* told that embryo is produced from the combination of several factors like mother, father, soul, wholesomeness and nutritious food. The mind acts as connecting agent.



Cakrapāṇi:

एवं मात्रादिकारणव्युत्पादनेन गर्भस्य समुदायप्रभवतां व्युत्पादितां दृष्टान्तेन द्रढयन्नाह- एवमयमित्यादि।- Beginning the verse with the word '*Evamayaṃ*', the author has explained that how all these factors like mother etc. Are jointly responsible for the formation of embryo by quoting examples.

कूटागारं वर्तुलाकारं गृहं जेन्ताकस्वेदप्रतिपादितम्; अन्ये तु वस्त्रादिकृतं सञ्चारिगृहं कूटागारमाहुः।- '*Kūṭāgāra*' means a round shaped cottage designed to handle *Jentāka Sveda*. Some other scholars opined that it is round tent built by the gypsies with cloth etc.

अत्र च प्रकरणे यद्यपि मात्रादीनां सर्वेषां समुदितानामेव गर्भं प्रति कारणत्वं, तथाऽपि मातापित्रात्मसत्त्वानि विहाय सात्म्यरसयोरेव कारणत्वव्युत्पादने यत् 'समुदायोऽप्यत्र कारणम्' इत्युक्तं तत्रैवं मन्यते- अत्र यथा मात्रादयश्चत्वारोऽवश्यं गर्भं प्रति कारणभूता न तथा सात्म्यं रसो वा; येन शुक्रशोणितसत्त्वात्मसंसर्गादेव गर्भो भवति, नावश्यं गर्भमेलके सात्म्यरसयोरपेक्षा; गर्भमेलकोत्तरकालं सात्म्यरसाभ्यां गर्भस्य हि पुष्ट्यादयो जन्यन्ते, तेन सात्म्ये रसे चावश्यं समुदायापेक्षां दर्शयता तत्रैव 'समुदायोऽप्यत्र कारणम' इत्युक्तं, मात्रादयस्तु परस्परसमुदायमपेक्षमाणा अपि नावश्यं सात्म्यरससमुदायमादिगर्भमेलकेऽपेक्षन्त इति कृत्वा पुनस्तत्र समुदायापेक्षित्वं नोक्तम् समुदायादेषां भावानामित्यनेन ग्रन्थेन यत् परस्परसमुदायापेक्षित्वं मात्रादीनां चतुर्णां, तदुक्तमेव। यदपिगर्भं प्रत्यविशेषेण सात्म्यरसयोरपि कारणत्वं, 'सात्म्यजश्चायं, रसजश्चायं' इत्यनेनोक्तं, तद्गर्भमेलकोत्तरकालं कारणत्वेन, तथा मातापित्रोरपि विशुद्धशुक्रशोणितोत्पादहेतुतया पारम्पर्येण कारणत्वादिति ज्ञेयम्।।14।।

- Even though all the above six factors such as mother (ovum), father (sperm), psyche (*Manas*), soul (*Ātmā*), wholesomeness (*Sātmya*) and digestive product of food of mother (*Rasa*) are mentioned as procreative factors for the formation of fetus, the first four are essential for the formation of fetus and the rest of the two are useful for the growth and development of fetus.
- Thus, it is said that in the initial stage of the formation of zygote, the four factors like sperm, ovum, psyche and the soul are essential and *Sātmya* and *Rasa* doesn't take part in the formation of zygote directly.
- However, *Sātmya* and *Rasa* are also responsible for the formation of healthy sperm and ovum in addition for the growth and development of fetus.
- Thus, all these six are jointly considered as factors in fetal formation.

Further questions asked by *Bharadvāja* about factors derived from mother etc.:

भरद्वाज उवाच- यद्ययमेषां नानाविधानां गर्भकराणां भावानां समुदायादभिनिर्वर्तते गर्भः कथमयं सन्धीयते, यदि चापि सन्धीयते कस्मात् समुदायप्रभवः सन् गर्भो मनुष्यविग्रहेण जायते, मनुष्यश्च मनुष्यप्रभव उच्यते; तत्र चेदिष्टमेतद्यस्मान्मनुष्यो मनुष्यप्रभवस्तस्मादेव मनुष्यविग्रहेण जायते, यथा- गौर्गोप्रभवः, यथा- चाश्वोऽश्वप्रभव इति; एवं सति यदुक्तमग्रे समुदयात्मक इति तदयुक्तम्। यदि च मनुष्यो मनुष्यप्रभवः, कस्माज्जडान्धकुब्जमू- कवामनमिम्मिनव्यङ्गोन्मत्तकुष्ठिकिलासिभ्यो जाताः पितृसदृशरूपा न भवन्ति।

अथात्रापि बुद्धिरेवं स्यात्- स्वेनैवायमात्मा चक्षुषा रूपाणि वेत्ति, श्रोत्रेण शब्दान्, घ्राणेन गन्धान्, रसनेन रसान्, स्पर्शनेन स्पर्शान्, बुद्ध्या बोद्धव्यमित्यनेन हेतुना न जडादिभ्यो जाताः पितृसदृशा भवन्ति।

अत्रापि प्रतिज्ञाहानिदोषः स्यात्, एवमुक्ते ह्यात्मा सत्स्विन्द्रियेषु ज्ञः स्यादसत्स्वज्ञः; यत्र चैतदुभयं सम्भवति ज्ञत्वमज्ञत्वं च, सविकारश्चात्मा।

यदि च दर्शनादिभिरात्मा विषयान् वेत्ति, निरिन्द्रियो दर्शनादिविरहादज्ञः स्यात्, अज्ञत्वादकारणम्, अकारण- त्वाच्च नात्मेति वाग्वस्तुमात्रमेतद्वचनमनर्थं स्यादिति (होवाच भरद्वाजः) ।।15।।

- *Bharadvāja* then asked - If the embryo is produced by these various procreative factors then how do they get united?
- Even if unified, how does a fetus born of aggregate take human shape because man is born from a man?
- If it is argued that man was born from a man and that it takes human form, similar to a cow is born from a cow and a horse is born from a horse and so on. Hence the previous proposition that the fetus is made up of many integral factors not possible.
- If man is born of a man, why the offspring of the idiotic, blind, hunch-backed, dumb, dwarf, lisping, freckles, insanity, leprosy and leucoedema are not similar to their parents?

- If it is argued that the soul sees things through his eyes, hears with his ears, smells with his nose, tastes with his tongue, touches with his skin, understands with his own intelligence and because of this individual born of dumbs etc. do not carry the defects of their parents. This turns out to be contrary to the previous proposal. Because if it is deemed right, the soul can be conscious only in the presence of the sense organs.
- Thus, the soul will be both conscious and unconscious and it undergoes changes.
- If the soul perceives things only through the sense organs like the eyes; When there are no sense organs it cannot know things. Due to the lack of power to know things, he cannot act as a causative factor and if he is not a factor, he cannot be called *Ātmā*.
- Thus, what is emphasized as the cause of the conception becomes truly meaningless.

Cakrapāṇi:

पुनर्भरद्वाजः पृच्छति- यद्ययमित्यादि।- Beginning the verse with the word '*Yadyayam*', the author has presented *Bharadvājā's* further doubts about the procreating factors of the fetus.

कथं सन्धीयत इति कया परिपाठ्या मिलतीत्यर्थः।- '*Kathaṃ sandhīyata*' means that how do all these factors get united?

मनुष्यविग्रहेण जायत इति मनुष्यजातौ कस्मान्मनुष्यविग्रहेणैव जायत इत्यर्थः।- Even if united, how does the fetus take the shape of human out of these factors as a man is born from man?

समुदायात्मक इति यदुक्तं तदयुक्तमिति अत्र मात्राद्यतिरिक्तजातेः कारणत्वकथनेन तथा जातेरेव मनुष्यादिरूपाया बलवत्कारणत्वेन यथोक्तमात्रादिसमुदायप्रभवत्वं न युक्तमिति भावः।- Samudāyātmaka’ means it is not correct to say that it originates from a combination of many factors. It is not fair to say here that due to the reason of other than the species from mother etc. And which is the strong cause of human and human form etc.

दूषणान्तरमाह- यदि चेत्यादि।- By the word ‘*Yadi ca*’, the author has presented another defect.

जडो जडबुद्धिः,- ‘*Jaḍa*’ means *Jaḍabuddhi* i.e. dull or idiot.

मिन्मिनः सानुनासिकाव्यक्तस्वरः।- ‘*Minmina*’ means indistinct voice spoken through the nose.

पितृसदृशरूपा इत्यत्र पितृशब्देन मातापितरौ ग्राह्यौ।- From the word *Pitṛ* in the compound word ‘*Pitṛsadṛśarūpā*’, it should be understood that as both mother and father.

कारणसदृशरूपत्वेन चेन्मनुष्या भवन्ति तदा जडादिरूपकारणजाता अपि कारणसदृशत्वेन जडादिरूपाः स्युरिति भावः। अत्र जडादिबहूदाहरणकरणं पक्षस्य बहूदाहरणसिद्धत्वेन दृढत्वप्रतिपादनार्थम् कृतपूर्वपक्षे समाधानमाशङ्कते- अथात्रेत्यादि।- If man originates from the same form of reason then the faults of the parents are also reflected in the offspring. That means the offspring of dull parents will also be dull. Presenting several examples of *Jaḍa* etc. here emphasizes the importance of the earlier statement. By the words ‘*Athā atra*’, the doubts of earlier statement have resolved.

स्वेनैवेति आत्मकर्मोपार्जितेनैव।- ‘*Svenaiva*’ means the result of deeds of past life.

तेन, इन्द्रियाणि यस्मादात्मजान्युक्तानि न तु मातापितृरूपमनुष्यजन्यानि, ततश्च पित्रोरिन्द्रियं प्रत्यकारणत्वेन न तदिन्द्रियसदृशानीन्द्रियाण्यस्य भवन्तीति भावः।- This word implies that the senses are produced by ‘*Ātmā*’ and thus no role of parents in this aspect. It does not cause the senses in the same kind of parental senses as the father-mother does not cause the senses to be born.

स्वेनैवेति श्रोत्रादिभिरभिसंबध्यते।- The word ‘*Svenaiva*’ is also related to all the senses such as *Śrotra* etc.

जडादिभिर्जाता इत्यत्र आदिशब्दः प्रकारवाची, तेन कुब्जकुष्ट्यादीनां ग्रहणम्।- Here the word ‘*Ādi*’ denotes semantic relation and thus by the mention of *Jaḍādi*, it also denotes hump-backed, leprosy etc. along with dullness (unintelligent).

कुब्जत्वकुष्ठाद्याधारभूतं हि शरीरं नात्मजं, किन्तु मातापितृजमेव; ततश्च कुब्जादिजातस्य कुब्जत्वादिप्रसङ्गेनैवापकृतत्वं तदवस्थमेव।- The base for *Kubja* (hump-backed) and *Kuṣṭha* (leprosy) is the body and not the soul; and thus, those are produced by parents only. Then the degeneracy has been corrupted by the context of *Kubjatva* etc. arising out of *Kubja* etc.

आशङ्कितं समाधानं दूषयति- अत्रापीत्यादि। प्रतिज्ञादोषः स्यादिति “अत्मा ज्ञः” (शा. 1) इत्यादिना आत्मनो ज्ञत्वप्रतिज्ञायाः, तथा “निर्विकारः परस्त्वात्मा” (सू. 1) इत्यादिना कृताया निर्विकारत्वप्रतिज्ञाया दोषः स्यादिति भावः।- The statement goes against the proposal *Ātmā jñaḥ*’ (The soul is knower of all– Ca. Śā. 1/5) and it is also told that ‘*Nirvikāraḥ Parastvātmā*’ (The soul is free from abnormality – Ca. Sū. 1/56).

असत्स्वज्ञ इत्यनेन कदाचिदज्ञत्वात् प्रतिज्ञातं ज्ञत्वं व्याहतम्, इन्द्रियाधीनत्वेन ज्ञत्वमात्मनः पराधीनं सन्न वास्तवं स्यादिति भावः।- ‘*Asattvajñaḥ*’ means that the soul becomes ignorant in the absence of senses. By this the proposal of ‘the soul is knower of all’ is contradicted.

यत्रेत्यादिना सविकारत्वं साधयति।- The words ‘*Yatra*’ etc. prove the disorders of the soul.

ज्ञत्वपरित्यागेनाज्ञत्वे प्रकृतेरन्यथाभूतत्वेन विकारो भवतीति भावः।- Due to renunciation of knowledge the soul becomes ignorant and naturally causes the soul to suffer from disorder since it is being of another type.

सविकार इति ‘विकारवान्’ इत्यर्थो मतुब्लोपाज्ज्ञेयः।- ‘*Savikāra*’ means disorderly, and this meaning can be known due the omission of the suffix ‘*Matup*’

आत्मन इन्द्रियाधीनत्वेन ज्ञत्वे दूषणान्तरमाह- यदि चेत्यादि।|- If the soul said to that it is being influenced by senses in getting knowledge, the second defect is presented by the words ‘*Yadi ca*’.

अज्ञत्वादकारणमिति अज्ञत्वात् ज्ञानपूर्वकशरीरप्रेरणादौ न कारणं स्यादित्यर्थः। अकारणत्वाच्च नात्मेति शरीरप्रेरणादौ बुद्धिनिष्पाद्येऽकारणत्वादचेतनपञ्चभूतातिरिक्तश्चेतनाभिध आत्मशब्दवाच्य इत्यर्थः। वाग्वस्तुमात्रमिति अर्थरहितशब्दमात्रमेतद्यदुच्यते- आत्मा स्वेन चक्षुषा रूपं पश्यतीत्यादि।।15।।- ‘*Ajñatvādakāraṇam*’ means that due to ignorance of the *Ātmā*, it cannot be a causative factor to inciting the actions in the body. The soul is not the cause in motivating the body, it is executed by the *Buddhi*, which is different from *Pañcamahābhūta* and is called the conscious *Ātmā*. Therefore, the above statement concerning to the association of *Ātmā* with the sense organs seems to be a statement confined to words only and is far from reality.

Reply given by Ātreya

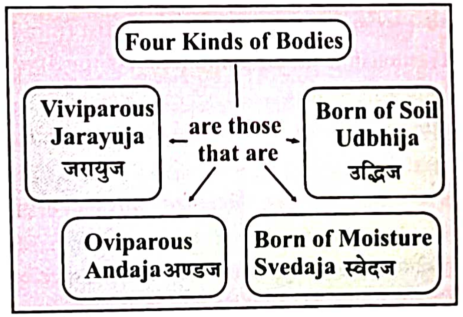
आत्रेय उवाच- पुरस्तादेतत् प्रतिज्ञातं- सत्त्वं जीवं स्पक्शरीरेणाभिसंबध्नातीति।

यस्मात्तु समुदायप्रभवः सन् स गर्भो मनुष्यविग्रहेण जायते, मनुष्यो मनुष्यप्रभव इत्युच्यते, तद्वक्ष्यामः- भूतानां चतुर्विधा योनिर्भवति- जराय्वण्डस्वेदोद्भिदः।

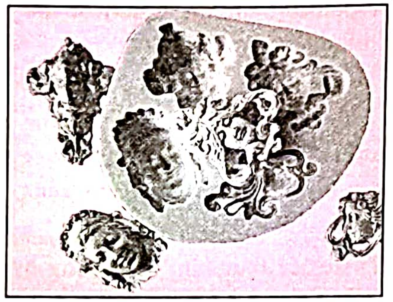
तासां खलु चतसृणामपि योनीनामेकैका योनिरपरिसंख्येयभेदा भवति, भूतानामाकृतिविशेषापरिसंख्येयत्वात्।

तत्र जरायुजानामण्डजानां च प्राणिनामेते गर्भकरा भावा यां यां योनिमापद्यन्ते, तस्यां तस्यां योनौ तथातथारूपा भवन्ति; यथा- कनकरजतताम्रत्रपुसीसकान्यासिच्यमानानि तेषु तेषु मधूच्छिष्टविग्रहेषु, तानि यदा मनुष्यबिम्बमापद्यन्ते तदा मनुष्यविग्रहेण जायन्ते, तस्मात् समुदायप्रभावः सन् गर्भो मनुष्यविग्रहेण जायते; मनुष्यश्च मनुष्यप्रभव उच्यते, तद्योनित्वात्॥16॥

- ❑ Lord *Ātreya* replied that it had already been resolved that the mind is responsible for the union of the soul with the body.
- ❑ How the embryo takes human form is described here and also how it is formed from the aggregate of several factors and from man to man has discussed.
- ❑ There are four kinds of living beings viz. *Jarāyuja* (born from womb), *Aṇḍaja* (born from an egg), *Svedaja* (sweat produced) and *Udbijja* (born by breaking the earth). Each of these four species has several varieties due to innumerable distinct characteristics.


Four Kinds of Bodies
Viviparous Jarayuja जरायुज
are those that are
Born of Soil Udbhija उद्भिज
Oviparous Andaja अण्डज
Born of Moisture Svedaja स्वेदज

- ❑ In the case of *Jarāyuja* and *Aṇḍaja* the specific shape of the fetus is obtained based on the combination of these procreative factors with the womb of specific species. For example: Gold, silver, copper, tin and lead if poured in the different types of molds of beeswax gets respective shapes. In the same way when the procreative factors come in contact with human womb, they produce human beings. Hence man is also called the offspring of man, because it is his origin.



Cakrapāṇi:

आत्रेयः समादधाति- पुरस्तादित्यादि।- एतच्च 'कथमयं सन्धीयते' इत्यस्योत्तरम्। - With the word '*Purastāt*', *Ātreya* has replied, in relation to the doubt raised by *Bharadvāja* that how the mind attaches with the soul.

सत्त्वं शुक्रार्तवसन्धानकारणमित्यर्थः।- The *Sattva* (mind) is responsible for the conjunction of the *Ātmā*, *Śukra* and *Ārtava*.

भूतानामिति प्राणिनाम्।- '*Bhūtānām*' means, of the creatures.

योनिः जातिः, यदाऽपि योनिशब्दः कारणवचनस्तदाऽपि जरायुजादिरूपयोनिजाता अपि जरायुजादय एवोच्यन्ते, कार्ये कारणोपचारात्।- '*Yoni*' means *Jāti* i.e. species. When the word '*Yoni*' is due to reason, even the form of *Jarāyuja* (born from womb) etc. is also called *Jarāyuja* etc. because there is no distinction between the cause and effect.

आकृतिः संस्थानं, तस्या विशेषाः परस्परविसदृशाकृतय एव नर-करि-तुरगादि-रूपाः। संभवे योनिभेदं दर्शयित्वा यथा योन्यनुकारो भवति तदाह- तत्रेत्यादि।- '*Ākṛti*' means form or shape. According to their specificity in their species their shapes and features are also different from each other just like man, elephant, horse etc.

गर्भकारा भावाः शुक्रादयः।- '*Garbhakārā bhāvāḥ*' means *Śukra*, *Śoṇita* etc.

मधूच्छिष्टविग्रहेष्विति सिक्थकेन मृत्तिकायां निर्मितसञ्चकरूपविग्रहेषु। '*Madhūsciṣṭavigraheṣu*' means the molds by wax made of clay in the shape of human body.

मनुष्यबिम्बमिति मनुष्याकारं सिक्थककृतं सञ्चकम्- '*Manuṣya bimbam*' means the molds of human shape prepared with beeswax.

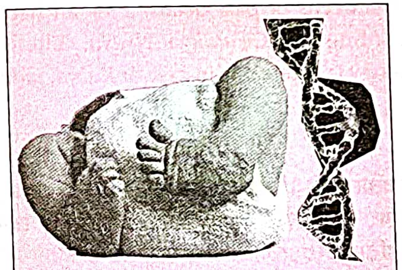
कनकादिबहुद्रव्योदाहरणं यथा कनकादीनां बहूनामपि मनुष्यसञ्चकसिक्थकस्थानां मनुष्याकृतिजनकत्वं, तथा शुक्रादीनामपि बहूनां मनुष्ययोनिपतितानां मनुष्यविग्रहकर्तृत्वमिति साधर्म्योदाहरणार्थम्।- Here number of examples such as gold, silver etc. are given. Gold, silver, copper, tin and lead are melted and if poured into different types of molds of human shape made of beeswax, different types of human idols will get. In the same way when the procreative factors come in contact with different human wombs, they produce different kinds of human beings.

समुदायात्मकः सन्निति यद्यपि समुदायजन्यस्तथाऽपि योनिरूपकारणमहिम्ना स्वयोनिसदृश एव भवति नान्ययोनिसदृशः; न च कारणधर्मः पर्यनुयोगमर्हति। तेन, शुक्रादिसमुदायोऽपि कारणं भवति, मातापितरौ विशेषेण गर्भस्य सजातीयत्वे कारणं भवत इति न काचित् क्षतिः। तद्योनित्वादिति विशेषेण मनुष्यस्य कारणत्वात्॥16॥- Although the womb is capable of originating from the combining factors, however, by virtue of the specific type of womb the specific kind of progeny will produce. It cannot have any other kind of species. The principle of cause and effect is not refutable. The factors causing the formation of zygote are factors like sperm and egg, and parents are due to specific species. '*Tadyonitvāt*' means especially due to human beings.

Causes of congenital defects

यच्चोक्तं- यदि च मनुष्यो मनुष्यप्रभवः, कस्मान्न जडादिभ्यो जाताः पितृसदृशरूपा भवन्तीति; तत्रोच्यते- यस्य यस्य ह्यङ्गावयवस्य बीजे बीज भाग उपतप्तो भवति, तस्य तस्याङ्गावयवस्य विकृतिरुपजायते, नोपजायते चानुपतापात्; तस्मादुभयोपपत्तिरप्यत्र। सर्वस्य चात्मजानीन्द्रियाणि, तेषां भावाभावहेतुर्दैवं; तस्मान्नैकान्ततो जडादिभ्यो जाताः पितृसदृशरूपा भवन्ति॥17॥

- A question was already raised that if a man is born out of another man then why are the children of dull parents not always getting dull? This doubt is clarified below.
- If any part of the seed (egg or sperm) is damaged, it indicates a defect in the respective organ of the offspring. If there is no damage to any part of the seed, there will be no defect in the progeny. Thus, both types are possible.



Causes for Congenital Defect

- In fact, the sense organs of living beings are born from the soul and their presence and absence depends on past actions. Hence the children of dull parents do not always resemble them.

Cakrapāṇi:

बीज इति शुक्रशोणिते।- '*Bīja*' means *Śukra* (sperm) and *Śoṇita* (ovum).

बीजस्याङ्गप्रत्यङ्गनिर्वर्तको भागो बीजभागः।- '*Bījabhāga*' means, the part of the seed responsible for the formation of major and minor part of the body.

उभयोपपत्तिरप्यत्रेति पितृसदृशरूपा भवन्ति न भवन्ति चेत्यर्थः।- '*Ubhayopapattirapyatra*' means that there is possibility of getting both the states. This means that the progeny may be or may not be same as parents.

आत्मजानीति आत्मप्रतिबद्धकर्मजानि।- '*Ātmajāni*' means the effects of the deeds of past life done by the soul.

भावाभावहेतुर्दैवमिति इन्द्रियभावे इन्द्रियजनकं शुभम्, इन्द्रियाभावे चाशुभं दैवं हेतुरित्यर्थः।- The reason for the presence and absence of the senses is nothing but the divine. The virtuous and non-virtuous acts of past life are responsible for the existence and absence of senses respectively.

उपसंहरति- तस्मादित्यादि।- By mentioning the word '*Tasmāt*', the author has concluded the present topic.

एवं मन्यते- मनुष्यबीजं हि प्रत्यङ्गबीजभागसमुदायात्मकं स्वसदृशप्रत्यङ्गसमुदायरूपपुरुषजनकम्, इन्द्रियाणि च भोगसाधनानि आत्मप्रतिबद्धकर्माधीनानि; तेन पिता यदि कुष्ठ्यपि भवति, बीजं चादुष्टं भवति कुष्ठाधारत्वगादिजनकं, ततो निष्कुष्ठान्येव त्वगादीन्यनुपतप्तत्वगादिबीजात् सदृशानि जायन्ते; यदा त्वतिवृद्धकुष्ठतया पित्रोर्बीजमपि कुष्ठजनकदोषेण दुष्टं भवति, तदा दुष्टत्वगादिबीजभागात् कुष्ठदुष्टैव त्वग् जायते।- It is believed that seeds contain the parts for manifestation of all major and minor body parts. Thus, seed being aggregate of all these develops the person having similar body parts, however development of sense organs depends deeds of past life. For example: Even if one of the parents has leprosy, when the part of the seed that caused the manifestation of the skin is not damaged, the offspring will not get leprosy; or if the specific part of the seed is damaged, the offspring will suffer from leprosy. If the leprotic condition is serious and influenced the seed of parents and then the progeny suffers from leprosy due to damage in the part of seed.

काकतालीयन्याय

Kākatālīya Nyāya

(Maxim of Coincidence)

The word *Kāka* means crow. *Tāla* means palm tree. When a crow sits on palm tree, if palm fruit falls down, it cannot say that the fruit has fallen because of the crow. Since the fruit may be ripened and about to be fallen, and at the same time it happens the crow to sat on the tree and the fruit might have fallen down. Thus, this proverb is popularly used in the context of coincidental happenings.

The author has employed this maxim in the context of explaining the causes for congenital defects arising in the progeny.

A question was already raised that if a man is born out of another man, then why are the children of dull parents not always getting dull? This doubt is clarified by the author by giving rational explanation.

The damage caused to visual organ of a blind is due to the misfortune. And the blindness in his offspring is also due to misfortune or effects of the deeds of past deeds. This all happens according to *Kākatālīya Nyāya*. The same analogy is applicable in case of *Kubja, Jaḍa* etc. (Ca. Śā. 3/17)

यदुक्तं- "दम्पत्योः कुष्ठबाहुल्याद्दुष्टशोणितशुक्रयोः। यदपत्यं तयोर्जातं ज्ञेयं तदपि कुष्ठितम्" (सु. नि. 5) इति।- It is also told that "If the couple is suffering from severe type of *Kuṣṭha*, the sperm and ovum also afflicted and which in turn results in the offspring as leper" (Su.Ni. 5/28).

एवं कुष्ठिनोऽपि यदि हेतुबलाद् बीजे कुष्ठजनको दोषो भवति, तदा कुष्ठिनोऽपि कुष्ठवदपत्यं भवति।- Thus, due to the strength of the leprosy, the seeds also will be influenced and also the progeny gets leprosy. In this way the progeny of leper parents also suffers from leprosy.

अन्धत्वादाविन्द्रियोपघातरूपे दुर्दैवमेव कारणं; तच्चान्धापत्येऽप्यवश्यमस्ति; तेन यदाऽन्धेऽपत्ये दृष्ट्युपघातकमशुभं भवति, तदा काकतालीयन्यायादन्धजातोऽप्यन्धो दृश्यते। एवं कुब्जादौ जडादौ च व्याख्येयम्।।17।।- The damage caused to visual organ of a blind is due to the misfortune. And the blindness in his offspring is also due to misfortune or effects of the deeds of past deeds. This all happens according to *Kākatālīya Nyāya*. The same analogy is applicable in case of *Kubja, Jaḍa* etc.

Knowledge of soul

न चात्मा सत्स्विन्द्रियेषु ज्ञः, असत्सु वा भवत्यज्ञः; न ह्यसत्त्वः कदाचिदात्मा, सत्त्वविशेषाच्चोपलभ्यते ज्ञानविशेष इति॥18॥

It is not true that the soul is aware when the senses are present and unaware in their absence. In fact, the soul is never separate from the mind, and because it is near the mind, it is seen with knowledge.

Cakrapāṇi:

या चाज्ञत्वप्रसक्तिरात्मन्युक्ता, तत्राह- न चेत्यादि।- Beginning the verse with the word '*Na ca*', the author has presented the status of *Ātmā* which has knowledge forever.

इन्द्रियभावे तथेन्द्रियाभावेऽपि नित्यं ज्ञानवानेवात्मा इति प्रतिज्ञार्थः।- It is proposed that the soul always has knowledge, even in the presence of the senses or in the absence of the senses.

न ह्यसत्त्वः कदाचिदित्यत्र हिशब्दो हेतौ; तेन यस्मात् सर्वदा समनस्क एवात्मा, तेन बाह्येन्द्रियाभावेऽप्यन्तःकरणमनोयोगान्नित्यमात्मा मनःकरणको ज्ञानवानेवायमित्यर्थः।- '*Na hi asattvaḥ*'- here the word 'Hi' has used in the sense of *Hetu* (the cause). The soul is always associated with the mind and therefore, even when there are no external senses, the soul always has knowledge due to its association with the mind and internal senses.

यत्त्वेतद्बाह्यविषयगतं ज्ञानं, तत् सत्त्वस्येन्द्रियाधिष्ठानविशेषाद्भवति; तेन, इन्द्रियभावे इन्द्रियजन्यं विशिष्टं ज्ञानं भवति; यत्तु केवलमनोजन्यमात्मज्ञानं, तद् भवत्येव सर्वदा; तस्माद्यन्नित्यभावि मनोसन्निधिमात्रजन्यमात्मज्ञानं, तत् सदैवास्ति।।18।।- However, the knowledge of external objects which is obtained by the association of senses and the mind cannot be obtained without sense organs. Whereas the knowledge obtained through the mind without the involvement of external senses is present always.

Thus, it is said

भवन्ति चात्र-

न कर्तुरिन्द्रियाभावात् कार्यज्ञानं प्रवर्तते।
या क्रिया वर्तते भावैः सा विना तैर्न वर्तते॥19॥
जानन्नपि मृदोऽभावात् कुम्भकृन्न प्रवर्तते।20।

In the absence of sense organs, the soul does not initiate to perform any action. It is not possible to perform any action through the soul in the absence of sense organs just like a potter cannot fabricate an earthenware without having required quantity of clay in spite of possessing vast knowledge.

Cakrapāṇi:

न चास्य ज्ञानजननशक्तिः पराहता भवतीत्याशयेनाह- नेत्यादि।- The power of the soul to produce knowledge is not denied.

यत्वैतदैन्द्रियकं विषयोपभोगवत्तद्भवति कदाचित्, कदाचिच्चेन्द्रियाभावान्न भवतीत्यध्यात्मविदो मन्यन्ते; किञ्च बाह्यज्ञानेऽपि ज्ञानजननशक्त एवायमात्मा, परं करणाभावात् कदाचिन्न प्रवर्तते।- Scholars of spiritual knowledge have stated that the soul receives sometimes the knowledge in the presence of sense organs and sometimes it does not. Even though the soul is capable of acquiring knowledge of external things, it does not happen in the absence of sense organs.

कार्यज्ञानमिति कार्यप्रवृत्तिजनकबाह्यविषयज्ञानं; तेन निर्विषयं ज्ञानमात्मन इन्द्रियाभावे भवतीति सूचयति।- '*Kāryajnānam*' means capable to initiate to work; or to gain the knowledge of external objects. This suggests that the knowledge which is gained by the soul without the presence of sense organs is called spiritual knowledge

भावैरित्यत्र 'यैः' इति शेषः। वर्तते उत्पद्यते।- Here the word '*Bhāvaiḥ*' should be supplemented with '*Yaiḥ*', so that it can be read as '*Yairbhāvaiḥ*'. It means the soul gets the knowledge of external objects in the presence of sense organs only.

अत्रैव दृष्टान्तमाह- जानन्नपीत्यादि। जानन्नपीति घटं कर्तुं जानन्नपीत्यर्थः। मृदो मृत्तिकाया अभावात्।।19।।- Here the author has cited an example by starting the verse with the word '*Jānannapi*'. Even though the potter has the knowledge to make the pitcher, he cannot do it in the absence of clay.

Further explanation about the Knowledge of soul

श्रूयतां चेदमध्यात्ममात्मज्ञानबलं महत्॥20॥
इन्द्रियाणि च संक्षिप्य मनः सङ्क्षिप्य चञ्चलम्।
प्रविश्याध्यात्ममात्मज्ञः स्वे ज्ञाने पर्यवस्थितः॥21॥
सर्वत्रावहितज्ञानः सर्वभावान् परीक्षते।22।

- ☐ Now listen to the greatness of spiritual knowledge as it helps in attaining knowledge of the soul.
- ☐ After having control over his sense organs, and getting stability of his unstable mind, the knower of the self, realizes the nature of the soul and gains

the spiritual knowledge and can be able to know all the entities by extending his vision everywhere.

Cakrapāṇi:

आत्मनो ज्ञत्वे साधनान्तरमाह- श्रूयतामित्यादि।- Beginning the verse with the term '*Śrūyatāṃ*', the author has described the other method to know the spiritual knowledge.

आत्मानमधि अध्यात्मम्।- Spirituality is the foundation for the soul.

आत्मनो ज्ञानस्य बलमात्मज्ञानबलम्।- '*Ātmajnānabalam*' means the power of the knowledge of soul.

संक्षिप्येति विषयेभ्यो व्यावर्त्य।- '*Saṃkṣipya*' means withdrawal of the sense organs from their objects.

मनः संक्षिप्येति मनोऽप्यात्मव्यतिरिक्तविषयान्निगृह्य।- '*Manaḥ saṃkṣipya*' means that even the mind is also confined to only the soul and withdrawing the thoughts from all other worldly objects.

चञ्चलमिति स्वभावतः।- '*Cañcalam*' means fickleness is the nature of the mind.

स्वे ज्ञाने इति आत्मज्ञाने।- '*Sve jñāne*' means in self-knowledge.

सर्वभावान् परीक्षत इति विनाऽपीन्द्रियैः समाधिबलादेव यस्मात् सर्वज्ञो भवति, तस्माज्ज्ञस्वभाव एव निरिन्द्रियोऽप्यात्मा।।20-21।। - '*Sarvabhāvān parīkṣata*' means the soul with its strength of meditation can acquire the knowledge of everything even in the absence of sense organs. Thus, it is clear that the soul can gain the knowledge of things even without the sense organs.

Rationality of knowledge existing in a soul devoid of Indriya

गृह्णीष्व चे (वे) दमपरं भरद्वाज विनिर्णयम्।22॥
निवृत्तेन्द्रियवाक्चेष्टः सुप्तः स्वप्नगतो यदा।
विषयान् सुखदुःखे च वेत्ति नाज्ञोऽप्यतः स्मृतः॥23॥

- ☐ *Bharadvāja*! Listen to another reality.
- ☐ Even if the activities of the senses are withdrawn, the objects and pleasures can be known while dreaming and therefore no creature can ever be devoid of consciousness.

Difference between knowledge of soul and subject knowledge

नात्मज्ञानादृते चैकं ज्ञानं किंचित् प्रवर्तते।
न ह्येको वर्तते भावो वर्तते नाप्यहेतुकः॥24॥

- ☐ There is no knowledge of any kind without self-awareness.
- ☐ No consequences can exist independently or without a cause.

Cakrapāṇi:

अपरमपि लौकिकं निरिन्द्रियस्य ज्ञानसद्भावोदाहरणमाह- गृह्णीष्वेत्यादि।- Beginning the verse with the word '*Gṛhṇīṣva*', the author has quoted worldly examples to explain the acquisition of knowledge by *Ātmā* without the involvement of sense organs.

स्वप्नगत इति स्वप्नदर्शनावस्थां प्राप्तः।- '*Svapnagata*' means gone into the dreamed state.

आत्मज्ञानविषयज्ञानयोर्विशेषमाह- नात्मेत्यादि।- Beginning the verse with the terms '*Nā ātmā*', the author has presented the differentiation between spiritual knowledge and the knowledge about the things.

आत्मज्ञानान्नित्याद्विना, किंचिज्ज्ञानं विषयजम्, एकम् सहायं, न प्रवर्तते इन्द्रियादिकरणरूपसहायं विना नोत्पद्यते।- Without the eternal knowledge of the soul, the knowledge of objects cannot be produced because the knowledge of objects is obtained with the help of the sense organs.

आत्मज्ञानं च नित्यमेव साङ्ख्येऽप्युक्तं - "चिच्छक्तिरपरिणामिनी" इत्यादिना "आत्मनः" इत्यन्तेन।- The knowledge of soul is eternal and in the *Sāñkhya* philosophy it is said that "The power of consciousness and knowledge of soul is immutable"

अत्रोपपत्तिमाह- न ह्येको वर्तते भाव इति।- Being knowledgeable of the soul, the author has presented a logical reasoning from the words '*Na hi eko vartate bhāva*'.

भावः उत्पत्तिधर्मा, एकः सन् कारणरहितः सन्, न वर्तते नोत्पद्यते। तथा भावः कारणजन्यत्वे सत्यपि अहेतुक इति अकर्तृको न वर्तते नोत्पद्यते, किन्तु कर्तृकुम्भकाराधिष्ठितान्येव मृच्चक्रादीनि प्रवर्तन्ते; तस्माद्विषयज्ञानान्यपि इन्द्रियमनोर्थैस्तथा कर्त्रा चात्मना जन्यन्त इति भावः।।22-24।।- '*Bhāvaḥ*' means the originator. It cannot be produced if there will be only one originating factor or if no factor exists. It is further explained that the entity to be produced cannot be produced without any cause and the entity cannot be produced without the doer even if there is a cause for the production. For example: Even if clay, wheel etc. are there, without the involvement of potter it is not possible to fabricate a pot. That is why it is clear that the knowledge arises from the senses, mind, subjects and the soul.

Final conclusion about soul

तस्माज्ज्ञः प्रकृतिश्चात्मा द्रष्टा कारणमेव च।
सर्वमेतद्भरद्वाज निर्णीतं जहि संशयम्॥25॥

The soul is omniscient, the primary cause, the seer and the effective cause. In this way everything about the soul is explained so far. And thus O! *Bharadvāja* get rid of all your doubts from your mind.

Cakrapāṇi:

उपसंहरति- तस्मादित्यादि।- Beginning the verse with the word '*Tasmāt*', the author has drawn the conclusion about the wisdom and ignorance of soul.

अत्र चात्मनो ज्ञत्वाज्ञत्वप्रसक्त्याऽऽपादितं सविकारत्वमात्मनो नित्यज्ञानसाधनेनैव परिहृतमिति कृत्वा न पृथक् परिहृतम्।- Here the context of the knowledge and ignorance of the soul has been discussed. Due to the possession of eternal knowledge, the soul is removed from disorder; In view of this fact, the disorder of the soul is not dealt with separately.

भरद्वाजशब्देनेह नात्रेयगुरुरुच्यते, किन्तु अन्य एव भरद्वाजगोत्रः कश्चित्; तेन, तस्य संशयच्छेदनमात्रेयेणोपपन्नमेव।।25।।- Here *Bharadvāja* refers to not the teacher of *Ātreya*, and he is some other person belongs to *Bharadvāja Gotra*. For this reason, it is justifiable to resolve *Bharadvājā's* doubts through *Ātreya*.

To sum up

तत्र श्लोकौ-
हेतुर्गर्भस्य निर्वृत्तौ वृद्धौ जन्मनि चैव यः।
पुनर्वसुमतिर्या च भरद्वाजमतिश्च या॥26॥
प्रतिज्ञाप्रतिषेधश्च विशदश्चात्मनिर्णयः।
गर्भावक्रान्तिमुद्दिश्य खुड्डीकां तत्प्रकाशितम्॥27॥

In the present chapter entitled *Khuḍḍikāgarbhāvakrānti śārīraṃ*, the author has explained in a lucid manner about the following. The factors responsible for the formation, growth and development of embryo - The opinion of *Ātreya* and *Bharadvāja* - Refutation of initial proposition - Final conclusion about the soul.

Cakrapāṇi:

संग्रहे हेतुशब्दो गर्भादिषु जन्मान्तेषु संबध्यते।- While summing up the contents of the chapter, the word '*Hetu*' is taken in the sense that it is the reason for the formation, growth and development of the embryo.

प्रतिज्ञाप्रतिषेधो भरद्वाजकृतो ज्ञेयः।- It should be known that the proposal is refuted by *Bharadvāja*.

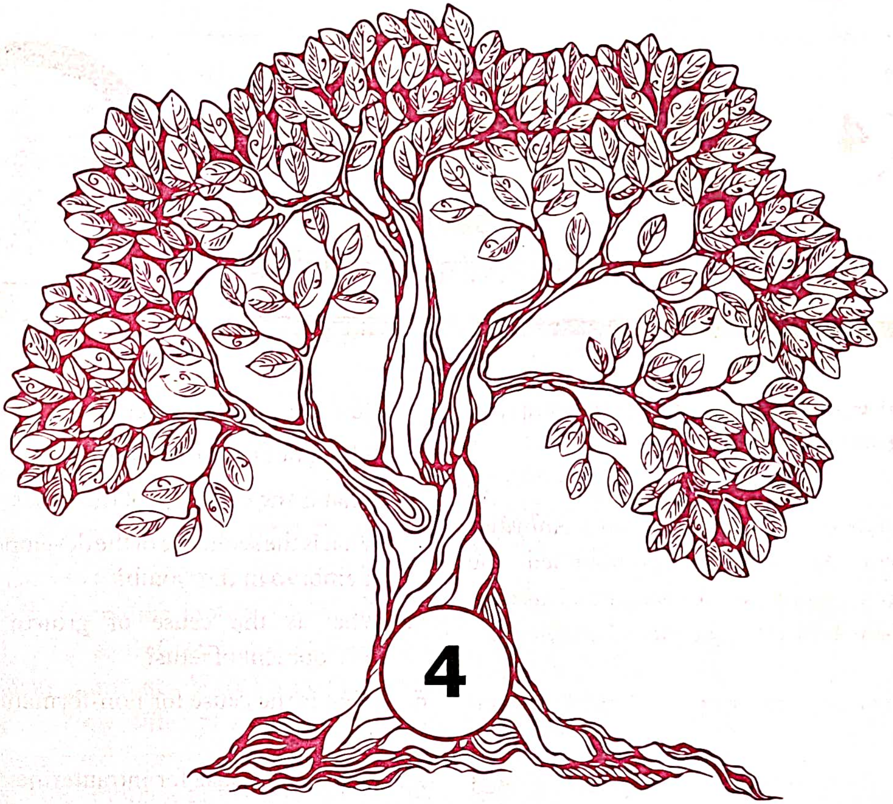
तत्साधनं च यदात्रेयस्य तत् 'विशदश्चात्मनिर्णयः' इत्यनेनोक्तम्-
The answer is given by Lord *Ātreya* for the doubts of *Bharadvāja* by establishing the existence of *Ātmā*.

तदिति सामान्येन मात्रादिप्रत्यवमर्शान्नपुंसकम्।।26-27।।-
Usually from the word '*Tat*' one can know that impotent children are born due to the disorder of mother etc.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने खुड्डीकागर्भावक्रान्तिशारीरं नाम तृतीयोऽध्यायः॥3॥

Thus, ends the third chapter of the *Śārīrasthāna* titled *Khuḍḍikāgarbhāvakrānti śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

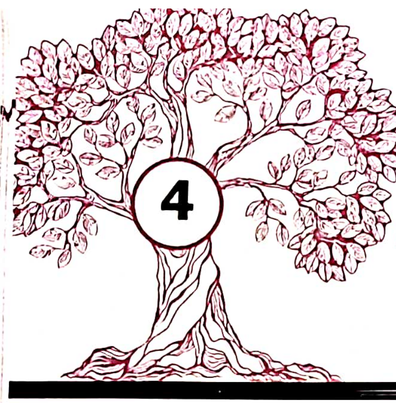
***



4

Mahatīgarbhāvakrānti śārīraṃ

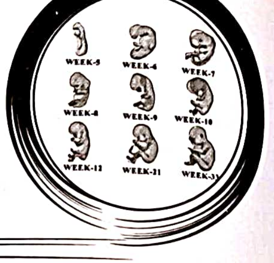
महतीगर्भावक्रान्तिशारीरम्



4

Mahatīgarbhāvakrānti śārīram

महतीगर्भावक्रान्तिशारीरम्



अथातो महतीं गर्भावक्रान्तिं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Khuḍḍikāgarbhāvakrānti śārīraṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Mahatīgarbhāvakrānti śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

खुड्डीकागर्भावक्रान्तिप्रपञ्चत्वान्महत्या गर्भावक्रान्तेरनन्तरमभिधानम्।।1-2।।

In the previous chapter named *Khuḍḍikāgarbhāvakrānti śārīraṃ*, the author has explained some details related to the origin and development of fetus. In order to describe the same topic in detail now it is going to be expounded in the present chapter entitled *Mahatīgarbhāvakrānti śārīraṃ*.

Eight doubts about pregnancy

यतश्च गर्भः संभवति, यस्मिंश्च गर्भसंज्ञा, यद्विकारश्च गर्भः, यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ, यश्चास्य वृद्धिहेतुः, यतश्चास्याजन्म भवति, यतश्च जायमानः कुक्षौ विनाशं प्राप्नोति, यतश्च कार्त्स्न्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः॥3॥

Here the author has expounded the following eight doubts related to pregnancy.

1. How the fetus is formed?
2. What does pregnancy mean?
3. What is the structure of the fetus?
4. What is the sequence of the development of embryo in the womb?
5. What is the cause of growth and development of fetus?
6. What is the cause for non-formation of embryo?
7. What is the cause for intrauterine death of embryo?
8. What is the cause for the malformation of embryo even though it is not completely destructed?

8 Doubts on Pregnancy

1. यतश्च गर्भः सम्भवति?
2. यस्मिंश्च गर्भसञ्ज्ञा?
3. यद्विकारश्च गर्भः?
4. यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ?
5. यश्चास्य वृद्धिहेतुः?
6. यतश्चास्याजन्म भवति?
7. यतश्च जायमानः कुक्षौ विनाशं प्राप्नोति?
8. यतश्च कार्त्स्न्येनाविनश्यन् विकृतिमापद्यते?

Cakrapāṇi:

यत इति यतः कारणात्। यद्विकार इति यन्मय इत्यर्थः। ययाऽऽनुपूर्व्या

येनानुक्रमेणेत्यर्थः। कार्त्स्न्येनाविनश्यन्निति मरणमगच्छन्।।3।।

Yata means for what reason? *Yadvikāra* means made from which?

Yathā anupūrvyā means by which order? '*Kārtsnyena-avinaśyan*' means not being completely destroyed.

The answer to the question of what causes pregnancy

मातृतः पितृत आत्मतः सात्म्यतो रसतः सत्त्वत इत्येतेभ्यो भावेभ्यः समुदितेभ्यो गर्भः सम्भवति।
तस्य ये येऽवयवा यतो यतः संभवतः संभवन्ति तान् विभज्य मातृजादीनवयवान् पृथक् पृथगुक्तमग्रे॥4॥

The fetus is formed by the combination of various factors like mother (*Mātā*), father (*Pitā*), the soul (*Ātmā*), wholesomeness (Sātmya), nutrients (*Rasa*) and the mind (*Sattva*). How different parts of the body are developed from the above-mentioned factors like mother, father etc. are already described in detail.

Cakrapāṇi:

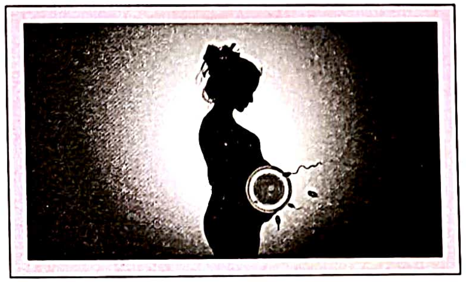
ये ये भावा मातृजपितृजप्रभृतयस्त्वग्लोहितादयः, यतो यतो मात्रादेः संभवन्ति, तान् मातृजादीनवयवान् पृथग्विभज्य, अग्रे पूर्वाध्याये; तेनात्र मातृजादयो नोक्ता इति वाक्यार्थः फलति।- Since skin, blood etc. And other body parts which develop from factors like mother, father etc. Are described in detail in the previous chapter and hence, they are not described here.

अयं चार्थो यद्यपि पूर्वाध्याय एवोक्तो 'मातृजश्चायं' (शा.3) इत्यादिना, तथाऽपि प्रश्नक्रमविशुद्ध्यनुरोधात् पुनरिह कृतः; येन प्रथमं कारणं, तदनु कार्यरूपो गर्भः, तदनु गर्भधर्मोऽभिधेय इति क्रमेण प्रश्नः शोभते।।4।।- Although this topic is described in the third chapter with the term '*Mātṛjāscāyaṃ*' etc. (Ca. Śā. 3/4), it is said here again with the intention of justifying the order of the questions. Thus, it is reasonable to inquire about the cause of the fetus initially and then to ask for an explanation of the effect of the cause i.e. formation of the womb and subsequently about the symptoms of pregnancy.

The answer for the doubt that what is meant by embryo

शुक्रशोणितजीवसंयोगे तु खलु कुक्षिगते गर्भसंज्ञा भवति॥5॥

When the conjunction of *Śukra* (spermatozoa), *Śoṇita* (ovum) and the *Jīva* (*Ātmā* or soul) happens inside the uterus, then it is called embryo.

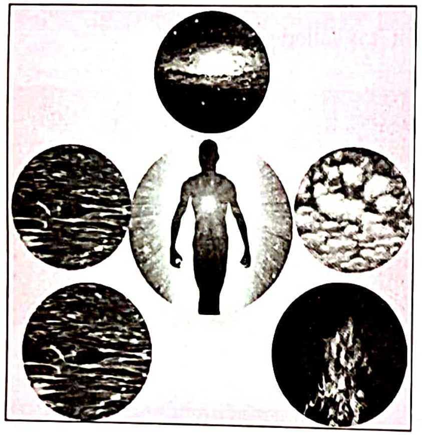


Cakrapāṇi:

यत्तु "शुक्रशोणितसंसर्गमन्तर्गर्भाशयगतं" इत्यादिना, "गर्भोऽभिनिर्वर्तते" (शा.अ.3) इत्यन्तेनोक्तं, तत्रायमसौ गर्भशब्दाभिधेयोऽर्थ इति नाभिहितम्, अपेक्षते च; तेनेह गर्भसंज्ञाभिधेयार्थव्याकरणमपुनरुक्तमेव।- Explanation of embryonic formation given in the previous chapter, that begins with the words "*Śukra śoṇita saṃsargamantargarbhāśaya gataṃ*" and ends with "*Garbho abhinirvartate*" (Ca. Śā. 3/3) which is not clear. It is therefore clearly defined in the present context; thus, it cannot be considered a repetitive error.

कुक्षिगते इति कुक्ष्येकदेशगतगर्भाशयगते।- '*Kukṣigate*' means when enters the uterus which is a part of abdomen.

संयोगे इति सम्यग्योगे; तेन जीवस्यातिवाहिकशरीरेण योगः सङ्गृह्यते, न चात्मनो व्यापकत्वेन यो योगो गर्भजनकः। एवम्भूतश्च संयोगो यद्यपि कुक्षावेव भवति, तथाऽपि सिद्धमेवार्थं शिष्यं प्रतिपादयितुं 'कुक्षिगते' इति पदं कृतम्।।5।।- The word '*Saṃyoga*' refers to proper conjunction. By this word, the conjunction of the soul's atomic body is to be taken; but not the soul which is omnipresent, because its conjunction is not the birth force of the womb. Although this type of conjunction is being happens only in the uterus, however, for the clarification of the disciple it is explained by the mentioning of the word '*Kukṣigate*'.



The answer to the question of what is the structure of the fetus

गर्भस्तु खल्वन्तरिक्षवाय्वग्नितोयभूमिविकारश्चेतनाधिष्ठानभूतः।
एवमनया युक्त्या पञ्चमहाभूतविकारसमुदायात्मको गर्भश्चेतनाधिष्ठानभूतः; स ह्यस्य षष्ठो धातुरुक्तः॥6॥

The fetus is formed by the five basic elements like *Ākāśa*, *Vāyu*, *Agni*, *Jala* and *Pṛthvī* and it serves as an abode of *Cetanā* (*Ātmā* i.e. the consciousness). Based on this statement, it is known that the fetus is formed by the combination of *Pañcamahābhūta* and it acts as receptacle for the soul. Actually, the soul is the sixth *Dhātu* which is responsible for the formation of the fetus along with the five *Mahābhūtās*.

Cakrapāṇi:

गर्भस्त्वित्यादि। गर्भारम्भकाण्यपि भूम्यादीनि परित्यज्यान्तरिक्षमादौ कृतं, वक्ष्यमाणभूतग्रहणानुरोधात्।- Beginning the verse with the word '*Garbhastu*', the author has explained that how the fetus is formed by the combination of various *Mahābhūtās*.

The *Ākāśa* has been mentioned earlier as the cause for the creation of the womb by leaving *Pṛthvī*, *Jala* etc. The reason for this is by aiming the purpose of the details in view that are being explained.

वक्ष्यति हि- 'अन्तरिक्षं पूर्वमन्येभ्यो गुणेभ्य उपादत्ते' इत्यादि।- It is told that the zygote attains the attributes of *Ākāśa* at first when compared to other Mahābhūtās.

चेतनाधिष्ठानभूत इति आत्मनो भोगायतनस्वरूप इत्यर्थः, चेतनाशब्देन ह्यात्मोच्यते; किंवा, भूतशब्दः सादृश्ये; तेनाधिष्ठानमिवात्मनः शरीरं, न तु परमार्थतो निराश्रयस्यात्मनो भोगायतनत्वव्यतिरेकेण शरीरमाश्रयो भवति।- '*Cetanādhiṣṭānabhūtaḥ*' means the body is the abode for *Ātmā* and which is the place of its enjoyment. The word *Cetanā* can be understood as *Ātmā* or consciousness. The body is considered as the seat for *Ātmā* and in fact it doesn't require anything to reside. Only to enjoy the effects of previous actions the soul enters into the body.

अनया युक्त्येति अनया भूतविकाररूपया योजनया पञ्चमहाभूतविकारसमुदायात्मको भवति, अन्यया युक्त्या कतिधापुरुषीयोक्तश्चतुर्विंशतिको भवति, तथा मातृजादिरूपचिन्तया मात्रादिसमुदायात्मको भवतीत्यर्थः। न चैतेषां पक्षाणां विरोधोऽस्ति; यतो मातृजादिव्यपदेशेऽपि पञ्चमहाभूतविकारत्वमविरुद्धमेव, येन मातृजादयोऽप्यस्य महाभूतविकारा एव;- '*Anayā yuktyā*' means the fetus is formed by the composition of 24 entities as mentioned in the chapter entitled '*Katithāpuruṣīya*' from a view point of *Pañcamahābhūtās*. And also, it is told that fetus is formed by the six factors such as mother, father etc. in view of considering the factors such as *Mātṛja* etc. In fact, there will be no contradiction in the above versions, because the factors such as *Mātṛja* etc. are also being composed of *Pañcamahābhūtās* only.

उक्तं हि- "रसात्ममातापितृसम्भवानि भूतानि विद्याद्दश षट् च देहे" (शा. 2) इति; चतुर्विंशतिकत्वेऽपि च पञ्चमहाभूतात्मकरूपतैव तत्र प्रपञ्चिता।- It is told that "In the body, there are a total of sixteen *Bhūtās* (each of four *Bhūtās* is four types) - such as maternal nutrition (*Rasa*), soul (*Ātmā*), mother (*Mātā*) and father (*Pitṛ*)." In the twenty-four entities of the body also it is composed by *Pañcamahābhūtās*.

स हीत्यादि।- '*Sa hi*' means it.

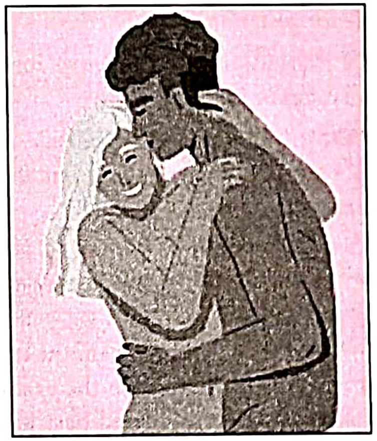
अस्येति गर्भस्य।।6।।- Here the term '*Asya*' refers to the fetus.

The answer to the doubt as to in what order does the womb form in the uterus

यया चानुपूर्व्याऽभिनिर्वर्तते कुक्षौ तां व्याख्यास्यामः- गते पुराणे रजसि नवे चावस्थिते शुद्धस्नातां स्त्रियमव्यापन्नयोनिशोणितगर्भाशयामृतुमतीमाचक्ष्महे।
तया सह तथाभूतया यदा पुमानव्यापन्नबीजो मिश्रीभावं गच्छति, तदा तस्य हर्षोदीरितः परः शरीरधात्वात्मा शुक्रभूतोऽङ्गादङ्गात् संभवति।
स तथा हर्षभूतेनात्मनोदीरितश्चाधिष्ठितश्च बीजरूपो धातुः पुरुषशरीरादभिनिष्पत्त्योचितेन पथा गर्भाशयमनुप्रविश्यार्तवेनाभिसंसर्गमेति॥7॥

Now the author is going to explain how the womb is formed in the uterus in a gradual manner.

- ☐ After completion of menstruation (discharge of menstrual blood) formation of new cycle starts. Then the woman should take a head bath, so that the genital tract, ovum and uterus remain unaffected. Then she is called *Ṛtumatī*.
- ☐ A man with un-afflicted sperm (*Bīja*), the essence of all the bodily tissues is extracted from the whole body when sexually united with such a woman, due to orgasm his semen is ejaculated and enters into the uterus and unites with the ovum.



Cakrapāṇi:

गत इति निवृत्ते।- '*Gata*' means having disappeared.

पुराण इति ऋतुकालातिक्रमसञ्चिते।- '*Purāṇa*' means the accumulated blood after the passage of menstruation.

नवे चावस्थित इतिवचनेन नवेऽप्यनवस्थिते गर्भकारणत्वं नास्तीति दर्शयति।- By this word '*Nave cāvasthita*' it is meant that the non-existent (without being located) is not the cause of pregnancy.

शुद्धस्नातामित्यनेन शुद्धस्नातैव स्त्री गम्या नास्नाता, अशुद्धत्वादिति दर्शयति।- The term '*Śuddha snātām*' refers to that only the woman who took a bath after menstruation, is eligible for intercourse and it also infers the fact that the woman who did not bathe is unfit for sexual intercourse.

स्त्यायत्यस्यां गर्भ इति स्त्री; अनेन वन्ध्यां निरस्यति।- In which the womb becomes stable, it is called a woman. Thus, by the term '*Strī*' it excludes them those who are infertile.

ऋतुमतीमित्यत्र प्रशंसायां मतुप- Here the word '*Ṛtumatī*' suffix is used in the sense of admiration, this implies that it is a good season which is suitable for gestation.

तया सहेति तया स्त्रिया।- Here the word '*Ṛtumatī*' suffix is used in the sense of admiration, this implies that it is a good season which is suitable for gestation.

तथाभूतयेति तादृगृतुयुक्तया।- '*Tathābhūtayā*' means of such qualities or kind or nature.

हर्षः प्रीतिविशेषः, तेनोदीरितः प्रेरितः।- '*Harṣaḥ*' means due to sexual excitement, augmentation of semen takes place.

पर इति सारः; किंवा परकालोत्पन्नः परः, शुक्रं हि सर्वधातुभ्यः परमुत्पद्यते। शरीरधात्वात्मेति शरीरधातुरूपः। शुक्रभूत इति शुक्ररूप एवाङ्गादङ्गात् संभवति व्यज्यते। तेन नाङ्गेभ्यः शुक्रमुत्पद्यते, किन्तु शुक्ररूपतयैव स्थितं व्यज्यते।- '*Para*' means the essence or that which is originating in the best time. Thus, *Śukra* can be considered best because it is formed in the end after all bodily tissues are formed. '*Śarīra dhātvātmā*' means the bodily tissue form. '*Śukrabhūtaḥ*' means that *Śukra* is expressed through each of the organs. By this statement, it means that *Śukra* is not produced by the organs, but it is expressed by being situated in the form of *Śukra*.

वचनं हि- "सर्वत्रानुगतं देहे शुक्रं" (चि. अ. 2पा. 4) इति।- It is also told that *Śukra* pervades entire body (Ca. Ci. 2 – 4/46).

हर्षभूतेनेति हर्षमयतां गतेन; उदीरितश्चाधिष्ठितश्चेत्यनेन उदीरणकाले तथा निःसरणकाले हर्षमयात्माधिष्ठानं शुक्रस्य गर्भाशयप्राप्तिकारणं दर्शयति; यदि शुक्रप्रवृत्तिकाले पुरुषो हर्षरहितः स्यान्न तदा सम्यक् शुक्रप्रवृत्तिः, तथा वेगविघातान्न गर्भाशयप्राप्तिर्भवति।- During the state of excitement the semen is propelled and reaches the uterus and which results in conception. If there is no excitement during the period of ejaculation or if the urge of ejaculation is suppressed, the semen does not reach the uterus and conception cannot takes place.

बीजरूपो धातुः शुक्रम्।- '*Bījarūpa dhātu*' means *Śukra* i.e. semen.

अभिसंसर्गां सम्यङ्मूर्च्छनम्।।7।।- '*Abhisaṃsargā*' means in proper form of conjunction.

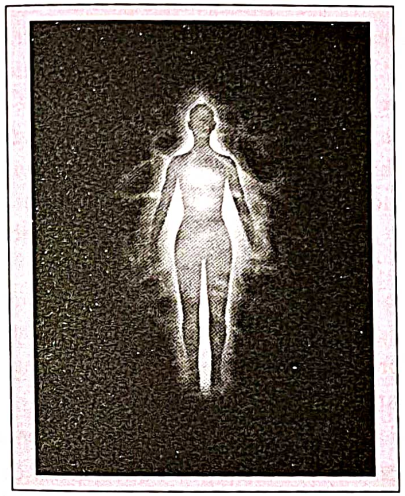
Union of Ātmā

तत्र पूर्वं चेतनाधातुः सत्त्वकरणो गुणग्रहणाय प्रवर्तते; स हि हेतुः कारणं निमित्तमक्षरं कर्ता मन्ता वेदिता बोद्धा द्रष्टा धाता ब्रह्मा विश्वकर्मा विश्वरूपः पुरुषः प्रभवोऽव्ययो नित्यो गुणी ग्रहणं प्रधानमव्यक्तं जीवो ज्ञः पुद्गलश्चेतनावान् विभुर्भूतात्मा चेन्द्रियात्मा चान्तरात्मा चेति।

स गुणोपादानकालेऽन्तरिक्षं पूर्वतरमन्येभ्यो गुणेभ्य उपादत्ते, यथा- प्रलयात्यये सिसृक्षुर्भूतान्यक्षरभूत आत्मा सत्त्वोपादानः पूर्वतरमाकाशं सृजति, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः; तथा देहग्रहणेऽपि प्रवर्तमानः पूर्वतरमाकाशमेवोपादत्ते, ततः क्रमेण व्यक्ततरगुणान् धातून् वाय्वादिकांश्चतुरः।

सर्वमपि तु खल्वेतद्गुणोपादानमणुना कालेन भवति॥8॥

- ❑ In this process, initially the element of consciousness (*Cetanā dhātu*) along with mind (*Sattva*) comes forward to receive the qualities of *Mahābhūtās*.
- ❑ He is known as *Hetu* (cause), *Kāraṇa* (reason), *Nimitta* (instrumental cause), *Akṣara* (imperishable), *Kartā* (doer), *Mantā* (thinker), *Veditā* (knower), *Boddhā* (intelligent), *Draṣṭā* (observer), *Dhātā* (the dispenser), *Brahmā* (creator), *Viśvakarmā* (universal architect), *Viśvarūpā* (omni-form), *Puruṣa* (the supreme person), *Prabhava* (the creative source), *Avyaya* (unchangeable), *Nitya* (eternal), *Guṇī* (the substratum of qualities), *Grahaṇa* (possessor), *Pradhāna* (the chief), *Avyakta* (the unmanifest), *Jīva* (life principle), *Jña* (Knowledgeable), *Pudgala* (the ego), *Cetanāvān* (the conscious one), *Vibhu* (all-pervading), *Bhūtātmā* (the soul of creatures), *Indriyātmā* (the soul of senses) and *Antarātmā* (the inner soul).



- ❑ In the process of acquiring the attributes of the *Mahābhūtās* by the soul (*Ātmā*), initially it perceives the attributes of *Ākāśa*. Just as at the end of dissolution and also during the period of creation the creative self, desirous of creating a new world having the mind for his base, initially creates the *Ākāśa* and then the remaining four elements are followed.
- ❑ The entire process of acquiring the attributes of the *Mahābhūtās* by the soul takes place in a very short time.

Cakrapāṇi:

सत्त्वं मनः करणं यस्य स सत्त्वकरणः; आत्मा निष्क्रियत्वेन क्रियावता मनसा यत् कार्यं करोति, तच्च कार्यं मनसा क्रियमाणमप्यचेतनेन चेतनावत आत्मन एवोच्यते।- Whose *Sattva* (*Manas*) is the cause, that is called *Sattvakaraṇa*. Of course, the soul (*Ātmā*) does not perform any action on its own, but it can perform all actions when it is in contact with the mind (*Manas*). Even though all actions are performed by the conscious-less mind, it is said that actions are performed by the soul itself because the soul has consciousness.

वचनं हि- "चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते" (शा. 1) इति। - It is also told that "As the soul has consciousness, it is said to be the agent of action" (Ca. Śā. 1/76).

गुणग्रहणायेत्यत्र गुणशब्देन गुणगुणिनोरभेदोपचाराद्गुणवन्ति भूतान्युच्यन्ते। किंवा, गुणोऽप्रधानं, प्रधानं चात्मा, तद्व्यतिरिक्तानि च भूतानि गुणाः।- In '*Guṇa grahaṇāya*' the word *Guṇa*, it doesn't show any difference between *Guṇa* (attributes) and *Guṇī* (the entity possessing attributes). Thus, the *Bhūtās* are said to possess *Guṇās*; or the attributes (*Guṇa*) are secondary and the soul (*Ātmā*) is primary and the attributes of *Bhūtās* are different.

कस्मादात्मा भूतानि गृह्णात्यप्रधानरूपाणीत्याशङ्कायामात्मनः प्राधान्यख्यापकान् पर्यायानाह- स हीत्यादि।- How does the soul grasping the attributes of *Bhūtās* of secondary nature? To clarify this doubt, the author has presented the importance of the soul with the words '*Sa hi*'.

न क्षरतीत्यक्षरम्।- *Akṣara* means imperishable.

गुणी भूतरूपगुणवानित्यर्थः।- '*Guṇī*' means as it possesses the attributes of *Bhūtās*.

गृह्णाति भूतानीति ग्रहणम्।- '*Grahaṇa*' means acquisition the *Bhūtās*.

एतैः पर्यायैरात्मनोऽभिधेयस्येतरपदार्थोपकार्यत्वेनाश्रयत्वं प्रसिद्धं

दर्श्यते।- The epithet which is famous for the other material utterances of the soul has been demonstrated by these examples.

पूर्वतरं प्रथममेव।- '*Pūrvataraṃ*' means more early.

अन्येभ्यो गुणेभ्य इति वाय्वादिभ्यः।- '*Anyebhyo guṇebhya*' means from the other *Bhūtās* like *Vāyu* etc.

अत्र गर्भे भूतग्रहणक्रमे दृष्टान्तमाह- यथेत्यादि।- Beginning with the word '*Yathā*', the author has presented the order of acquisition of *Bhūtās* by quoting example.

प्रलयस्य महाप्रलयस्य, अत्यये इति आदिसर्गे इत्यर्थः।- '*Pralaya*' means *Mahāpralaya* i.e. at the end of a cycle, when the whole universe is destroyed. '*Atyaya*' means at the beginning of the universe.

सिसृक्षुरिति स्रष्टुमिच्छुः।- '*Sisṛkṣu*' means willful creator.

भूतानि आकाशादीनि।- '*Bhūtāni*' means *Ākāśa* etc. *Pañcamahābhūta*

सत्त्वोपादान इति मनःकरणः।- '*Sattvopādāna*' means that mind is the material cause.

महाप्रलये हि विकारस्य प्रकृतौ लयात् प्रकृतिपुरुषावेव परमव्यक्तरूपौ तिष्ठतः, ततश्च सर्गारम्भे प्रकृतेर्महदादिप्रपञ्च उत्पद्यते क्रमेण; तत्र प्रथममाकाशमुत्पद्यते, ततो वाय्वादीनि व्यक्तानीति साङ्ख्यसिद्धान्तः।- At the end of the universe all the *Vikārās* will be merged in *Prakṛti* and at that time both *Prakṛti* and *Puruṣa* be in the unmanifested state (*Avyakta*). In the beginning when the creator wishes to create universe, all the elements like *Mahat*, *Ahaṃkāra* etc. will evolves from *Prakṛti* in the specific order. In this process among all *Bhūtās*, the *Ākāśa Mahābhūta* is produced at first and it is followed by the emergence of *Vāyu* etc. This is told in the *Sāṃkhya* philosophy.

आकाशस्य च जन्यत्वं साङ्ख्यमतेनैव ज्ञेयम् देहग्रहणेऽपीति गर्भस्वरूपग्रहणेऽपि।- The origin of the *Ākāśa* should be known only from *Sāṃkhya* point of view. So is the case in development of body or womb.

पादत्त इति शुक्रशोणितगतमाकाशमाकाशमयतया स्वीकरोति।- At the time of conjunction of *Śukra* and *Śoṇita*, takes up *Ākāśa* as *Mahābhūta* from the *Ākāśa* located in the *Śukra* and *Śoṇita*.

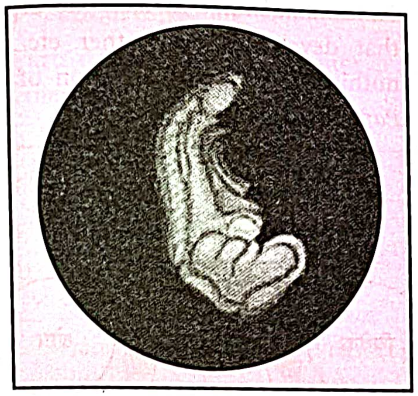
व्यक्ततरगुणानिति आकाशमेकगुणमपेक्ष्य शब्दस्पर्शगुणो वायुर्व्यक्ततरः, तमपेक्ष्य शब्दस्पर्शरूपगुण तेजो व्यक्ततरमित्यादि। अयं च भूतग्रहणक्रम आगमसिद्ध एव, नात्र युक्तिस्तथाविधा हृदयङ्गमाऽस्ति।- '*Vyaktataraguṇāni*' means possessing more and more attributes in their succeeding order. *Ākāśa Mahābhūta* is possessing only one attribute namely *Śabda Guṇa*. Since *Vāyu Mahābhūta* is having two attributes like *Śabda* and *Sparśa Guṇa*, it is more expressive than *Ākāśa*. Similarly, *Tejo Mahābhūta* is having three attributes like *Śabda*, *Sparśa* and *Rūpa Guṇa* it is more expressive than *Vāyu*. This sequence of acquisition of *Bhūtās* is proved from scriptures, in which any kind of rationale is not known.

एतच्च भूतग्रहणं लघुनैव कालेन भवतीति दर्शयन्नाह- सर्वमित्यादि।।8।।- This type of acquisition of all *Bhūtās* takes place in a very short period of time.

Features of Pregnancy in the first month

स सर्वगुणवान् गर्भत्वमापन्नः प्रथमे मासि संमूर्च्छितः सर्वधातुकलुषीकृतः खेटभूतो भवत्यव्यक्तविग्रहः सदसद्भूताङ्गावयवः॥9॥

- ❑ Thus, the soul is equipped with all the attributes of *Mahābhūtās* and it takes the form of fetus.
- ❑ During the first month of pregnancy, it appears coagulated, turbid compound of all the bodily tissues, jelly like without any distinct shape and the body parts are manifest and unmanifested form.



Features of Pregnancy in the second month

द्वितीये मासि घनः संपद्यते पिण्डः पेश्यर्बुदं वा। तत्र घनः पुरुषः, पेशी स्त्री, अर्बुदं नपुंसकम्॥10॥

- ❑ During the second month of pregnancy the fetus gets solidified and takes different shapes like knob (*Piṇḍa*), piece of flesh (*Peśī*) and tumor (*Arbuda*).

- ❑ Among them if the shape of the fetus is like knob, it develops into male; if it is in the shape of flesh piece, it develops into female and the fetus is in the shape of tumor it develops into eunuch.

Cakrapāṇi:

सर्वधातुकलुषीकृत इति अव्यक्तसर्वधातुतया कलुषीकृतः।- '*Sarvadhātu kaluṣīkṛta*' means unmanifested form of turbid compound of all the bodily tissues.

धातुशब्देन च भूतान्युच्यन्ते, किंवा रसादिधातुबीजानि।- The term '*Dhātu*' refers to *Bhūtās*, or the bodily tissues like *Rasa*, *Rakta* etc. which are in the seed form.

खेटः श्लेष्मा; तेन खेटभूत इति श्लेष्मसदृश इत्यर्थः।- The word '*Kheṭaḥ*' refers to *Śleṣmā* and thus *Kheṭabhūta* means it is similar to phlegm.

अव्यक्तविग्रह इत्यस्य विवरणं- सदसद्भूताङ्गावयव इति; विद्यमानाविद्यमानाङ्गप्रत्यङ्ग इत्यर्थः; अङ्गानां च बीजरूपतया स्थितत्वेन सत्त्वम्, अव्यक्तभावाच्चासत्त्वम्। किंवा, सदसद्भूताङ्गावयवो घनः सम्पद्यते इति योजना।- Interpretation of *Avyaktavigraha*: During the first month of pregnancy the organs of the fetus are both in the manifested and latent state. Since the body parts of the fetus are in the seed form it is said that they are present, as they are not manifested it is also said that they are absent. Or by the word '*Sadasad bhūtāṅgāvayava*' it should be known that the fetus is in the solid form.

घनः कठिनः।- '*Ghana*' means *Kaṭhina* i.e. hardness.

पिण्डो ग्रन्थ्याकारः।- '*Piṇḍa*' means *Grandhi ākāra* i.e. in the shape like a knob.

पेशी दीर्घा मांसपेश्याकारा।- '*Peśī*' means *Dīrgha Māṁsapeśī ākāra*' i.e. in the shape like a piece of long muscle.

अर्बुदं वर्तुलो- न्नतम्।।9-10।।- '*Arbudaṃ*' means *Vartulena unnatam* i.e. round and elevated shape.

Features of Pregnancy in the third month

तृतीये मासि सर्वेन्द्रियाणि सर्वाङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्ते॥11॥

- ☐ During the third month of pregnancy, all the sense organs as well as body parts produces simultaneously.

Cakrapāṇi:

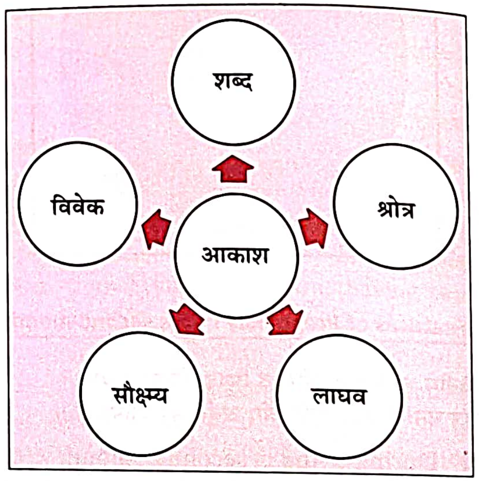
अङ्गानि शिरःप्रभृतीनि, तदवयवाश्चेत्यङ्गावयवाः।- '*Aṅgāni*' means the body organs such as *Śiras* (head) etc. *Tadavayava* means their parts such as nose, ear, eyes etc.

यौगपद्येनेति वचनेन 'कुमारस्य शिरः पूर्वमभिनिर्वर्तते' (शा. 6) इत्यादिवक्ष्यमाणान्येकीयमतानि निषेधयति। यौगपद्येन हि सर्वाङ्गनिर्वृत्तिरिति सिद्धान्तः।।11।।- '*Yaugapadyena*' means that at a time. In the sixth chapter it is said that the head of the fetus forms at first and which is contradicting the present statement (Ca. Śā. 6/21). But it is a doctrine that all the organs are produced at the same time.

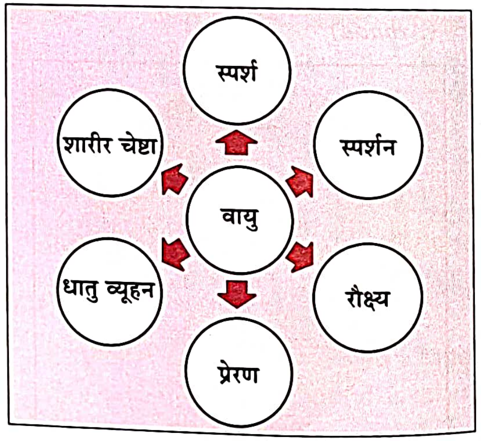
Entities which happen to the fetus due to Pañcamahābhūta

तत्रास्य केचिदङ्गावयवा मातृजादीनवयवान् विभज्य पूर्वमुक्ता यथावत्।
महाभूतविकारप्रविभागेन त्विदानीमस्य तांश्चैवाङ्गावयवान् कांश्चित् पर्यायान्तरेणापरांश्चानुव्याख्यास्यामः।
मातृजादयोऽप्यस्य महाभूतविकारा एव।
तत्रास्याकाशात्मकं शब्दः श्रोत्रं लाघवं सौक्ष्म्यं विवेकश्च, वाय्वात्मकं स्पर्शः स्पर्शनं रौक्ष्यं प्रेरणं धातुव्यूहनं चेष्टाश्च शारीर्यः, अग्न्यात्मकं रूपं दर्शनं प्रकाशः पक्तिरौष्ण्यं च, अबात्मकं रसो रसनं शैत्यं मार्दवं स्नेहः क्लेदश्च, पृथिव्यात्मकं गन्धो घ्राणं गौरवं स्थैर्यं मूर्तिश्चेति॥12॥

- ☐ Some of the organs derived from *Mātā* (mother), *Pitā* (father) etc. have been already described in the earlier chapter. However, in the present context here, the author is going to describe the developing body parts or organs in a different way based on *Pañcamahābhūta*. In fact, the organs that develop from mother etc. are nothing but the modification of the *Pañcamahābhūta*.



- ☐ Parts or attributes of the embryo that emerge from the *Ākāśa*:

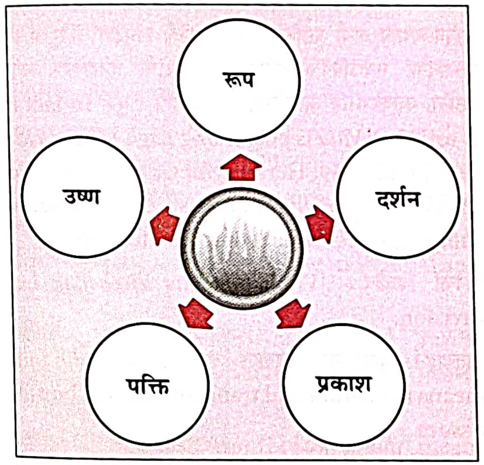


a. *Śabda* (sound)
b. *Śrotra* (sense of audition)
c. *Lāghava* (lightness)

d. *Saukṣmya* (subtle)
e. *Viveka* (division)

- ☐ Parts or attributes of the embryo that emerge from the *Vāyu*:

a. *Sparśa* (touch)
b. *Sparśanam* (sense of tactility)
c. *Raukṣya* (roughness)
d. *Preraṇa* (inspiration)
e. *Dhātuvyūhana* (formation and transportation of bodily tissues)
f. *Śarīra ceṣṭā* (activities of the body)

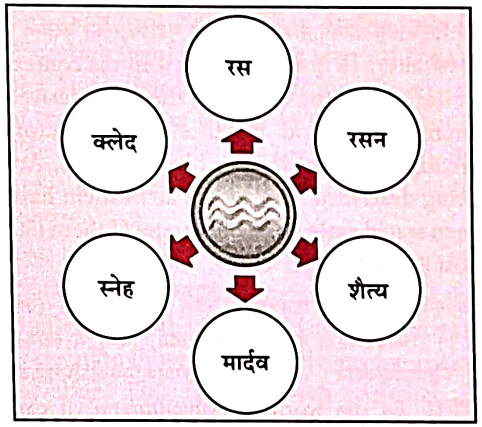


- ☐ Parts or attributes of the embryo that emerge from the *Agni*:

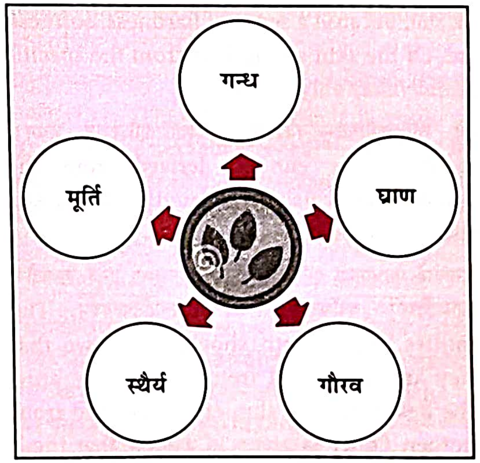
a. *Rūpa* (sight)
b. *Darśana* (sense of vision)
c. *Prakāśa* (brightness)
d. *Pakti* (digestion)
e. *Uṣṇa* (heat)

- ☐ Parts or attributes of the embryo that emerge from the *Jala*.

a. *Rasa* (taste)
b. *Rasana* (sense of gustation)
c. *Saitya* (coldness)
d. *Mārdava* (softness)
e. *Sneha* (unctuousness)
f. *Kleda* (wetness)



- ☐ Parts or attributes of the embryo that emerge from the *Pṛthvī*:



a. *Gandha* (smell)

b. *Ghrāṇa* (olfactory sense)

c. *Gaurava* (heaviness)

d. *Sthairya* (compactness)

e. *Mūrti* (*Kāṭhinya* i.e. hardness)

Cakrapāṇi:

केचिदिति न सर्वे।- '*Kecit*' means some of them but not the all.

तत्र मातृजाद्यङ्गकथनेन शब्दादयो य इह भूतविकारत्वेन वक्ष्यन्ते ते न सर्वे प्रोक्ताः, किं तु केचिदेव त्वगादयः।- In the context of describing the organs of the fetus derived from mother and father etc., The factors arising from *Mahābhūtās* like *Śabda* etc. Are being described here, as not all of them have been stated earlier and only some of them like skin etc. have been told.

पर्यायान्तरेणेतिवचनाद्ये मातृजादयः 'त्वक् च लोहितं च' (शा. अ.3) इत्यादिनोक्तास्त इह न साक्षाद्वक्तव्याः, किन्तु ये त्वग्गता मूर्तिस्नेहमार्दवादयस्ते भूतजन्यत्वेनोच्यमानास्त्वचोऽभिधायका भवन्ति।- By the word '*Paryāyāntareṇa*', it can be known that some of the entities that are derived from the mother and father such as skin, blood etc. Are described indirectly (Ca. Śā. 3/6), because a sense of hardness, softness, etc. Of the skin are derived from the specific *Mahābhūtās* only.

एवं शोणितादिगतभूतविकारकथनेन शोणितादिकथनं ज्ञेयम्।- Similarly the entities derived from the *Mahābhūtās* which are related to *Rakta* etc. also should be known.

त्वगादयो वक्ष्यमाणा इति भूतविकारसमुदायरूपा एव। त्वगादीनां मातृजादिरूपेण यदभिधानं, तन्मात्राद्यधीनत्वप्रतिपत्त्यर्थम्।- The entities like skin etc. should be known that they are all derived from *Mahābhūtās* only. The description of skin etc. as derived from mother, father is given in a view that these organs are dependent on mother, father etc.

पुनश्चेह भूतजन्यत्वेनाभिधानमङ्गानां क्षये वा वृद्धौ वा सत्यां तत्कारणभूतभूतोपयोगप्रतिषेधाभ्यां वृद्धिक्षयजननज्ञानार्थम् यदङ्गं यद्भूतप्रभवं तदङ्गं तद्भूतप्रधानेन द्रव्येण वर्धते, क्षीयते च तद्विपरीतेन।- The description of the entities which are derived from *Mahābhūtās* is given here in a view to impart the knowledge related to the diseases caused by the excess or diminution of respective *Mahābhūtās*. The body part which is derived from a particular *Mahābhūta* gets increased by the administration of the substances possessing the composition of that specific *Mahābhūta* and gets decreased by the administration of the substances possessing the composition of opposite to that specific *Mahābhūta*.

लाघवं यद्यपि वायौ पठन्ति- "रूक्षः शीतो लघुश्चैव" (सू.अ.1) इत्यादिना, तथाऽपि आकाशेऽतिशयितं ज्ञेयं, तेनेहाकाशविकारे पठन्ति; आकाशं हि अत्यर्थसूक्ष्मत्वाद्वातादपि लघु।- In fact it is told that *Vāta* is possessing *Laghu Guṇa vide* ref. Ca. Sū.1/59. Here *Laghu Guṇa* is ascribed to *Ākāśa Mahābhūta*, because *Ākāśa* is being more lightness when compared to *Vāyu*.

विवेको विच्छेदः।- '*Viveka*' means *Vicchedaḥ* i.e. division.

धातुव्यूहनं धातुरचना धातुवहनं च।- '*Dhātuvyūhana*' means formation and transportation of bodily tissues

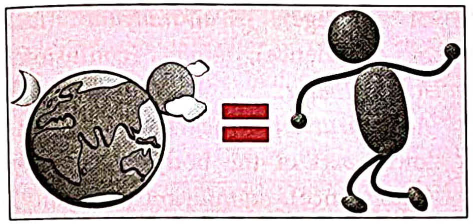
दृश्यतेऽनेनेति दर्शनं चक्षुरिन्द्रियम्।- *Darśana* is that which is the means of seeing i.e. *Cakṣurindriya*.

मूर्तिः काठिन्यम्।।12।।- '*Mūrtiḥ*' means *Kāṭinyam* i.e. hardness.

Similarity in the individual and universe

एवमयं लोकसंमितः पुरुषः।
यावन्तो हि लोके मूर्तिमन्तो भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके इति; बुधास्त्वेवं द्रष्टुमिच्छन्ति॥13॥

Thus, it can be understood that the person is equivalent to the universe. Because whatever entities are found in the universe, they are also seen in the person and those entities found in the person are also seen in the universe. The wise would like to see the phenomena with this aspect.



Cakrapāṇi:

एतद्भूतविकारमयत्वं शरीरस्य लोकसाम्येन ज्ञातं सन्मोक्षस्यापि परमाभीष्टस्य कारणं भवतीति लोकसाम्यं दर्शयन्नाह- एवमयमित्यादि।- The body formed from the influence of *Mahābhūtās* shows its equality with the universe and this knowledge paves the way to salvation. Beginning the verse with the word '*Evamayaṃ*', the author has presented the similarity in the individual and universe.

एवमिति पञ्चभूतविकारमयत्वेन।- The word '*Evaṃ*' refers to that the body is derived from *Pañcamahābhūtās*.

लोकसम्मिति इति लोकतुल्यः।- '*Lokasammita*' means similar to universe.

इह च भूतविकारमयत्वं यच्छरीरस्योक्तं तेन भूतविकारमयत्वमधिकृत्य सादृश्यमुक्तं लोकपुरुषयोः;- Here, the body, which is said to be originating from the *Mahābhūtās*, has been said to aim of equality of individual and universe in relation to *Pañcamahābhūtās*.

यत्त्वाध्यात्मिकं लोकपुरुषयोः साम्यं पुरुषविचये वक्तव्यं, तदपीहानुक्तमपि 'यावन्तो हि' इत्यादिविशेषाभिधानेन सूचितं ज्ञेयम्।- The spiritual similarity of individual and universe is going to be discussed in detail in the chapter *Puruṣavicaya*. Even though this aspect is not covered in the present context, it could be understood the spiritual similarities in brief by the mentioning of the word '*Yāvanto hi*'.

तेन, यावन्तो भावविशेषा आध्यात्मिका अन्तरात्मसत्त्वाहङ्कारादयो, भौतिका वा मूर्तिक्लेदादयः, ते पुरुषगता लोकेनापि समाना इति ज्ञेयम्। एतच्च लोकपुरुषयोः साम्यं पुरुषविचये व्यक्तं भविष्यति।- Thus, whatever the spiritual entities like *Antarātmā* (inner soul), *Sattva* (mind), *Ahaṃkāra* (ego) etc. and the physical entities like *Mūrti* (hardness), *Kleda* (moisture) etc. of the person are similar to that of universe. The similarities in the individual and the universe are described in detail in the chapter *Puruṣavicaya*.

एतच्च लोकपुरुषयोः साम्यकथनं मुमुक्षूणामेवोपयुक्तमिति दर्शयन्नाह- बुधास्त्वेवमित्यादि।- The knowledge of this similarities in the individual and the universe is useful to those who are desirous for getting salvation. This fact has been presented by the author by the mentioning of the word '*Budhāstvevam*'

बुधाः सम्यग्ज्ञानवन्तः, मोक्षयुक्ता इति यावत्।- '*Budhāḥ*' means those who have proper knowledge regarding salvation.

लोकपुरुषसाम्यकथनं च मोक्षार्थमेवेति पुरुषविचये स्वयमेव वक्ष्यति।।13।।- The author himself is going to explain in the next chapter that the knowledge of the similarity of the person and the universe is meant for salvation.

Body parts which develop after birth

एवमस्येन्द्रियाण्यङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्तेऽन्यत्र तेभ्यो भावेभ्यो येऽस्य जातस्योत्तरकालं जायन्ते; तद्यथा- दन्ता व्यञ्जनानि व्यक्तीभावस्तथायुक्तानि चापराणि।
एषा प्रकृतिः, विकृतिः पुनरतोऽन्यथा।
सन्ति खल्वस्मिन् गर्भे केचिन्नित्या भावाः, सन्ति चानित्याः केचित्।
तस्य य एवाङ्गावयवाः सन्तिष्ठन्ते, त एव स्त्रीलिङ्गं

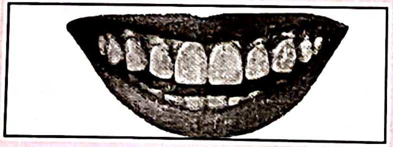
पुरुषलिङ्गं नपुंसकलिङ्गं वा बिभ्रति।

तत्र स्त्रीपुरुषयोर्ये वैशेषिका भावाः प्रधानसंश्रया गुणसंश्रयाश्च, तेषां यतो भूयस्त्वं ततोऽन्यतरभावः।

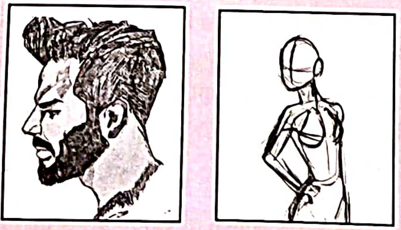
तद्यथा- क्लैब्यं भीरुत्वमवैशारद्यं मोहोऽनवस्थानमधोगुरुत्वमसहनं शैथिल्यं मार्दवं गर्भाशयबीजभागस्तथायुक्तानि चापराणि स्त्रीकराणि, अतो विपरीतानि पुरुषकराणि, उभयभागावयवा नपुंसककराणि भवन्ति॥14॥

- In fact, all the sense organs and other body parts are developed simultaneously in the fetus except those which are developed only after birth such as teeth, secondary sexual characters like beard and breasts, signs of puberty like appearance of semen and menstruation etc. This is a natural order and by contrast anything can be called unnatural.

Organs or parts developed after birth



Teeth



Beard

Breasts

- Some features in the fetus are permanent and some features are transitory. These permanent features will determine sex of the fetus like male, female and eunuch. Those distinctive characteristics of male and female are depending on the self and *Mahābhūta* and are determined according to the dominancy of one or other factors as mentioned under.
- *Klībatā* (weakness), *Bhīrutā* (lack of courage), *Avaiśāradyam* (lack of confidence), *Moha* (confusion), *Anavasthāna* (unsteadiness), *Adhogurutvaṃ* (heaviness in the lower part of the body), *Asahanaṃ* (intolerance), *Śaithiliyaṃ* (flaccidity), *Garbhāśaya bījabhāga* (presence of uterus and ovary), *Tathāyuktāni Aparāṇi* (other characteristic features) determine the female sex of the offspring. If opposite of these features it determines the male sex of the offspring. If both these characteristics are equally present, it denotes that the offspring is eunuch.

Cakrapāṇi:

प्रकृतां तृतीयमासभवामिन्द्रियाद्यङ्गाभिनिर्वृत्तिमुपसंहरति- एवमस्येत्यादि।- Beginning the verse with the word '*Evamasya*', the author has concluded the description of the senses and the organs which develops in the fetus during third month of pregnancy in the normal state.

युगपदेव यौगपद्यं; यौगपद्यमित्यभिधानमिन्द्रियाणामपि सर्वाङ्गाभिनिर्वृत्तेः समकालतोपदर्शनार्थम्।- '*Yaugapadyam*' means simultaneously. That means, it is clear that the senses develop in the fetus along with other parts of the body at the same time.

किं दन्तादयोऽपि तृतीयमासे भवन्तीत्याशङ्क्याह- अन्यत्रेत्यादि।- In order to clarify the doubt that whether the teeth also manifest in the third month, the author mentioned the word '*Anyatra*'.

व्यञ्जनानि श्मश्रुस्तनादीनि।- '*Vyañjanāni*' means mustaches, pubic hair, breasts etc.

व्यक्तीभावः शुक्ररजसोराविर्भावः।- '*Vyaktībhāvaḥ*' means appearance of seminal ejaculation and menstruation.

तथायुक्तानीति जातोत्तरकालजत्वेन दन्तादिसदृशानि चाङ्गानि बुद्ध्यादीनि।- '*Tathāyuktāni*' means those which are developed only after birth such as teeth and the others like *Buddhi* (intelligence), *Smṛti* (memory) etc.

एषा प्रकृतिरिति इन्द्रियाण्यङ्गावयवाश्च युगपद्भवन्ति, दन्तादयश्च जातस्यापि चिरेण भवन्तीत्येवंरूपो मनुष्यस्वभाव इत्यर्थः।- '*Eṣā prakṛti*' means that in intrauterine life the senses as well as body parts and organs develop simultaneously; and tooth development etc. occurs some-time after the birth and this is a natural tendency in humans.

अन्यथेति कदाचित् सदन्त एव जायत इत्यादिका विकृतिर्मनुष्यस्य। अथ कस्माद्दन्तादयो गर्भादिजायमाना विकृतित्वेनोच्यन्त इत्याह- सन्तीत्यादि।- '*Anyathā*' means do at times the child may be born with teeth and it can be understood as abnormal. Now a doubt may arise that why those are called abnormal if anybody is born with teeth etc. Keeping this doubt in view, the author has presented the answer with the word '*Santi*'.

खलुशब्दो हेतौ।- Here the word '*Khalu*' has used in the sense of causative factors.

नित्या इति यावच्छरीरभाविनः करचरणादयः, अनित्याश्च न यावच्छरीरभाविनो दन्तादयः। एतेन, अनित्यस्वभावानां दन्तादीनां गर्भाद्यजायमानत्वान्नित्यत्वं विकृतिरिति युक्तमित्यर्थः।- '*Nityā*' means the parts of the body which remain till the body perishes such as hands, legs etc. '*Anityā*' means those parts of the body which doesn't remain until the body perishes such as teeth etc. Therefore, the development of temporary components such as teeth in the fetus is said to be abnormal, because they are not permanent.

अथ नित्यानित्येषु मध्ये के स्त्र्यादिलिङ्गं बिभ्रतीत्याह- तस्येत्यादि।- Among those permanent and temporary body parts, which of them are being developed from the mother is explained by the author in this verse by starting with the word '*Tasya*'.

सन्तिष्ठन्त इति यावच्छरीरं तिष्ठन्ति।- '*Santiṣṭanti*' means until the body remains alive or it perishes.

एतेन, य एव नित्या उपस्थादयस्त एव स्त्रीलिङ्गतां पुंलिङ्गतां वा बिभ्रति। तत्रोपस्थरूपो नित्यो भावः स्त्रीलिङ्गं, शेफश्च पुंलिङ्गम्, उपस्थलिङ्गाकारविरहितं च रन्ध्रमात्रं नपुंसकलिङ्गं भवति।- By this it is clear that the permanent structures like female and male genital organs determine the sex of the child. If the permanent structure like vulva characterizes a female, the penis characterizes a male and a simple hole in place of genital organ characterizes a eunuch.

किंवा, स्त्रिया यल्लिङ्गं स्तनादि, पुरुषस्य वा श्मश्रुप्रभृति, नपुंसकस्य वा स्त्रीपुंसमानाकाररूपं जातोत्तरकालभावि, तदपि य एव नित्या भावा उरःकपोलप्रभृतयस्त एव कालवशाद्बिभ्रतीति वाक्यार्थः।- Or the features of a female can be determined by the development of the breasts; the male can be determined by the development of mustaches etc. and a eunuch can be determined by the development of both these features during adolescent state; yet these features are developed on the permanent structures like chest and cheek etc. in a course of time.

उर एव हि स्तनारम्भकबीजयुक्तं स्त्रिया उत्तरकालं स्तनवद्भवति, एवं कपोल एव श्मश्रुबीजयुक्तः श्मश्रुवान् भवति। न चावश्यं यत् स्तनश्मश्रुप्रभृतीनां बीजं चेदस्ति शरीरे, तत् किमिति गर्भात् प्रभृति स्तनादि न जायत इति; यतो बीजमहिमाऽयं- यत् स्वकाल एव कार्यं करोति। यथा- अवनिपतितमपि शाल्यादिबीजमृतुप्राप्तावेवाङ्कुरं जनयति; न च स्वभाव उपालम्भमर्हति।- Even though the chest and the cheek which are the seeds for secondary sexual characters like breasts and beard present in the fetus, still due to specific nature of these seeds, the organs are developed only at an appropriate time. This is explained by the author by quoting analogy of that the seed of corns thrown on the ground sprouts only when it gets suitable atmospheric condition. Thus, natural appearances are not conditioned by any factor.

'यदैवाङ्गावययवाः सन्तिष्ठन्ते, तदैव स्त्र्यादिलिङ्गं बिभ्रति' इत्यादिपाठपक्षे तु व्यक्त एवार्थः। अथ कुतः समाने शुक्रादौ कारणे स्त्र्यादिविशेषो भवतीत्याह- वैशेषिका इति।- Those which exists until the body remains will carry the features of the female etc. From the beginning of the womb, and the meaning of this text is clear. Now the question arises that if the causative factors for the formation of the fetus are the similar reasons like *Śukra*, *Śoṇita* etc., Then how do male and female progeny are differentiated with special symptoms?

वैशेषिका विशिष्टाः परस्परव्यावृत्ता इति यावत्।- '*Vaiśeṣikā*' means *Viśiṣṭā* i.e. mutually differentiated.

प्रधानसंश्रया इति आत्मसंश्रयाः। गुणसंश्रया इति शुक्रशोणितगतभूतसंश्रयाः; गुणशब्देनेह भूतान्युच्यन्ते।- '*Pradhānasaṃśrayā*' means that which are derived from *Ātmā* (soul). '*Guṇasaṃśrayā*' means that which are derived from the *Mahābhūtās* pertaining to *Śukra*, *Śoṇita* etc. Here the term '*Guṇa*' refers to *Mahābhūta*.

यत इति सप्तम्यां तसिः; तेन यस्मिन् वैशेषिके भावे भूयस्त्वं दैववशाद्भवति, ततो भावादन्यतरस्य स्त्रीरूपस्य पुंरूपस्य वा गर्भस्योत्पत्तिर्भवति; यदि स्त्रीकरा भावा क्लैब्यादयो भूयांसो भवन्ति तदा स्त्री जायते, विपर्यये पुमानित्यर्थः।- The word '*Yata*' is formed in *Saptamī Vibhakti* by applying the suffix *Tasi* to the term '*Yat*'. From this it can be known that in which due to the excessive effects of the past life, female forms or male forms of the womb originate from that sense. If the features derive from female such as *Klaibya* (weakness) etc. are more, then female child is born, on the contrary if the features derive from male is high then male infant is produced.

तत्र स्त्रीकरान् भावानाह- तद्यथेत्यादि।- Beginning the verse with the word '*Tadyathā*', the author has presented the features that will be derived from female.

अवैशारद्यं मोहः।- '*Avaiśāradyaṃ*' means lack of confidence or confusion.

शैथिल्यम् अनिबिडसंयोगता, यथा- दृढशणतन्तुविरलवापितपःस्य शैथिल्यं;- '*Saithilyam*' means incompact type of union. For example: Even if the treads are tough if it is woven loosely the cloth will not have compactness.

मार्दवं तु निबिडसंयोगस्यापि सहजावयवमार्दवं, यथा- पट्टसूत्रे निरन्तरवापितपःस्य मृदुत्वम्।- '*Mārdavaṃ*' means that being the softness of organs due to their nature even if the union is very compact. For example: In spite of dense weaving of the threads the cloth becomes smooth due to natural softness of cloth.

क्लैब्याद्यनवस्थानपर्यन्तं प्रधानसंश्रयं, शेषं गुणसंश्रयम्।- The characteristic features which starts from '*Klaibya*' (weakness) and ends with '*Anavasthāna*' (unsteadiness) should be known that those are related to which are derived from *Ātmā* (soul). The remaining features should be known that they derived from the *Mahābhūtās* pertaining to *Śukra*, *Śoṇita* etc.

तथायुक्तानीत्यनेन योनिबीजभागादीनि ग्राहयति।- By the word '*Tathā yuktāni*', it should be taken *Yoni* (vagina), *Bījabhāga* (ovaries) etc.

एते चाधोगुरुत्वादयो रजोधिक एव बीजे भवन्तीति ज्ञेयम्। तेन, 'रक्तेन कन्यामधिकेन' (शा. 2) इति यदुक्तं तदनेन समं न विरुद्धं भवति।- The heaviness in the lower part of the body can be inferred that the dominance of *Rajas* that which is in the ovum having. It is also told that "During conception, if the ovum is prevalent, it can lead to production of female baby" (Ca. Śā. 2/12). Thus, there is no contradiction to the view said in the proposal.

विपरीतानि अक्लैब्यादीनीत्यर्थः।- '*Viparītāni*' means opposite to those of *Klaibya* (weakness) etc. That means *Aklaibya* (strength) etc.

उभयभागावयवा इति स्त्रीपुरुषकारका अवयवाः।- '*Ubhayabhāga avayava*' means that those having the mixed characteristics of male and female.

नपुंसककराणीति नपुंसकनिर्देशोऽव्यक्तगुणाभिप्रायेण। तेन प्रथमं नपुंसककराणीति अव्यक्तगुणसन्दोहाभिप्रायेण प्रयुक्तं, ततः कानि तानीत्यपेक्षायां विशेषपरिग्रहादुभयभागावयवा इति पुंलिङ्गेन निर्देशो ज्ञेयः।।।14।।- The usage of neutral gender in the clause '*Napuṃsakakarāṇi*' is intended to denote the latent form of qualities common to both men and women. For this reason, the first '*Napuṃsakakarāṇi*' has been used with the intention of doubting the latent quality. After this in anticipation of what they are, they emerge from to realize a particular form. This is being known by using masculine gender.

The emergence of the feelings of Dauhṛda (Bi-cardiac state)

तस्य यत्कालमेवेन्द्रियाणि संतिष्ठन्ते, तत्कालमेव चेतसि वेदना निर्बन्धं प्राप्नोति; तस्मात्तदा प्रभृति गर्भः स्पन्दते, प्रार्थयते च जन्मान्तरानुभूतं यत् किंचित्, तद्द्वैहृदय्यमाचक्षते वृद्धाः।

मातृजं चास्य हृदयं मातृहृदयेनाभिसंबद्धं भवति रसवाहिनीभिः संवाहिनीभिः; तस्मात्तयोस्ताभिर्भक्तिः संस्पन्दते।

तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम्।

विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा।

समानयोगक्षेमा हि तदा भवति गर्भेण केषुचिदर्थेषु माता।

तस्मात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः ॥15॥

- ☐ Since the moment the senses appear in the fetus, its mind becomes attached to the emotions and starts pulsating and desires the things that were experienced in the previous life. This situation is known by the wise as a bi-cardiac state (*Dauhṛda*).
- ☐ The heart of the fetus taking its rise from the mother and it is connected with the mother's heart by the channels that carry nourishment. Incidentally the feelings and desires of the fetus and mother carry only through these channels. Keeping this fact in view, the wise doesn't neglect the desires of the fetus expressed by the mother.
- ☐ If such desires are ignored, the fetus may be deformed or destroyed. At this stage, the mother becomes equivalent to the fetus for acquisition and maintenance in relation to certain things. Therefore, the wise should fulfill all the desires of the pregnant woman by taking special care.

Cakrapāṇi:

संतिष्ठन्त इति अभिनिर्वर्तन्ते।- '*Santiṣṭanta*' means that which are generated.

वेदना सुखदुःखोपलब्धिः।- '*Vedanā*' means perceiving the pain and pleasure.

निर्बन्धं प्राप्नोतीति संबन्धं प्राप्नोति, इन्द्रियोत्पादसमकालमेव सुखदुःखज्ञा भवतीति वाक्यार्थः। तस्मादिति सुखदुःखसंबन्धात्;

सुखोत्पादनार्थं दुःखपरिहारार्थं च स्पन्दते चलति, तथा प्रार्थयते च सुखहेतून् जन्मान्तरानुभूतानित्यर्थः।- When the senses appear in the fetus, at the same time the fetus begins to feel pain and pleasure. Then the fetus starts moving so as to enjoy happiness and get rid of miseries. At this stage the fetus is desirous for things of pleasure enjoyed in the past life.

तद्गर्भप्रार्थनायुक्तं मातृहृदयं द्वैहृदय्यमिति वृद्धा ज्ञानवृद्धा आचक्षते। द्विहृदयस्य भावद् द्वैहृदय्यं मातृहृदयं गर्भहृदयेन समं हृदयद्वयं भवति।- The heart of the pregnant woman along with the desires of the fetus is called '*Dvauhṛdaya*' i.e. bi-cardiac state. The combination of two hearts viz. The heart of the mother as well as the heart of the fetus i.e. *Dvauhridi*.

ननु गर्भहृदयं कथं मातृहृदयेन संबद्धं भवतीत्याह- मातृजमिति; मातृकारणकार्तवजम् रसवाहिनीभिरिति गर्भपोषणार्थाभिर्मातृहृदयगर्भनाभिप्रतिबद्धाभी रसवाहिनीभिः। एतेन, यद् गर्भः प्रार्थयते, तया प्रार्थनया रसवाहिनीभिर्हृदयमागतया माताऽपि तत्प्रार्थनावती भवति एवं मातृप्रार्थनयाऽपि गर्भः प्रार्थनावान् भवति।- Now the question arises that how the fetal heart is connected with the heart of a pregnant woman. Keeping this doubt in view, the author has clarified that doubt by mentioning the word '*Mātṛjam*'. In fact, the fetal heart is derived from the maternal factor called '*Ārtava*' and thus it is easily connected to the pregnant mother's heart through channels that carry nutrients from the mother to the fetus. Thus, the desires of the fetus are transmitted through these channels and reflected in the heart of pregnant woman and so also the desires of the mother are expressed through the fetal heart.

तयोरिति मातृगर्भयोः।- '*Tayoḥ*' means both the mother and the fetus.

भक्तिः इच्छा।- '*Bhakti*' means desire.

ताभिरिति रसवाहिनीभिः।- '*Tābhiḥ*' means through the channels which carry the nutrients.

संस्पन्दत इति मातृहृदयाद्गर्भहृदयं याति, गर्भहृदयाच्च मातृहृदयमित्यर्थः।- '*Saṃspandata*' means enters from mother's heart to the heart of the womb and from the heart of the womb to the mother's heart.

गर्भस्य विनाशो विकृतिर्वेति महता इच्छाविघातेन विनाशः, स्वल्पेन तु विकृतिः; किंवा गर्भेच्छापूर्विका मातुरिच्छा, तद्विघातेन विनाशो गर्भस्य, सा हीच्छा विहता साक्षाद्गर्भसंबन्धितया सुकुमारतरं गर्भं वातप्रकोपाद्विनाशयति; या तु मातुरिच्छा विहता, सा मातरि वातक्षोभं जनयती समानयोगक्षेमे गर्भेऽपि मनाग्विकृतिजननाद्विकृतिं जनयति। एतदेव दर्शयति- समानयोगक्षेमा हीत्यादि।- Under no circumstances should the desires of a pregnant woman be ignored. Excessive neglect of a pregnant woman's desires can destroy the womb or not adequately fulfilled desires can lead to distortion in the womb. Or it can be understood as follows. In case, if it is the desire of the fetus, when it is ignored, it destroys the soft and gentle fetus due to vitiation of *Vāta* inside the body of the fetus. If it is the desire of the mother, when it is ignored, it may result in the deformity of fetus due to aggravation of *Vāta* inside the body of the pregnant woman, since both the mother and fetus are similar in happiness and security. This fact is mentioned by the author in this verse through the word '*Samāna yogakṣemā*.

योगः सुखहेतुयोगः, क्षेमः प्रत्यवायपरिहारः, एतौ योगक्षेमौ मातुर्गर्भेण समानौ भवतः।- '*Yogaḥ*' means happiness. '*Kṣemaḥ*' means avoidance of obstacles. In general, both these *Yoga* and *Kṣema* are equal in the mother as well as in the fetus.

केषुचिदर्थेष्वितिवचनादतुल्ययोगक्षेमता च क्वचिद्भवतीति दर्शयति। तेन, नावश्यं मातुर्विकाराः क्षुदादयो गर्भे विकृतिमावहन्ति, गर्भस्य वा मातरीति दर्शयति।- In certain conditions the *Yoga* and *Kṣema* of both the mother and fetus may not be equal. For example: The hunger, thirst etc. of a pregnant woman need not compulsorily affect the fetus; similarly, the hunger, thirst of the fetus doesn't necessarily affect the mother.

गर्भिणी विशेषेणेतिवचनादगर्भिण्यपि स्त्री ऋतुकाले प्रियहितोपचरणीया। यदुक्तं- 'सहचर्यश्चैनां प्रियहिताभ्यां सततमुपचरेयुः' (शा. ८) इत्यादि।।15।।- By the word '*Garbhiṇī viśeṣeṇa*', it clearly suggests that a pregnant woman requires special attention; and it also suggests that even though she is not a pregnant, during the period of menstruation also every woman is required to fulfill her desires by way of providing wholesome diet and regimen. It is also told the woman who is desirous to conceive by approaching the male partner should be paid special attention and provide nutritious food and healthy activities (Ca. Śā. 8/9).

Clinical Features of Pregnant woman and her bi-cardiac state

तस्या गर्भापत्तेर्द्वैहृदय्यस्य च विज्ञानार्थं लिङ्गानि समासेनोपदेक्ष्यामः।

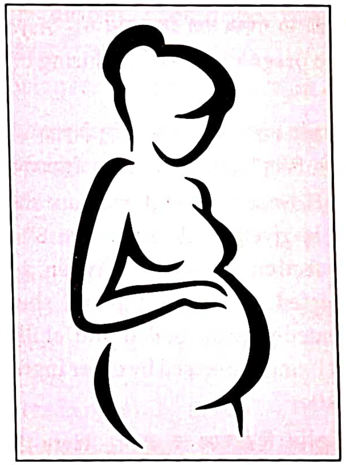
उपचारसाधनं ह्यस्य ज्ञाने, ज्ञानं च लिङ्गतः, तस्मादिष्टो लिङ्गोपदेशः।

तद्यथा- आर्तवादर्शनमास्यसंस्रवणमनन्नाभिलाषश्छर्दिररोचकोऽम्लकामता च विशेषेण श्रद्धाप्रणयनमुच्चावचेषु भावेषु गुरुगात्रत्वं चक्षुषोर्ग्लानिः स्तनयोः स्तन्यमोष्ठयोः स्तनमण्डलयोश्च कार्ष्ण्यमत्यर्थं श्वयथुः पादयोरीषल्लोमराज्युद्गमो योन्याश्चाटालत्वमिति गर्भे पर्यागते रूपाणि भवन्ति॥16॥

Now the author is going to briefly describe the features of a pregnant woman as well as her bi-cardiac state. Knowledge is essential for treatment and such knowledge is obtained through the symptomatology and thus it is essential to describe the signs and symptoms.

They are as follows:

1. *Ārtava-adarśanam* (absence of menstruation)
2. *Āsya-saṃsravaṇam* (excessive salivation)
3. *Anannābhilāṣa* (lack of desire for food)
4. *Chardi* (vomiting)
5. *Arocaka* (anorexia)
6. *Viśeṣeṇa Amla-kāmatā* (desire to take particularly sour substances)



7. *Ucchāvaceṣu* - *bhāveṣu* – *śraddhāpraṇayanam* (liking towards both high and low-quality substances)
8. *Gurugātratvaṃ* (heaviness in the body)
9. *Cakṣuṣoḥ glāni* (to be felt tired in the eyes)
10. *Stanayoḥ stanyam* (appearance of milk in the breasts)
11. *Oṣṭayoḥ* – *stana maṇḍalayoḥ ca*

– *atyartham kārṣṇyam* (excessive blackness in the lips and also in the areola of breasts)

12. *Pādayoḥ īṣat śvayathu* (slight oedema in the feet)
13. *Romarājī udgama* (the small hair on the abdomen appears in a row)
14. *Yoni cāṭalatvam* (vaginal dilatation)

Cakrapāṇi:

उपचारसाधनं यथोचितोपचारकरणम्।- '*Upacārasādhanaṃ*' means specific measures prescribed for

अस्येति गृहीतस्य गर्भस्य तथा द्वैहृदय्यस्य च।- '*Asya*' means both the pregnant as well as during bi-cardiac state.

तत्र गृहीतगर्भोपचारो यथा- "शङ्किता चेद्गर्भमापन्ना क्षीरमनुपस्कृतं काले काले पिबेत्" (शा.अ.8) इत्यादि द्विहृदयोपचारं चात्रैव वक्ष्यति।- How a pregnant woman should be treated is given in detail in the 8th chapter of this section as follows. "When a woman is suspected of being pregnant, she should be repeatedly given boiled and chilled milk without being processed by other ingredients". (Ca. Śā. 8/32)

ज्ञानमिति गर्भस्य द्विहृदयस्य च ज्ञानम्।- Here the word '*Jñānam*' refers to the knowledge related to a pregnant woman and her bi-cardiac state.

अम्लकामता विशेषेणेति च्छेदः।- The term '*Viśeṣeṇa*' should be read along with *Amlakāmatā* i.e. desire to take particularly sour substances.

श्रद्धा इच्छा।- '*Śraddhā*' means desire.

उच्चावचेष्विति उच्चनीचेषु, भक्षणीयत्वेन कृतेषु चाकृतेषु चेत्यर्थः।- '*Uccāvaceṣu*' means to give high and low quality of food substances that are being processed or without processed.

ईषत् पादयोः श्वयथुः।- '*Īṣat pādayoḥ svayathu*' means slight oedema in the feet.

चाटालत्वं विवृतत्वम्।- '*Cāṭālatvaṃ*' means dilatation.

एतानि च लक्षणानि स्वरूपेण गर्भस्य भवन्ति, तृतीयमासयुक्तानि तु द्वैहृदय्यस्य च लिङ्गानि भवन्तीति ज्ञेयम्॥16॥- These signs and symptoms are related to a pregnant woman and her bi-cardiac state that occurs during the third month of pregnancy.

Desires of Pregnant woman should be fulfilled

सा यद्यदिच्छेत्तत्तदस्यै दद्यादन्यत्र गर्भोपघातकरेभ्यो भावेभ्यः॥17॥

Therefore, all the desires of a pregnant woman should be fulfilled except those that cause injury to the fetus.

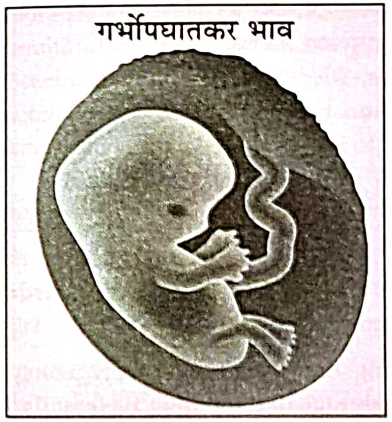
Factors causing injury to fetus (Garbhopaghātakara Bhāva)

गर्भोपघातकरास्त्विमे भावा भवन्तिः; तद्यथा- सर्वमतिगुरूष्णतीक्ष्णं दारुणाश्च चेष्टाः; इमांश्चान्यानुपदिशन्ति वृद्धाः- देवतारक्षोऽनुचरपरिरक्षणार्थं न रक्तानि वासांसि बिभृयान्न मदकराणि मद्यान्यभ्यवहरेन्न यानमधिरोहेन्न मांसमश्नीयात् सर्वेन्द्रियप्रतिकूलांश्च भावान् दूरतः परिवर्जयेत्, यच्चान्यदपि किंचित् स्त्रियो विद्युः॥18॥

The following are the factors that cause injury to the fetus (*Garbhopaghātakara Bhāva*):

1. All the substances which are very heavy, very hot and excessively pungent.
2. Violent or rough activities
3. The elders also advise some other things as mentioned under:
   a. Should not wear red cloths in order to protect her from the attacks of gods, demons and their followers.
   b. Should not indulge in intoxicating alcoholic beverages.

   c. Should not ride on vehicles.
   d. Should not eat meat.
   e. Should avoid things that are harmful to the senses.
4. She should also keep away from all such things whatever are declared as harmful by the experienced women.



Cakrapāṇi:

दारुणाश्चेष्टा व्यवायादिकाः।- '*Dāruṇa ceṣṭā*' means difficult activities like sexual intercourse etc.

देवतारक्षोऽनुचरेभ्यः परिरक्षणं देवतारक्षोऽनुचरपरिरक्षणम्।- '*Devatā-rakṣo-anucara-parirakṣaṇam*' means to protect her from the attacks of gods, demons and their followers.

यदित्यादि। यच्चान्यत् स्त्रियो गर्भकालासेव्यत्वेन विद्युस्तदपि वर्जयेत्। वदन्ति हि स्त्रियः- 'न गर्भिणी कूपमवलोकयेत्, न नदीपारं यायात्' इत्यादि।- The term '*Yad*' refers to that the other things which are harmful to the pregnancy also should be discarded such as "Pregnant woman should not look into the well, should not go to the river bank" etc.

वृद्धस्त्रीवचनमप्यागममूलमेव, इह तु ग्रन्थविस्तरभयान्न दर्शितमिति भावः॥17-18॥- The suggestions and advises given by elderly women are also based on scriptural knowledge only. Due to fear of expansion of this scripture, all those suggestions are not incorporated here.

Ill effects caused due to non-fulfillment of the desires of the pregnant woman

तीव्रायां तु खलु प्रार्थनायां काममहितमप्यस्यै हितेनोपहितं दद्यात् प्रार्थनाविनयनार्थम्।
प्रार्थनासन्धारणाद्धि वायुः प्रकुपितोऽन्तः शरीरमनुचरन् गर्भस्यापद्यमानस्य विनाशं वैरूप्यं वा कुर्यात्॥19॥

- ❑ If a pregnant woman's desires are very strong, even if they are unwholesome, such desires should be fulfilled by adding some certain wholesome substances for her satisfaction.
- ❑ If the pregnant woman's desires are suppressed, *Vāyu* gets vitiated and moves inside the body and results in destruction or deformity of fetus.

Cakrapāṇi:

प्रार्थना ईप्सितार्थयाञ्चा, तस्यास्तु तीव्रत्वं बलवदिच्छाजन्यत्वमेव।- '*Prārthanā*' means Solicitation of desired things. The intensity of that solicitation will be emerged as a strong desire.

हितोपहितमिति हितेन युक्तं, किंवा कल्पनया हितम्- '*Hitopahitam*' means that which is naturally healthy or made beneficial through processing.

प्रार्थनाया विनयनं विस्फोटनं, तदर्थम्। प्रार्थना च प्रार्थितलाभेनैवापयाति। प्रार्थनाविमानने दोषमाह- प्रार्थनेत्यादि।- By providing the solicited things the desire can be fulfilled. If the solicited things are unable to provide or due to suppression of desires abnormality in the fetus develops.

प्रार्थनायाः सम्यग्धारणं प्रार्थनासन्धारणम्।- '*Prārthanā sandhāraṇam*' means suppression of the desire of solicited things completely.

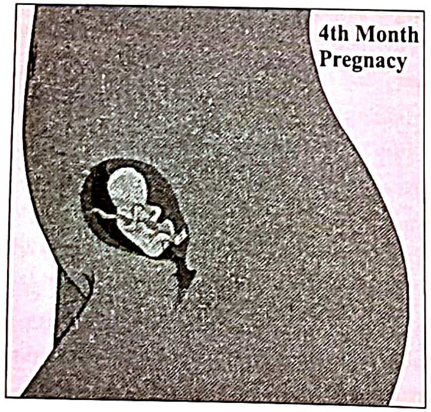
एतच्च स्तोकक्रमेणापि प्रार्थितादाने सति भवति, यथोक्तविधिना

वा हितादाने सति इच्छा मनाक् समग्रा वा खण्डिता भवति। इच्छाविघातश्च मनःक्षोभकरभयादिवद्वातप्रकोपको भवति।- This may also occur due to the non-fulfillment of the desired object. Or by not giving even wholesome things according to the said procedure, the desire is slightly or completely destroyed. Due to the suppression of desires leads to aggravation of *Vāta* similar to that which happens due to psychological agitation and fear.

आपद्यमानस्येत्यनेन गर्भस्यातितरुणत्वेन मनागपि वातक्षोभासहत्वं दर्शयति। वैरूप्यविनाशविकल्पस्तु वातप्रकोपप्रकर्षापकर्षकृतो ज्ञेयः।।19।।- Since the fetus is very tender and delicate it cannot tolerate even slightest aggravation of *Vāta*. If the *Vāta* is aggravated more it causes the death of fetus and when it is slightly aggravated it leads to deformity in the fetus.

Features of Pregnancy in the fourth month

चतुर्थे मासि स्थिरत्वमापद्यते गर्भः, तस्मात्तदा गर्भिणी गुरुगात्रत्वमधिकमापद्यते विशेषेण॥20॥



- In the fourth month of pregnancy, the fetus gets stability and it causes excessive heaviness especially in the body of a pregnant woman.

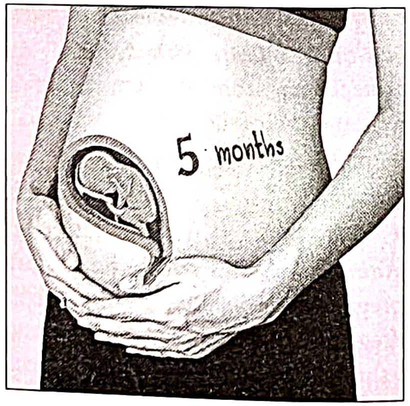
Cakrapāṇi:
तृतीयमासानुपूर्वीकथनप्रस्तावागतं गर्भस्य विशेषमभिधाय क्रमागतां चतुर्थमासानुपूर्वीमाह- चतुर्थ इत्यादि।- Beginning the verse with the word '*Caturthe*', the author is going to describe the features of pregnancy in the fourth month in continuation to the sequence that after the description of the features of third month pregnancy.

स्थिरत्वमिति निबिडत्वम्। अत एव निबिडेन गुरुतरेण गर्भेणाक्रान्ता गर्भिणी गुरुगात्रा भवतीति युक्तम्।।20।।- '*Sthiratvam*' means *Nibiḍatvam* i.e. thick or heavy. Thus, the fetus becomes thick or heavy and which leads to heaviness in the pregnant woman.

Features of Pregnancy in the fifth month

पञ्चमे मांसि गर्भस्य मांसशोणितोपचयो भवत्यधिकमन्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी कार्श्यमापद्यते विशेषेण॥21॥

During the 5th month of pregnancy, the growth and development of fetus is more in relation to its flesh and blood when compared to other months and thus the mother becomes exceedingly feeble.



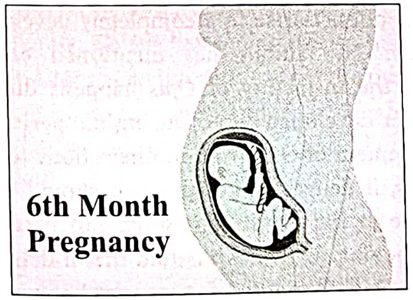
Cakrapāṇi:
अधिकमन्येभ्य इत्यनेन मासान्तरेष्वपि स्तोकक्रमेण मांसादिवृद्धिं दर्शयति।- '*Adhikamanyebhya*' means that even in other months also accumulation of flesh and blood takes place slightly, however it is more in the fifth month when compared to other months.

येन शारीरेण भावेन गर्भ उपचीयते, तेन गर्भिणी हीयत इति युक्तमेव। यतो गर्भमांसादिपोषणेनैव क्षीण आहाररसो न मातुर्मांसादि सम्यक् पोषयति।।21।।- Since the nutrients of the mother is utilized for the growth of fetus, the mother becomes emaciated naturally. This statement is justified. Because the nutrients of the mother fed the womb, and thus the weak food juice does not properly nourish the meat and blood of the mother etc.

Features of Pregnancy in the sixth month

षष्ठे मासि गर्भस्य बलवर्णोपचयो भवत्यधिकम- न्येभ्यो मासेभ्यः, तस्मात्तदा गर्भिणी बलवर्णहानिमापद्यते विशेषेण॥22॥

During the 6th month of pregnancy, the growth and development of fetus is more in relation to its strength and complexion when compared to other months and thus the mother loses her strength and complexion exceedingly.



Cakrapāṇi:
बलवर्णयोरुपचयो बलवर्णोपचयः; किंवा, उपचयो धातुपुष्टिः।।22।।- '*Balavarṇopacaya*' means development of strength and complexion. The term '*Upacaya*' refers to nourishment of bodily tissues.

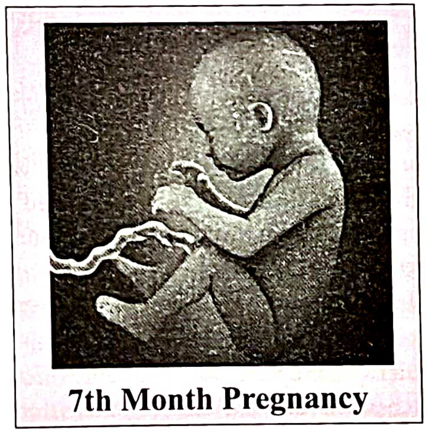
Features of Pregnancy in the seventh month

सप्तमे मासि गर्भः सर्वैर्भावैराप्याय्यते, तस्मात्तदा गर्भिणी सर्वाकारैः क्लान्ततमा भवति॥23॥

During the 7th month of pregnancy, the overall development of fetus is being taken place at a time and thus the mother becomes more emaciated.

Cakrapāṇi:
सर्वभावैरिति मांसशोणितादिभिः।- '*Sarvabhāvaiḥ*' means all the bodily tissues such as *Māṃsa*, *Rakta* etc.

युगपदेव सर्वैः सप्तमे गर्भ आप्याय्यते, पूर्वेषु तु मासेषु न सर्वैर्युगपदिति विशेषः। सर्वाकारैरिति सर्वमांसशोणितादिजन्यरूपैः। क्लान्ततमेति हीनतमा।।23।।- Especially when compared to the rest of the months, since the development of all the bodily tissues is being taken place simultaneously in the seventh month of pregnancy, the pregnant woman becomes much weaker.

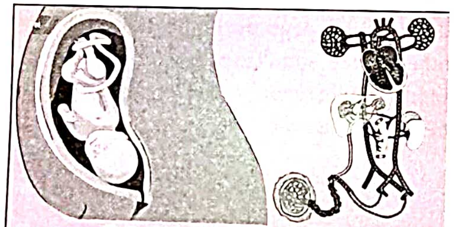


Features of Pregnancy in the eighth month

अष्टमे मासि गर्भश्च मातृतो गर्भतश्च माता रसहारिणीभिः संवाहिनीभिर्मुहुर्मुहुरोजः परस्परत आददाते गर्भस्या-सम्पूर्णत्वात्।

तस्मात्तदा गर्भिणीमुहुर्महुर्मुदा युक्ता भवति मुहुर्मुहुश्च म्लाना, तथा गर्भः; तस्मात्तदा गर्भस्य जन्म व्यापत्तिमद्भवत्योजसोऽनवस्थितत्वात् ।
तं चैवार्थमभिसमीक्ष्याष्टमं मासमगण्यमित्याचक्षते कुशलाः॥24॥

During the 8th month of pregnancy, the *Ojas* moves from the mother to the fetus and from the fetus to the mother through the channels carrying nutrients. Due to the instability of *Ojas*, the pregnant woman as well as the fetus frequently becomes filled with joy and grief. Therefore, delivery of child during 8th month is prone to danger and due to that fear experts opined that it is better not to calculate the month of pregnancy by the pregnant woman.



8th Month Pregnacy

Cakrapāṇi:

अष्टम इत्यादि।- The author begins the verse with the word '*Aṣṭama*', and presented the symptoms that appear in the eighth month of pregnancy.

रसवाहिनीभिरिति मातृहृदये गर्भनाड्यां च संबद्धाभी रसवाहिनीभिः।- '*Rasavāhīnībhiḥ*' means that the heart of the mother is connected with the fetus through the channels that are carrying nourishment from the mother to the fetus.

परस्परत ओज आददाते इति मातुरोजो गर्भ आदत्ते, गर्भस्य चौजो माता आदत्ते।- '*Parasparata Oja ādadāte*' means that the *Ojas* moves from the body of the mother to the fetus and from the fetus to the mother through these connecting channels.

ओजोऽनवस्थाने हेतुमाह- गर्भस्यासम्पूर्णत्वादिति।- The reason for the instability of *Ojas* is that the fetus is not fully formed.

यस्माद्गर्भोऽसम्पूर्णः, तस्मादनिष्पन्नाश्रयं गर्भौजोऽनवस्थितं भवति।- Since the fetus is not completely formed and the substratum of *Ojas* is also not properly developed and thus instability of *Ojas* happens.

मातुरोजो गर्भं गच्छतीति यदुच्यते, तद्गर्भौज एव मातृसंबद्धं सन्मात्रोज इति व्यपदिश्यते; यदि तु मातुरेव यदोजस्तद्गर्भं गच्छतीत्यर्थः स्यात्, तदा गर्भस्यासम्पूर्णत्वादिति हेतुः संपूर्णमातृदेहस्थितस्यौजसो गमनेऽसङ्गतः स्यात्; तथा, यथा गर्भौजसो मातर्यवस्थानसमये जन्म गर्भमरणकरं भवति, तथा मातुरोजसो गर्भोवस्थाने सति यद्गर्भजन्म, तत्र मातुरपि मरणं स्यात्; न चैतदिष्टं, येनोभयथाऽपि गर्भस्यैवात्र मरणमुच्यते न मातुः, 'तदा गर्भस्य जन्म व्यापत्तिमद्भवति' इतिवचनेन।- It is mentioned that *Ojas* moves from the body of the mother to the fetus and from the fetus to the mother. It doesn't mean that the *Ojas* which originally belongs to mother's body moves to the fetus. This type of interpretation is not in conformity with the spirit of discussion, because the body of the mother is fully developed unlike that of fetus and thus the question of movement of *Ojas* doesn't arise in a completely developed body. The author has mentioned earlier that the instability of *Ojas* happens due to under developed fetus. During the period of movement of *Ojas* from mother's body to the fetus, if delivery takes place, it should have cause to the death of mother. But it is not happening so. Thus, it is told that if delivery in the eighth month of pregnancy happens, it causes death of baby only due to instability of *Ojas* and also incomplete formation of fetus.

जतूकर्णोऽप्यष्टमे जन्म गर्भविनाशायैव दर्शितम् यदुक्तं- "स्त्रीगर्भावन्योन्यस्य ओज आददातेऽष्टमे, तस्मात्तदा प्रसूतिर्गर्भविनाशायैव" इति।- *Jatūkarṇa* also opined that *Ojas* moves from the body of the mother to the fetus and from fetus to the mother and if the delivery takes place in the eighth month of pregnancy, it causes the death of the fetus.

अन्ये तु वर्णयन्ति- यत- "सत्यपि मातुरोजसो गर्भगमने जन्मादृष्टवशादेव गर्भस्यैव मरणाय भवति, न मातुः" इति।- It is also said by some scholars that even if the *Ojas* from the body of the mother enters into the fetus, and delivered in the eighth month, then the fetus only die due to fate but not the mother.

सुश्रुतव्याख्यातारस्तु- "अष्टममासे नैरृतभागत्वाच्च गर्भस्य सत्यप्योजोऽनवस्थाने तुल्ये गर्भस्यैव नाशो न मातुः" इति वर्णयन्ति।- The commentators of *Suśruta* have interpreted this concept in a different way. During the eighth month of pregnancy, even though instability of *Ojas* is common in both the mother and fetus, and if delivery takes place the baby only dies but not the mother because the position of the fetus would be in the south west direction.

गर्भिणी मुहुर्मुहुर्मुदा युक्ता भवतीति गर्भौजोयोगाद्धर्षयुक्ता भवति, ओजोविगमनात्तु मुहुर्मुहुर्ग्लाना भवतीति योज्यम्।- '*Garbhiṇī muhur muhur mudāyuktā bhavati*' means that the pregnant woman felt joy and grief frequently. This is happening like so because when Ojas enters into the body of the mother, then she feels happiness and when *Ojas* leaves her body and enters into fetus, she feels sorrow.

तथा गर्भ इति गर्भिणीवद्गर्भोऽपि मुहुर्मुहुर्मुदायुयुक्तो भवति, मुहुर्मुहुर्ग्लानो भवति।- '*Tathā garbha*' means in the same way that the fetus also feels happiness and sorrow frequently because of the movement of *Ojas*.

तस्मादिति पूर्वोक्तं गर्भव्यापत्तिहेतुं साक्षाद्ब्रूते। ओजसोऽनवस्थितत्वादिति एतच्च व्याकृतमेव।- By this description the abnormalities caused in the fetus is clearly which were explained earlier. The description related to the instability of *Ojas* is also delineated.

अष्टममासस्य विशेषान्तरमाह- तं चैवेत्यादि।- By quoting the words '*Taṃ caiva*', the author has also mentioned another specialty of eighth month pregnancy.

तं चैवार्थमिति गर्भव्यापत्तिरूपमर्थम्।- '*Taṃ caivārtham*' means extensive subject matter related to fetus.

अगण्यमिति न गणनया गर्भिण्यां प्रतिपादनीयम्।- '*Agaṇyam*' means that it is better not to calculate the month of pregnancy.

यदि हि गर्भिणी गण्यमानमष्टमं मासं गर्भजन्मव्यापत्तिकरं शृणुयात् ततो भीता स्यात्, तद्भयाच्च गर्भस्य वातक्षोभाद् व्यापत् स्यादिति भावः॥24॥- If a pregnant woman is counting the months of pregnancy and she is aware of the danger involved in the eighth month of pregnancy, her fear aggravates *Vāyu* and which leads to complications.

Suitable time for delivery

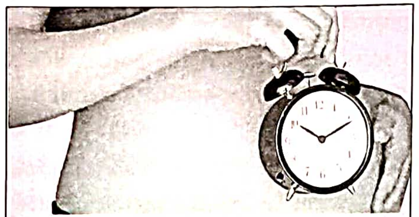
तस्मिन्नेकदिवसातिक्रान्तेऽपि नवमं मासमुपादाय प्रसवकालमित्याहुरादशमान्मासात्।
एतावान् प्रसवकालः, वैकारिकमतः परं कुक्षाववस्थानं गर्भस्य॥25॥

The period from even one day after the completion of eight months of gestation to the end of the tenth month can be considered as a normal period of delivery. Even after that, if the fetus is in the uterus, it is said to be abnormal.

Cakrapāṇi:

तस्मिन्निति अष्टमे मासि।- '*Tasmin*' means eighth month of pregnancy.

आदशमादिति वचनं प्रशस्ततरप्रसवकाला भिप्रायेण।- '*Ādaśamāt*' means until the completion of tenth month is being considered as the appropriate time for delivery.



Normal period of Delivery
After Crossing 8th Month
Day one onwards
and up to the
Completion of 10th month

सुश्रुते द्वादशमासपर्यन्तं सम्यक्प्रसवकालाभिधानं स्तोकदोषयोरेकादशद्वादशमासयोरल्पदोषत्वेनादोषपक्ष एव निक्षेपाद् बोद्धव्यम्।।25।।- Whereas *Ācārya Suśruta* has opined that up to the completion of 12th month of pregnancy is also suitable time for delivery. Because the complications are very minimal in the eleventh and 12th month of pregnancy and thus the delivery of the fetus has been extended up to the 12th month of pregnancy (Su. Śā. 3/30).

एवमनयाऽऽनुपूर्व्याऽभिनिर्वर्तते कुक्षौ॥26॥

Thus, the growth and development of the fetus takes place in the uterus in this specific order.

Cakrapāṇi:

दत्तमुत्तरमुपसंहरति- एवमित्यादि।।26।।- The author has concluded his reply to the questions asked earlier by starting the verse with the word '*Evam*'

Factors for fetal growth

मात्रादीनां खलु गर्भकराणां भावानां सम्पदस्तथा वृत्तस्य सौष्ठवान्मातृतश्चैवोपस्नेहोपस्वेदाभ्यां कालपरिणामात् स्वभावसंसिद्धेश्च कुक्षौ वृद्धिं प्राप्नोति॥27॥

The following are the factors responsible for the proper growth and development of fetus in the uterus.

1. Due to the excellence of procreative factors like mother (*Mātā*), father (*Pitā*), the soul (*Ātmā*), wholesomeness (*Sātmya*), nutrients (*Rasa*) and the mind (*Sattva*).
2. By following wholesome diet and regimen by the mother during pregnancy.
3. By obtaining proper nourishment and warmth from the mother.
4. Due to appropriate time.
5. Due to the state of innate nature.

Cakrapāṇi:

'यश्चास्य वृद्धिहेतुः' इति प्रश्नस्योत्तरं- मात्रादीनामित्यादि।- '*Yaśca asya vṛddhi hetu*' means what are factors responsible for the growth and development of the fetus? The answer for the question has given by starting the verse with the term *Mātṛu* etc.

आदिग्रहणात् पित्रात्मसात्म्यरससत्त्वानि "मातृजश्चयं" (शा.अ.4) इत्यादिग्रन्थोक्तानि गृह्यन्ते।- The word '*Ādi*' refers to also the father, the soul, wholesomeness, nutrients and the mind along with mother, as mentioned in this treatise (Ca. Śā. 3/3).

वृत्तस्य मातुराचाररूपस्य सौष्ठवं सुष्ठुत्वं वृत्तसौष्ठवम्।- '*Vṛttasauṣṭava*' means excellent mode of life and behaviour of the mother.

मातृत इति पदं वृत्तसौष्ठवेन तथा उपस्नेहोपस्वेदाभ्यां च संबध्यते।- The word '*Mātṛta*' is related to both '*Vṛttasauṣṭava*' and also '*Upasnehopasveda*'.

रससात्म्यसौष्ठवं तु मात्रादिसम्पदा लब्धमेव।- The excellence of *Rasa* and *Sātmya can* be known by the

excellence of the structure of the mother.

उपस्नेहो धातुनिष्यन्दसंबन्धः,- The word '*Upasneha*' refers to that the growth and development of tissues in the fetus happens through the channels which carry nutrients from the heart of the mother to the fetus.

उपस्वेदः शरीरस्योष्मणा परं गर्भस्य स्वेदनम्; उपस्वेदश्च गर्भवृद्धिकरो भवत्येव, यथा- अण्डजानां पक्षतेरुपस्वेदनं वृद्धिकरं दृष्टम्।- '*Upasveda*' is that means getting perspiration to the baby through the warmness of mother's body. *Upasveda* causes for the growth of the fetus. This can also be found that in the birds such as the growth and development of egg due to the heat generated when eggs are covered by their wings.

कालपरिणामादिति यथा यथा कालप्रकर्षस्तथा तथा वर्धते गर्भः।- '*Kālapariāmāt*' means that growth and development of the fetus takes place gradually as the time advances.

वृद्धिहेत्वन्तरमाह- स्वभावसंसिद्धेश्चेति। स्वभावेनैव कर्मजन्येन गर्भो भवति वर्धिष्णुरित्यर्थः। कर्मणा हि भोगलक्षणशरीरनिर्वर्तकेनारभ्यमाणं गर्भशरीरं वर्धिष्णुस्वभावमेवारब्धं, तेन वर्धत एव।।27।।- By mentioning the word '*Svabhāva saṃsiddhasca*', another cause for the growth and development of the fetus has been mentioned by the author. The growth and development of the fetus also takes place due to the effects of past deeds and the influence of these deeds on the growth and development of fetus starts from the day one.

Reasons for not forming pregnancy

मात्रादीनामेव तु खलु गर्भकराणां भावानां व्यापत्तिनिमित्तमस्याजन्म भवति॥28॥

Due to the demerits or abnormality of factors that are responsible for the formation of the fetus such as mother etc., do not give birth to the child.

Cakrapāṇi:

'कुतश्चास्याजन्म भवति' इत्यस्योत्तरं- मात्रेत्यादि।- Beginning the verse with the words *Mātṛ* etc., the author has replied for the doubt about the reasons for not forming pregnancy.

व्यापत्तिनिमित्तमिति व्यापत्तिकारणकं; तत्र मातुर्व्यापच्छोणितगर्भाशयादिदुष्टिः, पितुर्व्यापच्छुक्रदुष्टिरित्याद्यनुसरणीयम्।।28।।- '*Vyāpatti nimittam*' means the cause for the abnormality. Any abnormality due to mother means the defect in the ovum, hormones, uterus etc., Similarly abnormality due to father means the defect in the spermatic fluid, spermatozoa and other hormones etc.

The reason for the destruction of the growing fetus or premature delivery

ये ह्यस्य कुक्षौ वृद्धिहेतुसमाख्याता भावास्तेषां विपर्ययादुदरे विनाशमापद्यते, अथवाऽप्यचिरजातः स्यात्॥29॥

If the factors contributing to the growth and development of the fetus are contrary, destruction or premature delivery of the fetus may occur.

Cakrapāṇi:

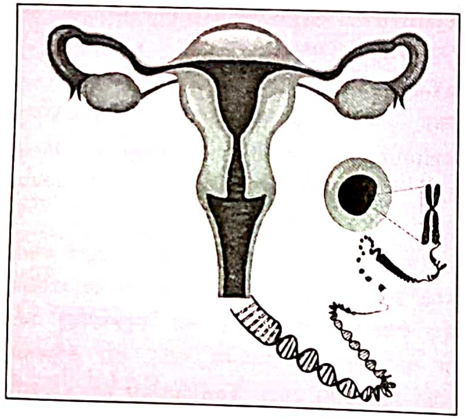
'यतश्च जायमानः' इत्यादिप्रश्नस्योत्तरं- ये ह्यस्येत्यादि।- Beginning the verse with the words '*Ye hi asya*' etc., The author has replied for the doubt about where the womb is born.

वृद्धिहेतुसमाख्याता भावाः 'मात्रादीनां तु खलु गर्भकराणां भावानां सम्पदः' इत्यादिग्रन्थोक्ताः। अथवाऽप्यचिरजात इति यदा मात्रादीनां सर्वथा दोषवत्त्वेन विपर्ययो भवति, तदा विनाशमापद्यते गर्भः; यदा त्वल्पदोषवत्तया मनाग्विपर्ययो भवति, तदा अचिरजातो विपद्यत इति ज्ञेयम्।।29।।- The author has clearly described in this treatise that the excellence of the features of the mother, father etc. results in proper growth and development of fetus. If these factors are grossly defective, it leads to destruction of fetus; if those factors are less defective, then it results in premature delivery along swith complications.

The reason for the deformity in the female child

यतस्तु कार्त्स्न्येनाविनश्यन् विकृतिमापद्यते, तदनुव्याख्यास्यामः- यदा स्त्रिया दोषप्रकोपणोक्तान्यासेवमानाया दोषाः प्रकुपिताः शरीरमुपसर्पन्तः शोणितगर्भाशयावुपपद्यन्ते, न च कार्त्स्न्येन शोणितगर्भाशयौ दूषयन्ति, तदेयं गर्भं लभते स्त्री; तदा तस्य गर्भस्य मातृजानामवयवानामन्यतमोऽवयवो विकृतिमापद्यत एकोऽथवाऽनेके, यस्य यस्य ह्यवयवस्य बीजे बीजभागे वा दोषाः प्रकोपमापद्यन्ते, तं तमवयवं विकृतिराविशति। यदा ह्यस्याः शोणिते गर्भाशयबीजभागः प्रदोषमापद्यते, तदा वन्ध्यां जनयति; यदा पुनरस्याः शोणिते गर्भाशयबीजभागावयवः प्रदोषमापद्यते, तदा पूतिप्रजां जनयति; यदा त्वस्याः शोणिते गर्भाशयबीजभागावयवः स्त्रीकराणां च शरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा स्त्र्याकृतिभूयिष्ठामस्त्रियं वार्तां नाम जनयति, तां स्त्रीव्यापदमाचक्षते॥30॥

Here the author is going to explain the factors that how the fetus gets abnormalities and not the complete destruction.



- ❑ If a woman gets indulged in those unwholesome factors like food and regimen which aggravates the *Doṣās* and results in spread of them inside the body.
- ❑ When such aggravated *Doṣās* reaches *Śoṇita* (ovum) and *Garbhāśaya* (uterus), they do not cause complete destruction of ovum or uterus.
- ❑ At this stage, when a woman is conceived, abnormality of one or more organs occurs due the vitiation of the organs that are derived from mother. Whatever *Bīja* forming organ or part of *Bīja* gets vitiated, the corresponding organ gets abnormality.
- ❑ When the *Garbhāśaya bījabhāga* (gene related to uterus) in the ovum of the mother gets vitiated, she gives birth to an infertile female baby.
- ❑ If the *Garbhāśaya bījabhāga avayava* (chromosome) in the ovum of the mother gets vitiated, she gives birth to Pūtiprajā (fetus dies before delivery).
- ❑ If the *Garbhāśaya bījabhāga avayava* (chromosome) in the ovum of the mother as well as a part of female body producing *Bījabhāga* of ovum in a woman gets vitiated, she gives birth to a child called *Vārtā* (It is not a female baby but it has abundant female features).
- ❑ These deformities are caused by the vitiation of the ovum and the involvement of female chromosomes.

Cakrapāṇi:

अवशिष्टप्रश्नस्योत्तरं दर्शयितुमाह- यतस्त्वित्यादि।- Beginning the verse with the word '*Yatastu*', the author has replied for the remaining doubts.

अत्राविनश्यन्नित्यत्र विनाशेन विकृतिरभिप्रेता, विकृतावपि विनाशशब्दो दृष्टः; यथा- असच्छीलत्वेन विकृते पुरुषे 'विनष्टोऽयम्' इति व्यपदेशः; एवं च सत्येकदेशेनापि विकृतौ विनाशशब्ददर्शने कार्त्स्न्येनेति विशेषणं युक्तं भवति।- The word '*Vināśa*' literally means destruction and it is used in this text carries the same meaning as term '*Vikṛti*'. For example: If a person is not observing proper code of conduct and he is commonly called *Vinaṣṭa* (*spoilt*). Similarly, seeing the use of the word '*Vināśa*' in a place where there is a deformity, this adjective 'entire' is appropriate.

दोषप्रकोपणेनैव दोषप्रकोपणसेवायां लब्धायां पुनर्दोषप्रकोपणोक्तान्यासेवमानाया इति पदं दोषाणां स्वहेतुसेवया बलवन्तं प्रकोपं दर्शयितुं, परहेतुसेवयाऽपि हि स्तोकमात्रया अनुबन्धरूपदोषप्रकोपो भवति; यथा- अम्लेन पित्तं जन्यमानं श्लेष्मानुगतं जन्यते।- Even though the term '*Doṣa-prakopa*' conveys the meaning of that *Doṣās* gets vitiated by resorting to aggravating factors, again the usage of the word '*Doṣa-prakopaṇoktāiḥ-āsevamānayā*' is to emphasize the respective causative factors, because if *Doṣās* aggravate due to specific causative factors leads to acute vitiation and the effects are very strong and powerful. The secondary causative factors lead to mild vitiation. For example: Sour substances mainly aggravate *Pitta Doṣa*, but by the use of sour substances *Kapha Doṣa* also gets slightly aggravated.

'नतु कार्त्स्न्येन दूषयन्ति' इति वचनेन कार्त्स्न्येन दुष्टौ गर्भजन्मैव न भवतीति दर्शयति।- '*Na tu kārtsyena dūṣayanti*' means not the complete disorder. If the complete affliction of organs takes place due to vitiation of *Doṣās*, conception doesn't happen.

मातृजानामिति त्वग्लोहितादीनाम्।- '*Mātṛjānām*' means the organs or entities like skin, blood etc. Which are derived from mother.

अन्यतम इति जातावेकवचनम् तत्रैकोऽप्यवयवोऽन्यतमः, तथा अनेकेऽवयवा अन्यतमशब्देन प्रोक्ताः। अत एव 'एकोऽथवाऽनेके' इत्यन्यतमविवरणमुपपन्नं भवति। अन्यथा त्वन्यतमपदेनैकस्यैवावयवस्य गृहीतत्वात् 'अनेके' इति विवरणमसङ्गतं स्यात्। कुतः पुनरेकस्यानेकस्य वा विकृतिर्भवतीत्याह- यस्येत्यादि। - '*Anyatama*', this word has been used in the sense of species, it means that one of the many elements here, but one among many. Similarly, many elements are also said by most words. Therefore, this description of 'एकोऽथवाऽनेके' means one or several others is appropriate. Or by taking the same element from the most common word, this description will be inconsistent in many. Looking at the problem of how one or several deformities occur, the author has presented a solution with the word '*Yasya*' etc.

बीज इति कृत्स्न एवारम्भके बीजे। बीजभागे वेत्यवयवबीजस्यैकदेशे। एतां विकृतिमेव शृङ्गग्राहिकतया वक्तुमाह- यदेत्यादि।- The word '*Bīja*' refers to the complete seed which responsible for creation. '*Bījabhāga*' means one portion of the seed. This kind of deformity has been explained by the commentator for proper understanding of the concept by the mentioning of '*Śṛngagrāhika Nyāya*'

शोणित इति आर्तवे।- '*Śoṇīta*' means *Ārtava.*

गर्भाशयजनको बीजभागो गर्भाशयबीजभागः; किंवा गर्भाशयस्य तथा बीजस्य चार्तवरूपस्य जनको भागः।- '*Garbhāśaya bījabhāga*' means the portion of *Bīja* which is responsible for the production of *Garbhāśaya* (uterus) or the portion of seed (*Bīja*) which is responsible for the production of *Garbhāśaya* (uterus) and the *Bīja* (seed ovum) in the fetus.

गर्भाशयार्तवे च मातृजावयवमध्ये पतिते शोणितजन्ये एव; तेन, आर्तवेतरबीजभागस्य दुष्टिरुपपन्ना। आर्तवं च यद्यपि द्वादशवर्षादूर्ध्वं व्यज्यते, तथाऽपि आर्तवोत्पत्तिर्गर्भकाल एव भवति। येन सतामेवार्तवदन्तश्मश्रुप्रभृतीनां काले व्यक्तिर्भवति; तेन, आर्तवारम्भकस्यापि बीजस्य गर्भकाले प्रदोष उपपन्नः।- It is true that both the uterus and ovum are being derived from maternal source only. Thus, it refers to the abnormality to.some part other than *Ārtava*. Even though ovulation takes place only after 12 years, but the ovum is present in fetus in latent form since the beginning of conception. Thus, the *Ārtava, Danta, Śmaśru* etc. exists in the intrauterine life in the latent form, but appears at an appropriate time. Therefore, the defect in the seed which is responsible for the manifestation of *Ārtava* also takes place in the intrauterine life only.

प्रदोष इत्यत्र प्रशब्देन दुष्टिप्रकर्षं प्रकृष्टवन्ध्यतारूपकार्यजनकं दर्शयति। गर्भाशयस्य तथाऽऽर्तवस्य चोपघातेन स्त्रिया वन्ध्यत्वं व्यक्तमेव।- Here in the word '*Pradoṣa*' the letter '*Pra*' refers to very severe abnormality. Thus, due to very severe abnormality in the seed results in sterility in women.

गर्भाशयबीजभागावयव इत्यत्रापि पूर्ववद्व्याख्येयम्।- '*Garbhāśaya-bijabhāgāvayava*' also should be understood as explained earlier.

अवयवशब्देन गर्भाशयस्यार्तवस्य चैकदेश इहोच्यते।- Here the term '*Avayava*' refers to *Garbhāśaya* (uterus) and *Ārtava* (ovum).

पूतिप्रजामिति म्रियमाणापत्याम्; अन्ये तु क्लिन्नाङ्गप्रत्यङ्गां पूतिमाहुः।- The term '*Pūtiprajā*' refers to a woman who gives birth to a dead fetus or child with deformed organs.

स्त्रीकराणां शरीरबीजभागानामिति स्त्रीत्वव्यञ्जकस्तनोपस्थलोमराज्यादिजनकबीजभागानाम्।- '*Strīkarāṇām śarīra bījabhāgānām*' means the body parts which represents the feminine like breasts, external genital organs, the small hair on the abdomen that appears in a row etc.

अस्त्रियमिति असम्पूर्णस्त्रीलक्षणाम्।- '*Astriyam*' means the child born with incomplete feminine characteristics.

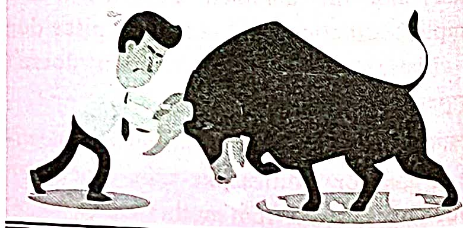
वार्तां नामेति वार्तासंज्ञा शास्त्रसमयकृता।- '*Vārtā*' is a specific condition that was observed at the time of composing this treatise.

स्त्रीव्यापदिति स्त्रीनिमित्ताऽऽर्तवदोषकृता व्यापत्। एवं तां पुरुषव्यापदमाचक्षते इत्यत्रापि पुरुषव्यापद्व्याख्येया।।30।।-

शृङ्गग्राहकन्याय
Śṛṅgagrāhaka Nyāya
(Maxim of Seizing Ox by its Horns)

The word '*Śṛṅga*' has two meanings in general, viz., *Śṛṅga* and *Śikhara*. In Sanskrit Rhetoric, '*Śṛṅga*' word has been used as *Parvata Śṛṅga*, *Paśu Śṛṅga*, and *Viṣaya Śṛṅga*. *Parvata Śṛṅga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority);' *Paśu Śṛṅga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viṣaya Śṛṅga* stands for *Pradhānarūpa* and *Mukhyarūpa Viṣaya* (main or important subject). Hence, '*Śṛṅgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

In the context of explaining the factors that how the fetus gets abnormalities and not the complete destruction, the commentator has used this maxim. The word '*Bīja*' refers to the complete seed which responsible for creation. '*Bījabhāga*' means one portion of the seed. This kind of deformity has been explained by the commentator for proper understanding of the concept of *Bīja* and *Bījabhāga*, by the mentioning of '*Śṛṅgagrāhika Nyāya*' (Ca. Śā. 4/30)

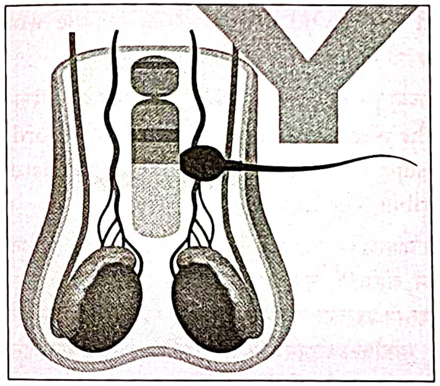


'*Strīvyāpat*' means the abnormality caused in the fetus by the defect of ovum. In the

same way '*Puruṣavyāpat*' is also going to be explained.

The reason for the deformity in the male child

एवमेव पुरुषस्य यदा बीजे बीजभागः प्रदोषमापद्यते, तदा वन्ध्यं जनयति; यदा पुनरस्य बीजे बीजभागावयवः प्रदोषमापद्यते, तदा पूतिप्रजं जनयति; यदा त्वस्य बीजे बीजभागावयवः पुरुषकराणां च शरीरबीजभागानामेकदेशः प्रदोषमापद्यते, तदा पुरुषाकृतिभूयिष्ठमपुरुषं तृणपुत्रिकं नाम जनयति; तां पुरुषव्यापदमाचक्षते॥31॥



- ☐ Similarly, when the part of the *Bīja* (gene of the sperm) which is responsible for the production of the sperm in the fetus is excessively vitiated, it results in a sterile male child (*Vandhya*) and when *Bīja bhāga avayava* (chromosome) is excessively vitiated, then it results in birth to a *Pūtiprajā* (the child dies before delivery).
- ☐ When *Bīja bhāga avayava* which is responsible for the production of sperm and also portions of the *Bīja bhāga* which are responsible for the production of organs that characterize a male, are excessively vitiated, then this gives birth to a child who is not a complete male but only having masculine characteristics and is known as *Tṛṇaputrikā*.
- ☐ These deformities are caused by the vitiation of sperm (male genes and chromosomes).

Cakrapāṇi:

बीजे इति शुक्रे।- '*Bīja*' means *Śukra* (spermatozoa)

शुक्ररूपबीजजनको भागो बीजभागः।- '*Bījabhāga*' means the part of the seed which produce spermatic fluid.

तदा वन्ध्यमित्यनेन पुरुषवन्ध्यं ब्रूते,- The child who is born from such defective seed become male infertility.

इहापि प्रदोषव्याख्या पूतिप्रजाव्याख्या च पूर्ववत्।- Here also the terms '*Pradoṣa*' and '*Pūtiprajā*' should be understood as explained earlier.

अपुरुषमिति असमस्तपुरुषलक्षणयुक्तम्।- '*Apuruṣaṁ*' means the male baby in whom the masculine features did not obtained completely.

तृणपुत्रिकसंज्ञाऽपि शास्त्रसमयसिद्धैव।- '*Tṛṇaputrikā*' is also a kind ofṣ congenital defect in the male and was observed at the time of writing this treatise.

वार्तातृणपुत्रिकयोर्व्यवायेच्छा परं भवति, नतु व्यवायसामर्थ्यमिति ब्रुवते।।31।।- Even though, both *Vārtā* and *Tṛṇaputrikā* are having strong desire to sex, but they are incapable to perform sexual act.

एतेन मातृजानां पितृजानां चावयवानां विकृतिव्याख्यानेन सात्म्यजानां रसजानां सत्त्वजानां चावयवानां विकृतिर्व्याख्याता भवति॥32॥

Thus, the abnormalities of organs derived from mother and father have been explained. In the same way, the abnormality of the organs arising from *Sātmya*, *Rasa* and *Sattva* should be considered.

Cakrapāṇi:

एवं मातापितृजावयवैकदेशविकृतिवत् सात्म्यरससत्त्वजावयवविकृत्यतिदेशार्थमाह- एतेनेत्यादि।- The abnormalities caused by the defect in one part of seed related to mother, father is described here. The same analogy is also applicable for other entities like *Sātmya*, *Rasa* and *Sattva* also. This fact is revealed by the author by the mentioning of the word '*Etena*'

सात्म्यविभ्रमात्तु सात्म्यजानामारोग्यानालस्यादीनामन्यतमेन हीयते। एवं रससत्त्वयोरप्युन्नेयम्।।32।।- Due to defect in *Sātmya*, the entities derive from *Sātmya* such as healthiness and activeness will be decreased. It can be inferred in case of *Rasa* and *Sattva* also.

Reason for the deformity of soul:

निर्विकारः परस्त्वात्मा सर्वभूतानां निर्विशेषः; सत्त्वशरीरयोस्तु विशेषाद्विशेषोपलब्धिः॥33॥

The soul is devoid of any abnormality and holds the supreme position. It is not different among different organisms. The difference in its appearance can only be felt due to the different characteristics of the body and mind of different living beings.

Cakrapāṇi:

आत्मजोऽप्ययं गर्भ उक्तः, तत् कथमिह तद्विकृत्या विकृतिर्गर्भस्य नोच्यत इत्याह- निर्विकार इत्यादि।-It is said that '*Ātmā*' is also one of the factors responsible for the formation of the fetus. In such a case, defects in all these factors should lead to foetal defects. Now a doubt may arise as to why the author has not described that defects in the fetus arise from the defect of the soul. The author clarified the doubt by mentioning the word '*Nirvikāra*'

पर इत्यनेन मनःशरीरादिसमुदायादात्मानं व्यवच्छिनत्ति।- Here by the use of the word '*Para*' refers to supreme soul and it differentiates the *Ātmā* associated with body, mind etc.

सर्वभूतानां निर्विशेष इति सर्वेषु भूतेषु वर्तमानोऽप्ययं परमात्मा तुल्य एव।- '*Sarvabhūtānāṁ nirviṣeṣa*' means that even this *Ātmā* is present in all living beings it doesn't show any variation and looks alike.

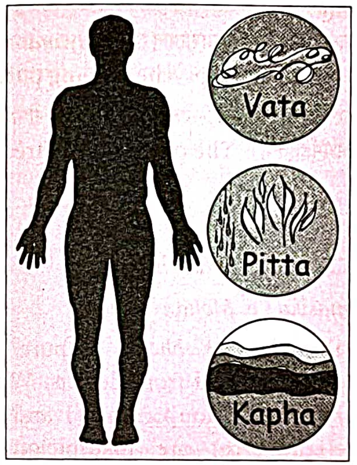
यस्तु तत्र सुखदुःखादिविशेष उपलभ्यते, स शरीरविशेषस्य तथा मनोविशेषस्य च सुखदुःखादिविशेषकारणस्य विशेषादुपलभ्यते; एतदेव 'शरीरसत्त्वयोस्तु' इत्यादिनोक्तम्। - The pleasure and pain experienced by living beings can be known as it is due to difference of body and mind; and this has told by the words '*Śarīrasattvayostu*'

सुखादयस्तु न परमात्मविकाराः, किन्तु बुद्धिधर्मा एवेति दर्शितमेव। - The pleasure and pain are not the disorders of supreme soul; rather they are the natural attributes of *Buddhi*.

यानि चात्मजत्वेन गर्भे "तासु तासु योनिषूत्पत्तिः" (शा. 3) इत्यादिना ग्रन्थेन दर्शितानि, तान्यपि परमात्मविकारा न भवन्ति, किन्तु सत्त्वरजस्तमःप्रबलतारूपविकारजमनोविका-रजन्यधर्माधर्मजन्यान्येव। तेन, सूक्ष्मचिन्तायामात्मजानि यान्युक्तानि, तान्यपि सत्त्वजान्येव। ततश्चेहात्मजावयवविकारोऽपि सत्त्वजावयवविकार एव बोद्धव्य इति भावः।।33।।- '*Tāsu Tāsu Yoniṣūtpatti*' (Ca. Śā. 3/10)– The statement of that '*Ātmā*' is responsible for taking birth in specific species is also incorrect, because all these are not produced by absolute soul. In fact, they are manifested due to dominancy of *Sattva*, *Rajas* and *Tamo Guṇās* of mind and also due the effects of past deeds such as virtuous and evil deeds. Through critical study it can be found that the entities mentioned as derived from the soul should be considered to be due to psyche. Therefore, the deformities of the entities derived from soul should be taken as that they are derived from psyche.

Doṣās of body and mind

**तत्र त्रयः शरीरदोषा वातपित्तश्लेष्माणः, ते शरीरं दूषयन्ति;
द्वौ पुनः सत्त्वदोषौ रजस्तमश्च, तौ सत्त्वं दूषयतः।
ताभ्यां च सत्त्वशरीराभ्यां दुष्टाभ्यां विकृतिरुपजायते,
नोपजायते चाप्रदुष्टाभ्याम्॥34॥**

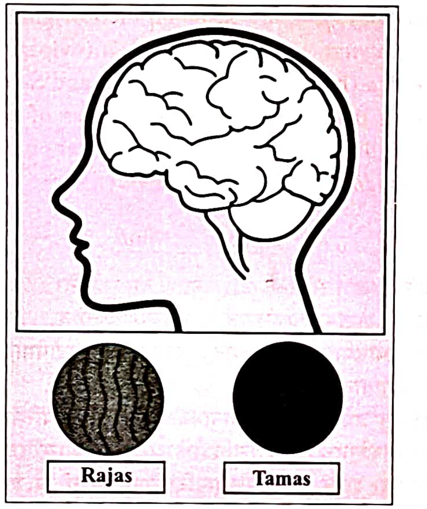


- ❑ The bodily *Doṣās* are three in number such as *Vāta*, *Pitta* and *Kapha* and these *Doṣās* afflicts the body.
- ❑ Similarly, the psychic *Doṣās* are two in number such as *Rajas* and Tamas and these *Doṣās* afflicts the mind.
- ❑ Whenever these *Doṣās* are vitiated, they cause illnesses and diseases do not manifest in their normal state.

Cakrapāṇi:

'शरीरसत्त्वयोस्तु' इत्यादिना शरीरमनसी दुःखरूपविकारेऽपि कारणमुक्ते; तत्रैव च यैर्दोषैः शरीरं, मनश्च याभ्यां दोषाभ्यां युक्तं दुःखकारणं भवति, तानाह- तत्र त्रय इत्यादि।- '*Śarīrasattvayostu*' means that the body and mind are told as cause for sorrow. It is mentioned by quoting '*Traya Traya*'.

विकृतिरुपजायत इति शारीरमानसरोगरूपा विकृतिरुपजायते।।34।।-'*Vikṛtirupajāyata*' means that the bodily as well as psychological disorders will be manifested.



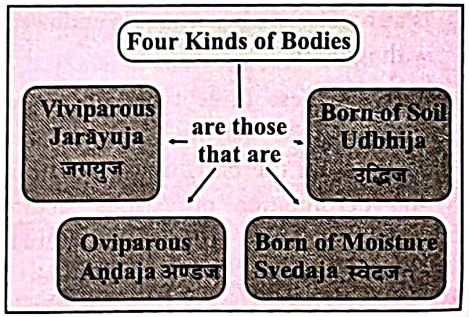
4 Types of Body

तत्र शरीरं योनिविशेषाच्चतुर्विधमुक्तमग्रे॥35॥

According to their origin living beings have the body of 4 types and they have already been described earlier.

Cakrapāṇi:

संप्रति, शरीरसत्त्वयोस्तु विशेषादित्यनेन दर्शिताञ् शरीरसत्त्वविशेषानेवाह- तत्रेत्यादि।- Beginning the verse with the term '*Tatra*', the author would like to present the types of body and mind.


Four Kinds of Bodies
are those that are
Viviparous Jarāyuja जरायुज
Born of Soil Udbhija उद्भिज
Oviparous Aṇḍaja अण्डज
Born of Moisture Svedaja स्वेदज

चतुर्विधमिति जरायुजाण्डजोद्भिज्जसंस्वेदजम् अग्रे इति खुड्डिकायाम्।।35।।- 'Caturvidham' means the four types of body based on their origin such as *Jarāyuja* (viviparous), *Aṇḍaja* (oviparous), *Udbijja* (born by piercing earth) and *Svedaja* (born by sweat). These four types of body are all described in the chapter named '*Khuḍḍikāgarbhāvākrānti śāriram*'

3 Types of Mind

त्रिविधं खलु सत्त्वं- शुद्धं, राजसं, तामसमिति। तत्र शुद्धमदोषमाख्यातं कल्याणांशत्वात्, राजसं सदोषमाख्यातं रोषांशत्वात्, तामसमपि सदोषमाख्यातं मोहांशत्वात्।
तेषां तु त्रयाणामपि सत्त्वानामेकैकस्य भेदाग्रमपरिसंख्येयं तरतमयोगाच्छरीरयोनिविशेषेभ्यश्चान्योन्यानुविधानत्वाच्च। शरीरं ह्यपि सत्त्वमनुविधीयते, सत्त्वं च शरीरम् तस्मात् कतिचित्सत्त्वभेदाननूकाभिनिर्देशेन निदर्शनार्थमनुव्याख्यास्यामः॥36॥

- ❑ *Sattva* (psyche) is of 3types viz.
  1. *Śuddha Sattva*
  2. *Rājasa Sattva*
  3. *Tāmasa Sattva*
- ❑ Among these three types, *Śuddha Sattva* is defect free since it is endowed with auspiciousness. *Rājasa Sattva* is defective since it is endowed with ferociousness, and the *Tāmasa Sattva* is also defective because it is endowed with ignorance.
- ❑ Each of these three types of *Sattva* (psyche) is having innumerable varieties on the basis of combination and permutation of various factors related to body, species and mutual interactions.
- ❑ Sometimes the body follows the mind and even the mind sometimes follows the body.
- ❑ Now the author is going to explain different types of psyche in brief along with examples.

Cakrapāṇi:

कल्याणांशत्वादिति शुभरूपांशत्वात्।- '*Kalyāṇāṁśatvāt*' means some part of psyche is being pure.

मनो हि कल्याणभाग-रोषभाग-मोहभागैस्त्रिभागं; तत्र रोषांशमोहांशौ सदोषौ, अधर्महेतुतया।- The psyche is of three types viz.

1. *Sātvvika* i.e. *Kalyāṇa bhāga*
2. *Rājāsika* i.e. *Rosha bhāga*
3. *Tāmasika* i.e. *Moha bhāga*

Since the *Kalyāṇa bhāga* is pure, it is auspicious and freed from defects. Whereas *Rosha bhāga* (fraction of anger) and *Moha bhāga* (ignorance) are inauspicious and they are called *Doṣās*, since they arise from unrighteousness.

भेदाग्रमिति भेदप्रमाणम्।- '*Bhedāgram*' means the quantum of differentiation.

तरतमयोगादिति शुचितर- शुचितममनोभेदयोगात्।- '*Taratamayogāt*' means the variation of *Manas* which is based on quality like *Śucitara* and *Śucitama*.

शरीरविशेषा बाल-युव-स्थविरादिविशेषाः, Variations in the body based on age such childhood, middle age and old age.

योनिविशेषास्तु मनुष्यपश्वादिजातिविशेषाः; किंवा, शरीरस्य नरपश्वादिजातिकृता विशेषाः शरीरयोनिविशेषाः, तेभ्यः। अथ शरीरभेदात् कथं मनोभेदो भवतीत्याह- अन्योन्यानुविधानाच्च। एतदेव विभजते- शरीरं ह्यपीत्यादि। सत्त्वानुरूपं शरीरं भवति,- Variations according to species such as human beings and animals etc. Or difference in the body based on origin such as *Jarāyuja*, *Aṇḍaja*, *Svedaja* etc. Now the question arises that how the psyche varies due to the variation of the body. By keeping this doubt in view, the author has clarified the doubt by quoting '*Anyonyānuvidhānāccha*'. Since both the body and mind are interrelated variations in the body are reflected in the mind.

यदि शुद्धसत्त्वं भवति तदा देवादिशरीरं भवतीत्यादि; तथा शरीरानुरूपं च सत्त्वं भवति; यथा- पशुशरीरे तामसं, मनुष्यशरीरे राजसं, देवशरीरे सात्त्विकमित्यादि ज्ञेयम्।- If the psyche is of pure then it has the body of *Deva* etc., The body of animals is *Tāmasa* due to dominancy of *Tamoguṇa*, the body of humans is *Rājasa* due to dominancy of *Rajoguṇa* and the body of gods is *Sātvika* due to dominancy of *Sattva Guṇa*.

किंवा, अन्योन्यानुविधानादिति सत्त्वरजस्तमसां परस्परानुविधानादित्यर्थः।- '*Anyonya anuvidhānāt*' means that the *Triguṇās* such as *Sattva*, *Rajas* and *Tamas* act in conformity each other.

अस्मिन् पक्षे 'शरीरं ह्यपि सत्त्वमनुविधीयते' इत्यादिना ग्रन्थेन व्यवहितमपि शरीरानुविधानं मनसो दुर्बोधत्वाद् व्याक्रियत इति व्याख्येयम्।- Thus, by this statement it can be known that the body acts in conformity with the mind and the mind also acts according to the body. Since one cannot see the mind, it can be known by inference.

सत्त्वभेदानिति मनोभेदान्।- '*Sattvabhedān*' means variations of mind.

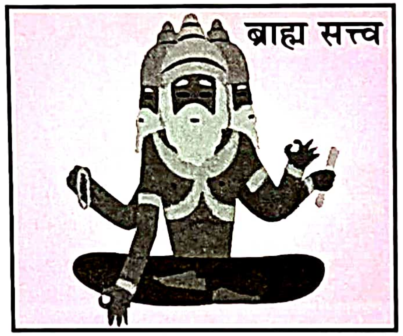
अनूकाभिनिर्देशेन सादृश्यनिर्देशेन।।36।।- '*Anūkābhinirdeśena*' means by reference to equality.

7 Types of Śuddha Sattva

1. Brāhma Sattva

तद्यथा- शुचिं सत्याभिसन्धं जितात्मानं संविभागिनं ज्ञानविज्ञानवचनप्रतिवचनसंपन्नं स्मृतिमन्तं कामक्रोधलोभमानमोहेर्ष्याहर्षामर्षापेतं समं सर्वभूतेषु ब्राह्मं विद्यात् (1)।

The following are the features of *Brāhma Sattva*:

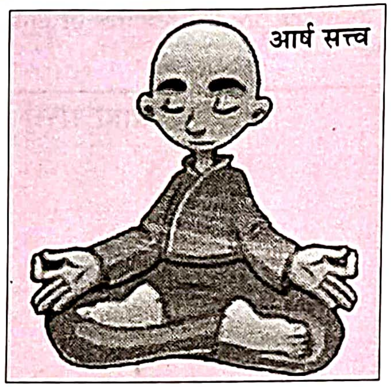


a. Purity (*Śuci*)
b. Devoted to truth (*Satyābhisandhaṃ*)
c. Control over senses (*Jitātmānaṃ*)
d. Having right discriminatory power (*Saṃvibhāginaṃ*)
e. Endowed with knowledge, understanding, the power of exposition and reply (*Jñana-vijñana-vacana-prativacana-sampannaṃ*)
f. Having memory (*Smṛtimantaṃ*)
g. Devoid of passion, anger, greed, conceit, confusion, envy, exhilaration and intolerance (*Kāma-krodha-lobha-māna-moha-īrṣyā-harṣa-amarṣa-apetaṃ*)
h. Equal disposition towards all beings (*Samaṃ sarvabhūteṣu*)

2. Ārṣa Sattva

इज्याध्ययनव्रतहोमब्रह्मचर्यपरमतिथि- व्रतमुपशान्तमदमानरागद्वेषमोहलोभरोषं प्रतिभावचनविज्ञानोपधारणशक्तिसंपन्नमार्षं विद्यात् (2)।

The following are the features of *Ārṣa Sattva*:



a. Devoted to sacrificial rituals (*Ijya*), study (*Adhyayana*), any pious observance (*Vrata*), oblations (*Homa*) and celibacy (*Brahmacarya*)

b. Having a great hospitality nature (*Atithi-vratam*)

c. One who has extinctic pride, arrogance, attachment, hatred, ignorance, greed and anger (*Mada*, *Māna*, *Rāga*, *Dveṣa*, *Moha*, *Lobha* and *Roṣa Upaṣāntam*)

d. Endowed with the qualities like genius, eloquence, knowledge and retaining power (*Pratibhā-vacana-vigñāna-upadhāraṇa sakti sampannam*)

3. Aindra Sattva

ऐश्वर्यवन्तमादेयवाक्यं यज्वानं शूरमोजस्विनं तेजसोपेत-मक्लिष्टकर्माणं दीर्घदर्शिनं धर्मार्थकामाभिरतमैन्द्रं विद्यात् (3)।

The following are the features of *Aindra Sattva*:

a. One who is possessing power or supremacy (*Aisvryavantam*)

b. One whose words are acceptable (*Ādeyavākyam*)

c. One who performs *Yajña* daily (*Yajvānaṃ*)

d. Courageousness (*Śūram*)

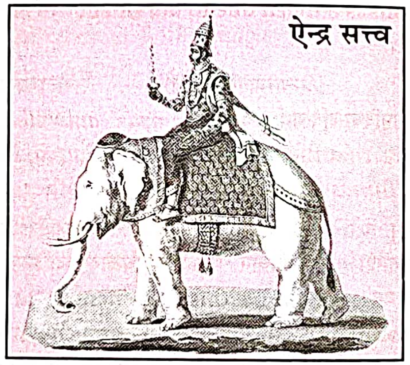
e. Energetic (*Ojasvinaṃ*)

f. Endowed with splendor (*Tejasopetam*)

g. The one who is engaged in actions that do not hurt (*Akliṣṭa-karmaṇaṃ*)

h. Foresighted (*Dīrghadarśinaṃ*)

i. One who is devoted to the pursuits of virtue, wealth and pleasure (*Dharma-artha-kāmābhiratam*)



4. Yāmya Sattva

लेखास्थवृत्तं प्राप्तकारिणमसंप्रहार्यमुत्थानवन्तं स्मृतिमन्त-मैश्वर्यलम्भिनं व्यपगतरागेर्ष्याद्वेषमोहं याम्यं विद्यात् (4)।

The following are the features of *Yāmya Sattva*:

a. Having the attitude to follow the actions that need to be done and ignoring the ones that should not be done (*Lekhāsthavṛttaṃ prāptakāriṇam*)

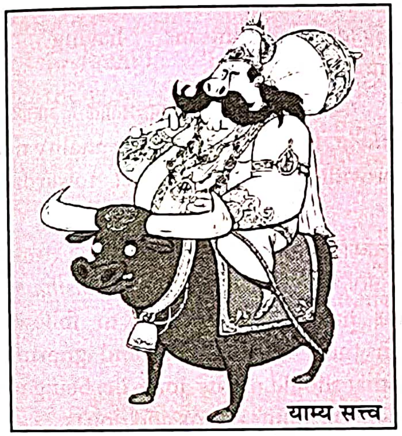
b. Non-aggressive (*Asamprahāryam*)

c. Readiness to start action (*Utthānavantaṃ*)

d. Who is endowed with good memory (*Smṛtimantam*)

e. Gaining supremacy and wealth (*Aiśvarya lambhinaṃ*)

f. One who is liberated from attachment, anger, jealousy, hatred and ignorance (*Vypagata Rāga-roṣa-īrṣyā-dveṣa-mohaṃ*)



5. Vāruṇa Sattva

शूरं धीरं शुचिमशुचिद्वेषिणं यज्वानमम्भोविहाररति-मक्लिष्टकर्माणं स्थानकोपप्रसादं वारुणं विद्यात् (5)।

The following are the features of *Vāruṇa Sattva*:

a. One who is brave (*Śūraṃ*), strong (*Dhīraṃ*), clean (*Śucim*) and intolerant towards uncleanliness (*Aśucidveṣiṇaṃ*).

b. Devoted in performing sacrifices (*Yajvānam*)

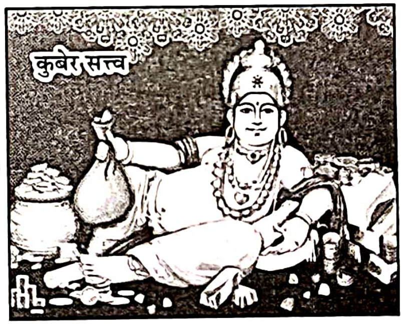
c. Interest in water sports (*Ambho-vihāra rati*)

d. The one who is engaged in actions that do not hurt (*Akliṣṭa-karmaṇaṃ*)

e. Expression of anger and pleasure at proper place (*Sthāna-kopa-prasādam*)

6. Kaubera Sattva:

स्थानमानोपभोगपरिवारसंपन्नं धर्मार्थकामनित्यं शुचिं सुखविहारं व्यक्तकोपप्रसादं कौबेरं विद्यात् (6)।



The following are the features of *Kaubera Sattva*:

a. One who commands status, honor, luxuries and attendants, (*Sthāna-māna-upabhoga-parivāra sampannaṃ*)

b. One who is devoted to constant pursuit of virtue, wealth and desire *Dharmārtha-kāma nityam*

c. One who is clean (*Śuciṃ*)

d. One who is happy through a picnic (*Sukha vihāraṃ*)

e. One who can able to express anger and happiness (*Vyakta kopa prasādam*) - 37 (6)

7. Gāndharva Sattva:

प्रियनृत्यगीतवादित्रोल्लापकश्लोकाख्यायिकेतिहासपुराणेषु कुशलं गन्धमाल्यानुलेपनवसनस्त्रीविहारकामनित्यमनसूयकंगान्धर्वं विद्यात् (7)।

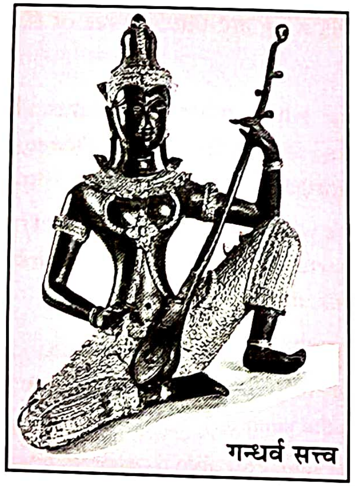
The following are the features of *Gāndharva Sattva*:

a. One who is fond of dance, singing and musical instruments (*Priya nṛtya-gīta-vāditra*)

b. One who is expert in flattering speech, poetry, interesting events, historical narrations and epics. (*Ullāpaka-śloka-ākhyāyika-itihāsa-purāṇeṣu kuśalaṃ*)

c. One who is being interested in perfumes, flower garlands, body lotions, beautiful dress, companionship of female and recreation. (*Gandhamālyānulepana-vasana-strī-vihāra kāma nityam*)

d. One who is devoid of jealousy (*Anasūyakam*)



इत्येवं शुद्धस्य सत्त्वस्य सप्तविधं भेदांशं विद्यात् कल्याणांशत्वात्; तत्संयोगात्तु ब्राह्ममत्यन्तशुद्धं व्यवस्येत्॥37॥

Thus, should be known the seven varieties of *Śuddha Sattva* (pure psyche). Among them *Brahma sattva* is regarded as the purest one due to its perfect union with what is good and auspicious.

Cakrapāṇi:

संविभागिनमिति सम्यक्फलविभजनशीलम् ।- *Saṃvibhāginaṃ* means having right discriminatory power.

अतिथौ यथोचितमर्घ्यादियुक्तं व्रतमाचरतीति अतिथिव्रतः।- '*Atithivrataḥ*' means having hospitality nature by providing proper respect towards the guests.

लेखा कर्तव्याकर्तव्यमर्यादा, तत्र स्थितं वृत्तं यस्य स लेखास्थवृत्तः, तम्; अलङ्घितकर्तव्याकर्तव्यमित्यर्थः।- *Lekhāsthavṛttaṃ* means having the attitude to follow the actions that need to be done and ignoring the ones that should not be done. i.e. being not to crossing the limits of do's and don'ts.

असंप्रहार्यमिति अशक्यवारणम्।- *Asamprahāryam* means *Aśakya vāraṇam* i.e. impossible to stop

ऐश्वर्यं लभत इति ऐश्वर्यलम्भी।- '*Aisvaryalambhī*' means gaining supremacy and wealth.

स्थाने उचिते कोपः प्रसादश्च यस्य स स्थानकोपप्रसादः।- '*Sthāna-kopa-prasādaḥ*' means expression of anger and pleasure at proper place.

सुखविहारमिति सुखक्रीडनम्।- '*Sukhavihāram*' means *Sukha-krīḍanam* i.e. play happily.

उल्लापः स्तोत्रम्।- '*Ullāpaḥ*' means flattering speech or praising others.

विहारः क्रीडा, किंवा स्त्रीभिः समं विहरणं स्त्रीविहारः।- '*Vihāraḥ*' means to play. *Strīvihāraḥ* means enjoying the company of females.

गान्धर्वमिति गान्धर्वसत्त्वम्।- '*Gāndharvam*' means *Gandharva Sattva.*

एवं ब्राह्ममित्यादावपि ज्ञेयम्। एवं च ब्राह्मादिभिः सत्त्ववाचकैः पदैरेवंशब्दप्रत्यवमृष्टैः सत्त्वस्य सप्तविधभेदकथनं समानकारणादुपपन्नं भवति।- In this way, the description of seven types of *Sattva* from the words that signify *Brahma* etc. is proved by the same characteristics as those *Brahma* etc.

शुद्धस्येति सत्त्वगुणबहुलस्य।- '*Śuddhasya*' means predominance of *Sattva Guṇa*

अथ कथमेते ब्राह्मादयः शुद्धसत्त्वस्यैव भेदा इत्याह-कल्याणांशत्वादिति।- Now the doubt may arise that how Brahma *Sattva* etc. are considered under the group of *Śuddha Sattva*. To clarify such doubt, the author has mentioned that since they are possessing preponderance of auspiciousness.

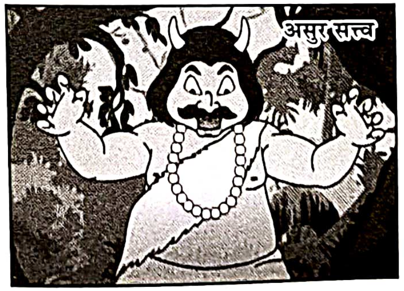
तत्संयोगादिति कल्याणांशसत्त्वस्य सम्यग्योगात्॥37॥- '*Tat saṃyogāt*' means *Kalyāṇāṃśa Saṃyogāt*. Due to the attachment of auspicious attitude to the mind.

6 Types of Rājasika Sattva

1. Āsura Sattva:

शूरं चण्डमसूयकमैश्वर्यवन्तमौपधिकं रौद्रमननुक्रोशमात्मपूजकमासुरं विद्यात् (1)।

The following are the features of *Āsura Sattva*:



a. One who is brave (*Śūraṃ*)

b. Violent (*Caṇḍaṃ*)

c. Envious (*Asūyakam*)

d. One who is possessing power and wealth (*Aisvaryavantam*)

e. Deceptive (*Aupadhikam*)

f. Terrible form (*Raudram*)

g. One who is pitiless (*Ananukrośam*)

h. Self-praising (*Ātmapūjakam*)

2. Rākṣasa Sattva

अमर्षिणमनुबन्धकोपं छिद्रप्रहारिणं क्रूरमाहारातिमात्ररुचिमामिषप्रियतमं स्वप्नायासबहुलमीर्ष्युं राक्षसं विद्यात् (2)।

The following are the features of *Rākṣasa Sattva*:

a. One who is intolerant (*Amarṣiṇam*)

b. Anger lasts longer (*Anubandhakopam*)

c. Attacking at weak points (*Chidraprahāriṇaṃ*)

d. Cruel (*Krūram*)

e. Fond of overeating (*Āhāra atimātra rucim*)

f. Excessively desirous in taking meat (*Āmiṣa priyatamam*)

g. Indulged more in sleep and also doing laborious work for long period (*Svapna-āyāsa bahulam*)

h. Envious (*Īrṣuṃ*)

3. Paiśāca Sattva

महाशनं स्त्रैणं स्त्रीरहस्काममशुचिं शुचिद्वेषिणं भीरुं भीषयितारं विकृतविहाराहारशीलं पैशाचं विद्यात् (3)।

The following are the features of *Paiśāca Sattva:*

a. One who is gluttonous (*Mahāśanaṃ*)

b. Submissive to women (*Strainaṃ*)

c. One who desires to spend secretly with woman (*Strī rahasya kāmam*)

[illegible] is impure in body and mind (*Aśuciṃ*)

e. Aversion towards cleanliness (*Śucidveṣiṇaṃ*)

f. Fearful (*Bhīruṃ*)

g. Getting pleasure in frightening coward people (*Bhīṣaitāraṃ*)

h. Indulges in abnormal food and habits (*Vikṛta vihāra āhāra śilam*)

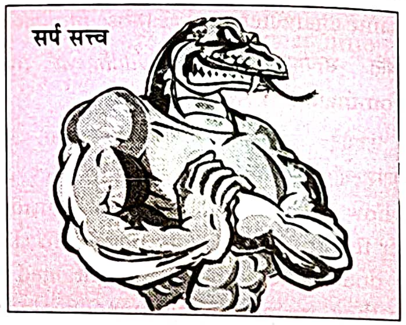
4. Sārpa Sattva:

क्रुद्धशूरमक्रुद्धभीरुं तीक्ष्णमायासबहुलं सन्त्रस्तगोचरमाहारविहारपरं सार्पं विद्यात् (4)।

The following are the features of *Sārpa Sattva:*

a. One who looks brave when angry (*Kṛddha śūram*)

b. Appearing as coward when not in angry (*Akṛddha bhīruṃ*)



c. Sharp in reacting (*Tīkṣṇam*)

d. Can able to do laborious work (*Āyāsa bahulaṃ*)

e. Looks greatly terrified when eating and doing anything (*Santrasta gocaram āhāra vihāra paraṃ*)

5. Preta Sattva:

आहारकाममतिदुःखशीला चारोपचारमसूयकमसंविभागिनमतिलोलुपमकर्मशीलं प्रैतं विद्यात् (5)।

The following are the features of *Preta Sattva:*

a. One who is excessive craving for food (*Āhāra kāmam*)

b. Whose behavior, practices, and surroundings are exceedingly miserable (*Ati duḥkha śila-ācāra-upacāram*)

c. Full of jealousy (*Asūyakam*)

d. Who is not interested in sharing with others (*Asaṃvibhāginam*)

e. Excessive desire (*Atilolupam*)

f. Lack of interest in doing any work (*Akarma śīlam*)

6. Śākuna Sattva

अनुषक्तकाममजस्रमाहारविहारपरमनवस्थितममर्षणमसञ्चयं शाकुनं विद्यात् (6)।

The following are the features of *Śākuna Sattva:*

a. One who is always desirous (*Anuṣakta kāmam*)

b. One who is constantly indulging in the enjoyment of food and entertainment (*Ajasram Āhāra vihāra param*)

c. One who is unstable (*Anavasthitam*)

d. One who is intolerant (*Amarṣaṇaṃ*)

e. One who has no attitude of acquisition (*Asañcayaṃ*)

इत्येवं खलु राजसस्य सत्त्वस्य षड्विधं भेदांशं विद्यात्, रोषांशत्वात्॥38।

Thus, should be known the six varieties of *Rājasa Sattva* (wrathful psyche). Among them *Roṣa* (anger) is the commonest feature.

Cakrapāṇi:

औपधिकमिति छद्मप्रचारिणम्।- *Aupadhikam* means fraudulent.

अननुक्रोशमिति निर्दयम्।- '*Ananukrośam*' means [illegible]ss

[illegible] रहसि स्थातुमिच्छतीति स्त्रीरहस्कामः।- '*Strī rahaskāmaḥ*' means one who wants to spend secretly with a woman.

क्रुद्धशूरमक्रुद्धभीरुमिति क्रोधे सति शूरं, क्रोधेऽसति भीरुम्।- '*Kṛddha śūram- Akṛddha bhīruṃ*' means one who looks brave when he is angry, and cowardly when the anger subsides.

गोचरशब्देन गोचरे विषये प्रचारो लक्ष्यते, तेन सन्त्रस्तगोचरमिति सन्त्रस्तविषयप्रचारम्।- '*Santrastagocaram*' means looks greatly terrified when eating and doing anything.

पिशाचाद्भिन्न एव यथाहाराचारः प्रेतः, तेन प्रैतमपि सत्त्वं पृथगुक्तम्।।38।।- Since *Preta* is different from *Piśāca* in respect of their behavior, and thus *Preta Sattva* has been described separately.

3 Types of Tāmasika Sattva

1. Pāsava Sattva

निराकरिष्णुममेधसं जुगुप्सिताचाराहारं मैथुनपरं स्वप्नशीलं पाशवं विद्यात् (1)।

The following are the features of *Pāsava Sattva:*

a. One who always objects to the proposal (*Nirākāriṣṇum*)

b. Lack of intelligence (*Amedhasaṃ*)

c. One who has unpleasant eating habits and behavior (*Jugupsitācāra āhāraṃ*)

d. One who has excessive sexual desire (*Maithunaparaṃ*)

e. One who is addicted to sleep (*Svapnaśīlaṃ*)

2. Mātsya Sattva

भीरुमबुधमाहारलुब्धमनवस्थितमनुषक्तकामक्रोधं सरणशीलं तोयकामं मात्स्यं विद्यात्। (2)।

The following are the features of *Mātsya Sattva*:

a. One who is timid (*Bhīrum*)

b. Lack of intelligence (*Abudham*)

c. One who is greedy for food (*Āhāra lubdham*)

d. Instability (*Anavasthitam*)

e. One who has lust and wrath constantly (*Anuṣakta kāma krodham*)

f. One who likes to travel constantly (*Saraṇa śīlam*)

g. One who likes water (*Toya kāmaṃ*)

3. Vānaspatya Sattva

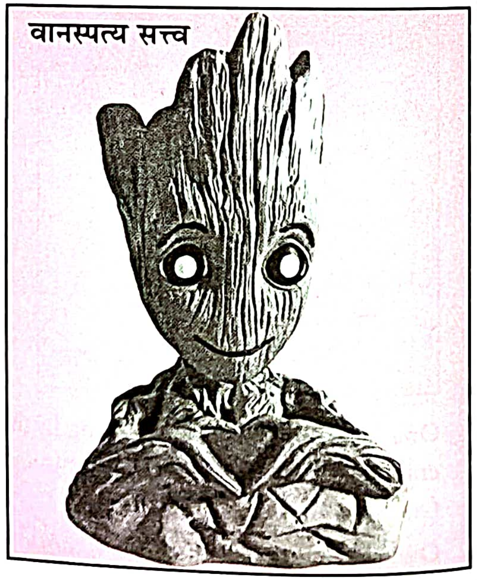
अलसं केवलमभिनिविष्टमाहारे सर्वबुद्ध्यङ्गहीनं वानस्पत्यं विद्यात्। (3)।

The following are the features of *Vānaspatya Sattva*:

a. One who is lazy (*Alasaṃ*)

b. Indulgence in food only (*Kevala āhāra abhiniviṣṭam*)

c. Deficiency of all the intellectual faculties (*Sarva buddhyañga hīnaṃ*)



इत्येवं तामसस्य सत्त्वस्य त्रिविधं भेदांशं विद्यान्मोहांशत्वात्॥39॥

Thus, should be known the three varieties of *Tāmasa Sattva* (ignorant psyche). Among them *Moha* (ignorance) is predominantly present.

Cakrapāṇi:

सरणशीलमिति गमनशीलम्।- '*Saraṇaśīla*' means *Gamana śīla* i.e. one who likes to travel constantly.

बुद्ध्यङ्गानि ऊहापोहविचारस्मृत्यादीनि उक्तानि।।39।।- '*Buddhyañgāni*' means intellectual constituents such as reasoning, memory etc.

Innumerability of Types of Sattva

इत्यपरिसंख्येयभेदानां त्रयाणामपि सत्त्वानां भेदैकदेशो व्याख्यातः; शुद्धस्य सत्त्वस्य सप्तविधो ब्रह्मर्षिशक्रयमवरुणकुबेरगन्धर्वसत्त्वानुकारेण, राजसस्य षड्विधो दैत्यपिशाचराक्षससर्पप्रेतशकुनिसत्त्वानुकारेण, तामसस्य त्रिविधः पशुमत्स्यवनस्पतिसत्त्वानुकारेण, कथं च यथासत्त्वमुपचारः स्यादिति॥40॥

- ❑ In this way the author has described some of innumerable varieties of the three types of *Sattva* by keeping in view of treatment modalities to be adopted.
- ❑ The *Sāttvika* type of psyche is of 7 types depending on the dispositions of *Brahma*, *Ṛṣi*, *Indra*, *Yama*, *Varuṇa*, *Kubera* and *Gandharva*.
- ❑ The *Rājasika* type of psyche is of 6 types depending on the dispositions of *Asura*, *Rākṣasa*, *Piśāca*, *Sarpa*, *Preta* and *Sakuni*.
- ❑ The *Tāmasika* type of psyche is of 3 types depending on the dispositions of *Paśu*, *Matsya* and *Vanaspati*.

Cakrapāṇi:

सुखस्मरणार्थं शुद्धादिभेदेन बन्धीकृत्य सत्त्वभेदानाहशुद्धस्येत्यादि।- For easy remembrance of various types of *Sattva* like *Śuddha* etc. The author has presented the names of all the three categories of *Sattva* by starting with the word '*Śuddhasya*'.

वनस्पतिसत्त्वानुकारेणेत्यन्तो ग्रन्थो भेदैकदेशो व्याख्यात इत्यनेन संयोजनीयः, क्रियान्तराभावात्। एते च सत्त्वभेदाः प्रायेण भवन्ति मनुष्येष्विति कृत्वा एत एवोदाहरणार्थमुक्ताः; एवमनुक्ता अपि विष्णुशङ्कर-व्याघ्रादिसत्त्वानुकारेण सत्त्वभेदा बोद्धव्या एवेति दर्शयति। कथमित्यादि कथं नाम यथासत्त्वं सर्वप्राणिमनोभिर्मनुष्याणामुपचारः स्यादित्येतदर्थमुदाहरणरूपा अमी सत्त्वभेदा व्याख्याता इति वाक्यार्थः।।40।।- '*Vanaspati sattvānukāreṇa*' means that those having the features of *Vanaspti sattva*. This type of description explained at one place should be applicable at other places also, because there is no difference in their actions. This kind of different types of psyche is found probably in human beings and some examples are given on the basis of similarity in characteristics. The other types of *Sattva* such as *Viṣṇu*, *Śankara*, *Vyāghra* etc. which were not mentioned here also can be incorporated. This kind of different types of *Sattva* has described by the author for the purpose of treating the patients successfully.

केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति गर्भावक्रान्तिसंप्रयुक्तः; तस्य चार्थस्य विज्ञाने सामर्थ्यं गर्भकराणां च भावानामनुसमाधिः, विघातश्च विघातकराणां भावानामिति॥41॥

- ❑ Thus, the entire description of the formation of embryo has been explained by keeping the purpose of initiation of chapter in view.
- ❑ A thorough knowledge of this chapter is helpful in implementing the factors responsible for the growth and development of the fetus and to discard

them which causes the destruction of the fetus.

Cakrapāṇi:

यथाप्रतिज्ञं व्याख्यातार्थमुपसंहरति- केवल इत्यादि।- With the words '*Kevala*' the author has explained the subject matter in a sequence as it was pledged and ends here.

केवलः कृत्स्नः। उद्देश इति 'यतश्चायं गर्भः' इत्यादिग्रन्थकृतः।- '*Kevala*' means entire. The entire subject matter from the conception and up to the delivery as mentioned in this treatise.

यथोद्देशमिति उद्देशक्रमानतिक्रमेण।- '*Yathoddeśam*' means according to the order proposed without any deviation

सामर्थ्यमिति प्रयोजनम्।- '*Sāmarthyam*' means purpose.

अनुसमाधिः अनुष्ठानम्।- '*Anusamādhi*' means to abide.

विघातः वर्जनम्।- *Vighāta* means to give up.

विघातकराणामिति गर्भविघातकराणाम्।।41।।- '*Vighātakarāṇām*' means *Garbha-vighātakarāṇām*' i.e. the factors that cause injury to the fetus.

To Sum up

तत्र श्लोकाः-

निमित्तमात्मा प्रकृतिर्वृद्धिः कुक्षौ क्रमेण च।
वृद्धिहेतुश्च गर्भस्य पञ्चार्थाः शुभसंज्ञिताः॥42॥
अजन्मनि च यो हेतुर्विनाशे विकृतावपि।
इमांस्त्रीनशुभान् भावानाहुर्गर्भविघातकान्॥43॥
शुभाशुभसमाख्यातानष्टौ भावानिमान् भिषक्।
सर्वथा वेद यः सर्वान् स राज्ञः कर्तुमर्हति॥44॥
अवाप्त्युपायान् गर्भस्य स एवं ज्ञातुमर्हति।
ये च गर्भविघातोक्ता भावास्तांश्चाप्युदारधीः॥45॥

The following topics are discussed in this chapter. - The five auspicious factors connected with conception viz. Instrumental cause, Soul, Material cause, Gradual development of the fetus in the uterus and the Factors responsible for the growth and development of fetus - The three inauspicious factors which cause injury to the fetus viz. The factors which inhibit the formation of fetus, Destruction of fetus and which causes Deformity of fetus - The physician who is well versed with all these five auspicious and three inauspicious factors can be considered as a royal physician - Therefore, a wise doctor should have knowledge of the factors that help in the formation and growth of the fetus as well as the factors that cause the destruction of the fetus.

Cakrapāṇi:

अथैतेषु मध्ये के ते गर्भस्य शुभा ये गर्भेऽनुष्ठेयाः, के वा अशुभा ये वर्जनीया इत्याह- निमित्तमित्यादि।- Beginning the verse with the word '*Nimittānimittā*', the author has described that among these factors what are useful for the growth and development of fetus and to be adopted and what are the factors that cause harm to fetus and to be discarded.

निमित्तमिति 'यतश्च गर्भः संभवति' इति ग्रन्थोद्दिष्टोऽर्थः।- '*Nimittam*' means reason for which a fetus is formed.

आत्मेति गर्भरूप आत्मा 'यस्मिंश्च गर्भसंज्ञा' इति ग्रन्थोद्दिष्टोऽर्थः।- The word *Ātmā* means that the soul present in the fetus, which is called '*Yasmiṃsca Garbha Saṇjnā*', in which the name of the womb is described in this subject.

प्रक्रियतेऽस्माद्गर्भ इति प्रकृतिः 'यद्विकारश्च गर्भः' इति ग्रन्थोद्दिष्टोऽर्थः।- By which, the womb is formed and it is called *Prakṛti*. How the womb is produced is told from this description.

वृद्धिः कुक्षौ क्रमेण चेति 'ययाऽनुपूर्व्या कुक्षावभिनिर्वर्तते गर्भः' इति ग्रन्थोद्दिष्टोऽर्थः।- '*Vṛddhiḥ kukṣau krameṇa ca*' means that how the fetus is gradually developed in the uterus is described.

वृद्धिहेतुरिति 'यश्चास्य वृद्धिहेतुः' इत्यादिनोद्दिष्टोऽर्थः।- '*Vṛddhi hetu*' means that what are the factors responsible for the growth and development of fetus are described.

अजन्मनि च यो हेतुरित्यनेन 'यतश्चास्याजन्म भवति' इत्युद्दिष्टोऽर्थो गृह्यते।- What are the causes for unable to conceive are told.

विनाशे च यो हेतुरित्यनेन 'यतश्च जायमानः कुक्षौ विनाशं प्राप्नोति' इत्युक्तोऽर्थो गृह्यते। विकृतावपाये हेतुरित्यनेन 'यतश्च कात्स्न्येन' इत्यादिनोक्तार्थसङ्ग्रहः। गर्भविघातत्वेनोक्ता गर्भविघातोक्ताः।।42-45।।- What are the causes for complete destruction of fetus and the causes for the deformity of the fetus in the uterus are also explained by the author in a lucid manner.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने महतीगर्भावक्रान्तिशारीरं नाम चतुर्थोऽध्यायः॥4॥

Thus, ends the fourth chapter of the *Śārīrasthāna* titled *Mahatīgarbhāvakrānti śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***

Puruṣavicaya śārīram

पुरुषविचयशारीरम्

Puruṣavicaya śārīram

पुरुषविचयशारीरम्

अथातः पुरुषविचयं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Mahatīgarbhāvakrānti śārīraṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Puruṣavicaya śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

पूर्वाध्यायेऽभिहितं "यावन्तो हि लोके भावास्तावन्तः पुरुषे" (शा. अ.4) इति, तच्च न प्रपञ्चितं बहुवाच्यत्वात्; अतः प्रपञ्चाभिधानार्थं पुरुषविचयं ब्रूते। पुरुषस्य विचयनं लोकसामान्येन गणनं पुरुषविचयः, तमधिकृत्य कृतोऽध्यायः पुरुषविचयः।।1।।2।।-

In the previous chapter it was mentioned that "Whatever entities are found in the universe, they are also seen in the person and those entities found in the person are also seen in the universe" (Ca. Śa. 4/13). Since the details are not mentioned there to enumerate the details the present chapter entitled *Puruṣavicaya śārīraṃ* is described. The term '*Vicaya*' refers to enumeration. Since this chapter is dealing with the enumeration of entities which are found in a man and universe, the name of the chapter is given as *Puruṣavicaya śārīraṃ*.

Agniveśā's curiosity to learn more about man and the universe

'पुरुषोऽयं लोकसंमितः' इत्युवाच भगवान् पुनर्वसुरात्रेयः। यावन्तो हि लोके (मूर्तिमन्तो) भावविशेषास्तावन्तः पुरुषे, यावन्तः पुरुषे तावन्तो लोके; इत्येवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- नैतावता वाक्येनोक्तं वाक्यार्थमवगाहामहे, भगवता बुद्ध भूयस्तरमतानुव्याख्यायमानं शुश्रूषामह इति॥3॥

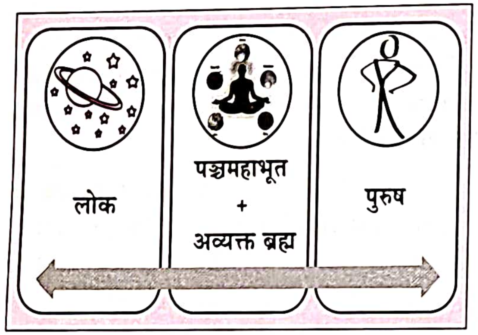
- ☐ Lord *Ātreya* explained that whatever specific entities are found in man, they are also visible in the universe, and all the entities found in the universe can also be seen in man.
- ☐ Then *Agniveśa* raised a doubt that O Lord! Since the concept is unable to understand by the above statement, and thus kindly explain it in detail.

Reply by Ātreya

तमुवाच भगवानात्रेयः- अपरिसंख्येया लोकावयवविशेषाः, पुरुषावयवविशेषा अप्यपरिसंख्येयाः; तेषां यथास्थूलं कतिचिद्भावान् सामान्यमभिप्रेत्योदाहरिष्यामः, तानेकमना निबोध सम्यगुपवर्ण्यमानानग्निवेश!। षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते; तद्यथा- पृथिव्यापस्तेजो वायुराकाशं ब्रह्म चाव्यक्तमिति, एत एव च षड्धातवः समुदिताः 'पुरुष' इति शब्दं लभन्ते॥4॥

- ☐ Lord *Ātreya* then replied to *Agniveśa* to listen carefully to my words, "There are innumerable entities in the universe and in man and now I am going to describe some of the macro phenomena that are commonly found in both man and the universe."

- ☐ The universe (macrocosm) is nothing but the combination of six components like *Pṛthvī*, *Ap*, *Tejas*, *Vāyu*, *Ākāśa* and *Brahma*, the unmanifested one. Similarly, *Puruṣa* (microcosm) is also formed by the combination of above six components only.



Cakrapāṇi:

संमितः तुल्यः।- '*Sammitaḥ*' means similar or equal to.

लोकसंमितत्वमेव विभजते- यावन्तो हीत्यादि। भगवता बुद्ध्याऽनुव्याख्यायमानमिति योजना।- Beginning the verse with the words '*Yāvanto hi*' the author has presented the similarities between the man and the universe. It should be understood that the interpretation of Lord *Ātreya* with wisdom will mean the awareness of disciples like *Agniveśa*.

लोकस्य तरुतृणपश्वादिरूपा अवयवाः, तथा पुरुषस्य च स्नायुकण्डराधमन्यादिरूपा अवयवा अपरिसंख्येयाः; तेन, कात्स्न्याभिधानमशक्यम्; अतो ये ये लोकपुरुषयोः स्थूला अवयवाः, ते ते सामान्यप्रतिपादनार्थमुच्यन्त इति वाक्यार्थः। ब्रह्मणो विवरणम्- अव्यक्तमिति।।3।।4।।- The specific things of the universe such as trees, grass, animals etc. And the things of the humans like ligament, tendon, artery etc. are numerous. Since all of them are very difficult to calculate, only a few macro and important events have been described as showing the same characteristics of the universe and man.

Entities in a man and the universe are identical

तस्य पुरुषस्य पृथिवी मूर्तिः, आपः क्लेदः, तेजोऽभिसन्तापः, वायुः प्राणः, वियत् सुषिराणि, ब्रह्म अन्तरात्मा।
यथा खलु ब्राह्मी विभूतिर्लोके तथा पुरुषेऽप्यान्तरात्मिकी विभूतिः, ब्रह्मणो विभूतिर्लोके प्रजापतिरन्तरात्मनो विभूतिः पुरुषे सत्त्वं, यस्त्विन्द्रो लोके स पुरुषेऽहङ्कारः, आदित्यस्त्वादानं, रुद्रो रोषः, सोमः प्रसादः, वसवः सुखम्, अश्विनौ कान्तिः, मरुदुत्साहः, विश्वेदेवाः सर्वेन्द्रियाणि सर्वेन्द्रियार्थाश्च, तमो मोहः, ज्योतिर्ज्ञानं, यथा लोकस्य सर्गादिस्तथा पुरुषस्य गर्भाधानं, यथा कृतयुगमेवं बाल्यं, यथा त्रेता तथा यौवनं, यथा द्वापरस्तथा स्थाविर्यं, यथा कलिरेवमातुर्यं , यथा युगान्तस्तथा मरणमिति।
एवमेतेनानुमानेनानुक्तानामपि लोकपुरुषयोरवयवविशेषाणामग्निवेश! सामान्यं विद्यादिति॥5॥

The following table clearly reveals that the entities which exist in the universe are also found correspondingly in a man.

S. No.	Universal Phenomena	Corresponding phenomena in man
1.	*Pṛthvī*	The form of man (*Mūrti*)
2.	*Ap*	Moisture in the body (Kleda)
3.	*Tejas*	Heat in the body (*Abhisantāpa*)
4.	*Vāyu*	Vital breath (*Prāṇa*)
5.	*Ākāśa*	All the hollow spaces (*Suṣira*)
6.	*Brahma*	The inner soul (*Antarātmā*)
7.	The greatness ie of *Brahma* is seen in the form of *Prjāpati*	The greatness of the inner soul is seen in the form of mind (*Sattva*)
8.	*Indra*	*Ahaṃkāra* (ego)
9.	*Āditya* (sun)	*Ādāna* (receiving)
10.	*Rudra*	*Roṣa* (wrath)
11.	*Soma* (moon)	*Prasāda* (cheerfulness)
12.	*Vasūs*	*Sukha* (happiness)
13.	*Aśvin* twins	*Kānti* (complexion)
14.	*Marut Gaṇa*	*Utsāha* (enthusiasm)
15.	*Viśvadeva*	*Sarva Indriya* & *Indriyārtha* (all the senses and their objects)
16.	*Tamas*	*Moha* (ignorance)
17.	*Jyoti*	*Jñāna* (knowledge)
18.	*Sarga* (beginning of creation)	*Garbhādāna* (conception)
19.	*Kṛta-yuga*	*Bālya* (childhood)
20.	*Tretā-yuga*	*Yauvana* (middle age)
21.	*Dvāpara-yuga*	*Sthāvirya* (old age)
22.	*Kali-yuga*	*Āturya* (illness)
23.	*Yugānta* (end of creation)	*Maraṇa* (death)

* O Agniveśa! by this kind of analogy, it can be inferred that there is a similarity between man and the universe even in things not mentioned here.

Cakrapāṇi:

तस्येत्यादिना पुरुषे षड्धातून् दर्शयति।- Beginning the verse with the word '*Tasya*', the author has presented the six elements which are essential for the formation of the man.

मूर्तिः काठिन्यम्।- '*Mūrti*' means *Kāṭhinyam* i.e. hardness.

लोके षड्धातवो व्यक्ता एवेति न पुनर्विवेचिताः।- Since all the six elements are exist in the universe also, they have not discussed again.

ब्राह्मीति आत्मविशेषस्य जगत्स्रष्टुर्विभूतिः।- '*Brahmā*' means specific form of *Ātmā* and which is responsible for creation of universe.

प्रजापतिः दक्षनामा।- '*Prajāpati*' means *Dakṣaprajāpati*.

आदानं ग्रहणम्; आदित्योऽप्याददातीत्यादानसाम्यमादित्यस्य।- The term '*Ādāna*' refers to receiving. Since the sun also absorbs the strength from the living beings *Ādāna* is similar to sun.

इह च मनःप्रभृतिषु प्राजापत्यादिरूपता आगमसिद्धैव ज्ञेया।- Here the comparison of similarities between the psyche (*Manas*) etc. with *Prajāpati* and others should be understood that it is on the basis of scriptural description.

सर्वेन्दियार्था विश्वेदेवा एव।- All the objects of senses in the man have compared with *Viśvadeva*.

सर्गादिरिति प्रलयानन्तरः कालः।- '*Sarga*' means the period after the destruction of the world.

अनुक्तानामित्यनेन मतिः बृहस्पतिः, कामः गन्धर्वः, इत्यादि सामान्यमूह्यम्।।5।।- There are several other phenomena also which are common both in the man and the universe and such entities can be known by assumption. For example: *Bṛhaspati* as *Buddhi* (intellect), *Gandharva* as *Kāma* (passion) etc.

The question of the Agniveśa is that what is the benefit of knowing about the similarities of man and the world?

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- एवमेतत् सर्वमनपवादं यथोक्तं भगवता लोकपुरुषयोः सामान्यम् किन्त्वस्य सामान्योपदेशस्य प्रयोजनमिति॥6॥

After hearing the explanation given by Lord *Ātreya*, the disciple *Agniveśa* humbly said, O Lord! What you said is absolutely correct, but what extent this kind of discourse is logical in the context of learning medicine?

Lord Ātreyā's reply to the above doubt

भगवानुवाच- शृण्वग्निवेश! सर्वलोकमात्मन्यात्मानं च
सर्वलोके सममनुपश्यतः सत्या बुद्धिः समुत्पद्यते।
सर्वलोकं ह्यात्मनि पश्यतो भवत्यात्मैव सुखदुःखयोः कर्ता नान्य इति।
कर्मात्मकत्वाच्च हेत्वादिभिर्युक्तः सर्वलोकोऽहमिति विदित्वा ज्ञानं पूर्वमुत्थाप्यतेऽपवर्गायेति।
तत्र संयोगापेक्षीलोकशब्दः।
षड्धातुसमुदायो हि सामान्यतः सर्वलोकः॥7॥

Then Lord *Ātreya* has relied as follows:

- ☐ *Agniveśa*! Listen to me. One who contemplates the whole world as being in himself and himself being in the whole world will attain true knowledge.
- ☐ When he sees the entire universe in himself, he can realize that he himself only is responsible for all his happiness and miseries.
- ☐ Only when motivated by specific reason, the person himself is involved in various activities under his own actions. As soon as he realizes his identity with the entire universe, he possesses true knowledge which makes him to attain liberation.
- ☐ In this context, the word '*Loka*' signifies both the universe and the man which are intimately connected with each other. This is so because in fact, the man and the entire universe are formed by the aggregation of these six elements only i.e. *Pañcamahābhūta* plus *Ātmā*.

Cakrapāṇi:

अनपवादमिति अबाध्यमानम्।- '*Anapavāda*' means unquestionable.

किन्वस्य प्रयोजनमिति आयुर्वेदे किमप्येतत् साम्यकथने प्रयोजनमित्यर्थः।- '*Kinnavasya prayojanam*' means what is the purpose of stating this kind of similarity between the man and universe in *Āyurveda*?

सत्या बुद्धिरुत्पद्यते इति अस्य योजनायां 'किञ्चास्याः प्रयोजनम्' इति शेषो ज्ञेयः। यथा च लोकपुरुषसाम्यं सत्यबुद्धिजनकं भवति तदाह- सर्वलोकं हीत्यादि।- '*Satyābuddhiḥ -utpadyate*' means getting the real knowledge that man is the epitome of the universe, and this is the purpose of such an explanation in *Āyurveda*. Beginning the verse with the word '*Sarvalokaṃ hi*' the author has presented the gross phenomena of similarity between the man and the universe for getting true knowledge means getting the real knowledge.

आत्मनि पश्यत इति आत्मनोऽभेदेन पश्यतः। आत्मशब्देन षड्धातुसमुदायात्मकः पुरुष इहोच्यते; तेन, यत्किञ्चिल्लोकगतं सुखदुःखजनकं, तदात्मरूपमेव; तेन बाह्यलोककृतमपि आत्मकृतमेव वैषयिकं नित्यदुःखानुसक्तं हेयं सुखं, तथा निसर्गहेयं दुःखं च पश्यन् रागद्वेषनिर्मुक्तः सन् सत्यज्ञानवान् भवतीति भावः।- '*Ātmani Paśyati*' means to see equal to himself. Here the word *Ātmā* means *Ṣaḍdhātuja*, that is, the soul along with the five *Mahābhūtās*. Thus, it can be understood that it is the form of soul that creates some worldly happiness and sorrow. In light of this fact, it must be agreed that happiness and sorrow in the external world are also due to him-self only. The realization of feeling himself responsible for every external event is real knowledge and thus gets rid of the bondage of happiness and sorrow. Due to this realization, he will be

totally free from attachment and hatred.

अथ सत्यज्ञानस्यापि किं प्रयोजनमित्याह- कर्मेत्यादि।- Now the doubt arises that what is the purpose of knowing true knowledge. Keeping this in mind, the author has clarified the above doubt by the mentioning of '*Karma*' etc.

लोकपुरुषसाम्यज्ञानेऽपि सत्यज्ञानस्यापवर्गानुष्ठानं प्रयोजनमिति वाक्यार्थः।- Even if there is a proper knowledge related with the similarities in a man and universe, purpose of right knowledge is presented for the purpose of salvation.

अत्र कर्मात्मकत्वादिति कर्माधीनत्वात्।- '*Karmātmakatvāt*' means by being subject to *Karma*.

हेत्वादयोऽग्रे वक्ष्यमाणाः।- '*Hetvādayo agre vakṣyamāṇāḥ*' means that the reason etc. are going to be explained

कर्मपरवशः सन् हेत्वादिभिर्युक्तोऽयमात्मा प्रवर्तते, तत् कर्म तत्त्वज्ञानात् प्रवृत्त्युपरमे सति कारणाभावान्नोपपद्यते; उत्पन्नं च कर्म अरक्तस्य तत्त्वज्ञानेन, अदृष्टस्य चोपभोगात्, आत्यन्तिककर्मक्षयादात्यन्तिककर्मफलाभावरूपो मोक्षो भवतीति भावः।- The soul's migration and enjoyment of happiness and sorrow are always depending on his own past actions only. Once he realized this fact, he will be refrained from doing any such drastic actions. Therefore, when there is no other causal factor in the new form of action, he will not be susceptible to the effects of such actions. This leads to salvation, which means complete liberation from the fruits of all actions.

संयोगापेक्षीति षड्धातुमेलके पुरुषरूपे वर्तते इत्यर्थः।- '*Saṃyogāpekṣī*' means that *Puruṣa* refers to aggregate of six factors i.e. *Pañcamahābhūta* plus *Ātmā*

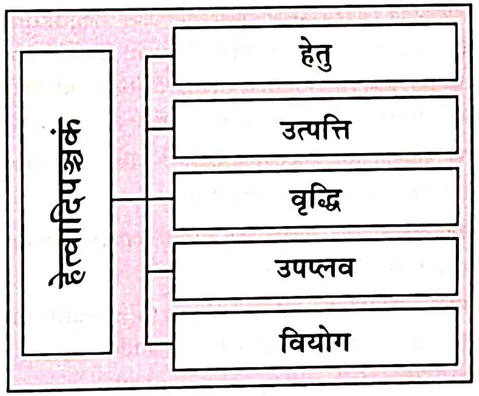
लोकशब्देनेह प्रकरणे लोकत इति कृत्वा पुरुष एवोच्यते, न जगद्रूपो लोकः। यतः, हेत्वादयो येऽत्र कर्मपरवशत्वेन लोके वक्तव्याः, ते पुरुष एव संभवन्ति।- Here the word 'Loka' refers to man and not to the universe, because the cause etc. is said to be dependent on the effect of previous deeds and these are possible only in an individual but not in the universe.

सर्वशब्देन सर्वप्राणिनो ग्राहयति।।6।।7।।- The word '*Sarva*' refers to all the creatures.

Hetu ādi Pañcaka

तस्य हेतुः, उत्पत्तिः, वृद्धिः, उपप्लवः, वियोगश्च।
तत्र हेतुरुत्पत्तिकारणं, उत्पत्तिर्जन्म, वृद्धिराप्यायनम्, उपप्लवो दुःखागमः, षड्धातुविभागो वियोगः सजीवापगमः स प्राणनिरोधः स भङ्गः स लोकस्वभावः।
तस्य मूलं सर्वोपप्लवानां च प्रवृत्तिः, निवृत्तिरुपरमः।
प्रवृत्तिर्दुःखं, निवृत्तिः सुखमिति यज्ज्ञानमुत्पद्यते तत् सत्यम्।
तस्य हेतुः सर्वलोकसामान्यज्ञानम्।
एतत्प्रयोजनं सामान्योपदेशस्येति॥8॥

Therefore '*Loka*' i.e. both the man and universe has the following five stages viz.



1. *Hetu* (cause)
2. *Utpatti* (birth)
3. *Vṛddhi* (growth)
4. *Upaplava* (decay)
5. *Viyoga* (dissolution).

In other words, it can be said that *Hetu* means the cause of manifestation, *Utpatti* means the birth, *Vṛddhi* means growth and development, *Upaplava* means the advent of pain and decay and *Viyoga* means the dissolution or separation of six elements. *Viyoga* is otherwise known as *Jīvāpagama* (cessation of life), *Prāṇanirodha* (stoppage of breath) *Bhanga* (breaking away) etc. This is also called attainment of the natural state.

Having attachment with various activities leads to misery and keeping away from those activities results in happiness. Realization of this fact is known as real knowledge. This kind of knowledge can be gained when a person can see the man as epitome of universe. This is the purpose of knowing that the universe and the man are identical in various aspects.

Cakrapāṇi:

हेत्वादिपञ्चकं निर्दिश्य विभजते- तस्य हेतुरित्यादि।- Beginning the verse with the term '*Tasya Hetuḥ*', the author has mentioned the five stages of man and universe and described them separately.

तस्य मूलमिति तस्य जीवापगमस्य कारणम्।- '*Tasya mūlam*' means the cause for the death.

सर्वोपप्लवानां चेति सर्वदुःखानाम्।- '*Sarvopaplavānām*' means of all sorrows.

प्रवृत्तिः रागद्वेषमूला प्रवृत्तिः।- '*Pravṛtti*' means the tendency to cause attachment and hatred.

निवृत्तिरिति अप्रवृत्तिः।- '*Nivṛtti*' means the cessation of attachment and hatred.

उपरमशब्दस्तु तस्येत्यनेन तथा सर्वोपप्लवानां चेत्यनेन च संबध्यते।- The word '*Uparama*' is related to both the terms *Tasya* as well as *Sarvopaplavānām*.

तेन दुःखानां मरणस्य चोपरमो निवृत्तिकृत एव; निवृत्तिजन्यत्वेन च कार्यकारणयोरभेदोपचारादुपरमोऽपि निवृत्तिशब्दस्य सामानाधिकरण्येनोच्यते। प्रवृत्तिर्दुःखमिति च तथा निवृत्तिः सुखमिति च कार्यकारणयोरभेदोपचाराद्बोद्धव्यम्।- Due to *Nivṛtti* all sufferings will be gone in that man. It means all the miseries will cease after death. Since '*Uparama*' manifests due to *Nivṛtti*, there will be no differentiation between the cause and effect and these terms are used as synonyms at certain places, because both these words convey the same meaning. *Pravṛtti* means misery and *Nivṛtti* means happiness.

सत्यज्ञानस्वरूपमाह - इति यज्ज्ञानमित्यादि।- '*Yajjñānam*' means the true knowledge

इतीति पूर्वप्रत्यवमर्शकम्।- The word '*Iti*' refers to the convener of a previously said word

एतस्मिन् सत्यज्ञाने लोकपुरुषसामान्यज्ञानस्य हेतुत्वं दर्शयन्नाह- तस्येत्यादि।।8।।- By stating the word '*Tasya hetu*', the author has presented that the knowledge of similarities in between the man and the universe is the cause for attaining true knowledge.

Reason for attachment and the method of detachment

अथाग्निवेश उवाच- किंमूला भगवन्! प्रवृत्तिः, निवृत्तौ च क उपाय इति॥9॥

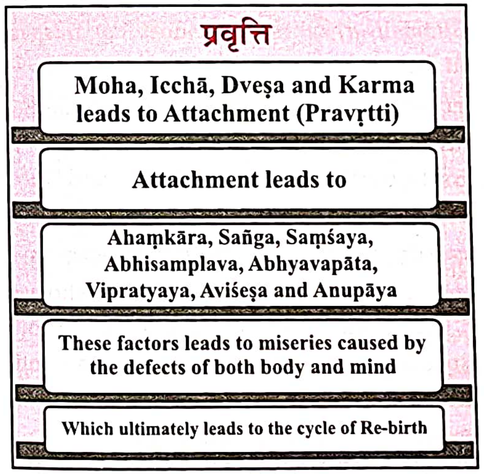
Then *Agniveśa* asked the great sage *Ātreya* that "O Lord! What is the root cause for attachment or inclination (*Pravṛtti*) and what are the means of attaining detachment or abstention (*Nivṛtti*)?

भगवानुवाच- मोहेच्छाद्वेषकर्ममूला प्रवृत्तिः। तज्जा ह्यहङ्कारसङ्गसंशयाभिसप्लवाभ्यवपातविप्रत्ययाविशेषानुपायास्तरुणमिव द्रुममतिविपुलशाखास्तरवोऽभिभूय पुरुषमवतत्यैवोत्तिष्ठन्ते; यैरभिभूतो न सत्तामतिवर्तते। तत्रैवजातिरूपवित्तवृत्तबुद्धिशीलविद्याभिजनवयोवीर्यप्रभावसम्पन्नोऽहमित्यहङ्कारः, यन्मनोवाक्कायकर्म नापवर्गाय स सङ्गः, कर्मफलमोक्षपुरुषप्रेत्यभावादयः सन्ति वा नेति संशयः, सर्वावस्थास्वनन्योऽहमहं स्रष्टा स्वभावसंसिद्धोऽहमहं शरीरेन्द्रियबुद्धिस्मृतिविशेषराशिरिति ग्रहणमभिसंप्लवः, मम मातृपितृभ्रातृदारापत्यबन्धुमित्रभृत्यगणस्य चाहमित्यभ्यवपातः, कार्याकार्यहिताहितशुभाशुभेषु विपरीताभिनिवेशो विप्रत्ययः, ज्ञाज्ञयोः प्रकृतिविकारयोः प्रवृत्तिनिवृत्त्योश्च सामान्यदर्शनमविशेषः, प्रोक्षणानशनाग्निहोत्रत्रिषवणाभ्युक्षणावाहनयाजनयजनयाचनसलिलहुताशनप्रवेशादयः समारम्भाः प्रोच्यन्ते ह्यनुपायाः। एवमयमधीधृतिस्मृतिरहङ्काराभिनिविष्टः सक्तः ससंशयोऽभिसंप्लुतबुद्धिरभ्यवपतितोऽन्यथादृष्टिरविशेषग्राही विमार्गगतिर्निवासवृक्षः सत्त्वशरीरदोषमूलानां सर्वदुःखानां भवति।

एवमहङ्कारादिभिर्दोषैर्भ्राम्यमाणो नातिवर्तते प्रवृत्तिं, सा च मूलमघस्य॥10॥

Lord *Ātreya* replied as follows:

- ☐ The root cause for attachment (*Pravṛtti*) is *Moha* (ignorance), *Icchā* (desire), *Dveṣa* (hatred) and *Karma* (action).


प्रवृत्ति

Moha, Icchā, Dveṣa and Karma leads to Attachment (Pravṛtti)

Attachment leads to

Ahaṃkāra, Sañga, Saṃśaya, Abhisamplava, Abhyavapāta, Vipratyaya, Aviśeṣa and Anupāya

These factors leads to miseries caused by the defects of both body and mind

Which ultimately leads to the cycle of Re-birth

- ☐ Attachment (*Pravṛtti*) leads to *Ahaṃkāra*, *Sañga*, *Saṃśaya*, *Abhisamplava*, *Abhyavapāta*, *Vipratyaya*, *Aviśesa* and *Anupāya*. Just as a tree with big branches engulf the young plant, due to the effects of attachment the person is submerged in all these things. Therefore, he who is under the influence of these factors doesn't transcend the worldly activities.
- ☐ *Ahaṃkāra* means an egoistic feeling of that "I belong to such high clan, and endowed with beauty, wealth, conduct, intelligence, character, learning, fame, age, potency and influence".
- ☐ *Sañga* means the activities of the mind, word and body that do not contribute to ultimate liberation.
- ☐ *Saṃśaya* means doubt about the existence of the result of the past actions, salvation, soul, rebirth etc.
- ☐ *Abhisamplava* means proudness and having the feeling of that "I am the supreme and no one can compete with me, I am creator, I am perfect by nature, I am in excellent state of health, sense organs, intelligence and memory".
- ☐ *Abhyavapāta* means the feeling of selfishness like "mother, father, brother, wife, children, relatives, friends, servants, and others are mine, and I belong to them only".
- ☐ *Vipratyaya* means false concept. For example: Considering the desirable act as undesirable, beneficial thing as harmful and an auspicious thing as inauspicious.
- ☐ *Aviśeṣa* means lack of ability to differentiate between conscious and unconscious elements, nature and its modifications, attachment and detachment.
- ☐ *Anupāya* means improper approach

of performing *Prokṣaṇa* (consecration by sprinkling), *Anaśana* (*Upavāsa* i.e. fasting), *Agnihotra* (oblation to fire), *Triṣavaṇa* (bathing 3 times a day in the morning, afternoon and evening), *Abhyukṣaṇa* (sprinkling over), *Āvāhana* (invocation), *Yājana* (performing *homa* rituals for self), *Yajana* (performing *homa* rituals for others), *Yācana* (begging), *Salila-hutāśana-praveśa* (giving up of life by entering into water or fire) etc.

☐ Thus, a person without intellect, restraint and memory sinks into egoism, having attachment with doubts, proudness, selfishness, misconception, lack of ability to differentiate truth and falsehood, improper approach is an abode of all miseries caused by the defects of both body and mind. So, walking in a state of misperception due to the agitation of faults like ego he cannot overcome attachment, and which is the root cause of all evils.

Cakrapāṇi:

प्रवृत्तेः संसाररूपायाः, तथा निवृत्तेर्मोक्षरूपायाः कारणमुपायं च पृच्छति- किमूलेत्यादि।- With the words '*Kiṁ mūlam*' etc. the author has presented the question of *Agniveśa* that what is the reason for the tendency of the form of Samara and what is the reason and remedy for liberation of *moksha* form?

मोहेत्याद्युत्तरम्। मोहेच्छाद्वेषकर्ममूलेति मोहान्मिथ्याज्ञानरूपादिच्छाद्वेषौ, तयोश्च धर्माधर्मरूपं कर्म, तच्च मूलं संसारस्येत्यर्थः। कथमेते मोहादयः संसारकारणमित्याह- तज्जा हीत्यादि।- Lord *Ātreya* replied the question as follows. *Moha* (delusion) leads to desire and hatred. By the desire and hatred, righteous and unrighteous acts happen; and these acts are the root cause for the initiation towards worldly affairs. How the delusion become the cause for initiation is explained by the author by quoting the words '*Tajjā hi*'.

अत्र चाहङ्कारादौ यथायोग्यतया मोहादीनां कारणत्वं ज्ञेयम्।- Here, one should know the cause according to the intensity, softness of the *Ahaṇkāra* (egotism) etc.

अहङ्कारादयश्चाष्टावग्रे वक्ष्यमाणा ज्ञेयाः।- *Ahaṇkāra* (egotism) etc. The eight elements should be understood as are going to be described.

अवतत्येति व्याप्य।- '*Avatatya*' means *Vyāpya* i.e. penetrable or permeable.

न सत्तामतिवर्तते इति न संसारे स्थितिमतिवर्तते।- '*Na sattāmativartate*' means it does not trespass on the situation in the world.

अत्राद्युक्तमहङ्कारं विवृणोति- तत्रैवमित्यादि।- Here the author has described the features of '*Ahaṇkāra*' at first by starting the verse with the word '*Tatra evam*'.

जात्यादिभिः प्रभावान्तैः संम्पन्न उत्कृष्टोऽहमिति ज्ञानमहङ्कारः।- *Ahaṇkāra* (egotism) is defined as that whoever is having the feeling of superior in various aspects that starts from *Jāti* (clan) and ends with *Prabhāva* (influence).

यदित्यादि सङ्गविवरणम्।- Beginning the verse with the word '*Yat*', the author has described about what '*Sañga*' means.

कर्मफलादयः सन्ति न वेति यज्ज्ञानं, तत् संशयः।- '*Saṃśaya*' means the doubtfulness of that whether the effects of past deeds exist or not?

अभिसप्लवमाह- सर्वेत्यादि।- Beginning the verse with the word '*Sarvāvathāsu*', the author has described about *Abhisamplavam*.

आत्मनोऽभिमत अनात्मन्यभिसंप्लवोऽभिसम्प्लवः; आत्मनोऽनात्मगोचरतया आत्मबुद्धिरित्यर्थः।- Perception of soulless status in soul and knowledge of soul in soulless state is known as *Abhisamplava*.

सर्वावस्थास्विति सर्वासु शरीरावस्थासु षड्धातुसमुदायरूप एवानन्य इति यज्ज्ञानं तदिह ज्ञेयं; परमात्मनस्तु सर्वावस्थास्वनन्यत्वमिति यज्ज्ञानं, तत् सम्यग्ज्ञानमेव।- '*Sarvāvasthāu*' means during all the stages of the body such as childhood, middle age and old age. In all these stages, the body is the aggregation of six *Dhātūs* (*Pancamahābhūta* plus *Ātmā*) is only one *Puruṣa* and this kind of knowledge is acceptable. *Paramātmā* is only one in all these stages. Having this kind of thinking is called true knowledge.

एवमहं स्रष्टाऽहं स्वभावसंसिद्ध इत्यत्रापि शरीर एवाहङ्कारविषयो ज्ञेयः। अहं शरीरेन्द्रियबुद्धिविशेषराशिरित्यत्र शरीरादिष्वचेतनेष्वहङ्कारास्पदत्वेन चेतनत्वाभिमानो विरुद्ध इति ज्ञेयम्।- The feeling of that I am the creator, I am self-born etc. is egoism. This type of feeling of egotism that I am the conglomeration of sense organs and intellect etc. and it is contradictory for accepting the lifeless as living things is contradictory.

ममेत्यादिना अभ्यवपातमाह; अभ्यवपातः परमार्थतोऽनात्मीये ममता।- The author has explained that what '*Abhyavapāta*' is by the mentioning of '*Mama*' etc. In fact, '*Abhyavapāta*' means that they show great affection by feeling that they are their own in things different from the soul.

कार्येत्यादिना विप्रत्ययं ब्रूते। विपरीताभिनिवेशो विपर्ययेण ज्ञानं; यथा- कार्ये अकार्यम्, अकार्ये कार्यमित्यादि। ज्ञाज्ञयोरित्यादिनाऽविशेषमाह। अविशेषो विशेषाप्रतीतिः, विप्रत्ययस्तु विशेषाणां विपर्ययेण ग्रहणमिति भेदः।- Beginning the verse with the words '*Kāryākārya*', the author has explained about *Vipratyaya*. *Vipratyaya* means contrary knowledge. For example: Considering the desirable act as undesirable and the undesirable act as desirable.

प्रोक्षणेत्यादिना अनुपायमाह।- Beginning the verse with the words '*Prokṣaṇa*', the author has explained about *Anupāya*.

अनुपाया इति अन्योपायाः सन्तोऽपि परमपुरुषार्थे मोक्षे अनुपायाः।- *Anupāya* means in spite of possessing many other means, the lack of any one of the devices useful in the best effort for salvation.

त्रिषवणं त्रिसंध्यस्नानम्।- '*Triṣavaṇaṃ*' means taking bath in three times such as morning afternoon and evening.

संप्रत्यहङ्कारादीनां धीधृतिस्मृतिविभ्रंशमूलत्वेनाधीधृतिस्मृत्यभिधानपूर्वकं ससाररूपप्रवृत्तिनित्यानुबन्धशारीरमानसदुःखकारणत्वं व्युत्पादितानामहङ्कारादीनां सक्षिप्याह- एवमित्यादिना।- Beginning the verse with '*Evam*', the author gives a brief description of the tendency towards worldly affairs and the cause of mental disorders, which is nothing but destruction of intellect, restraint and memory (*Dhī*, *Dhṛti*, *Smṛti vibhraṃśa*).

निवासवृक्ष इव निवासवृक्षः; तेन यथा निवासवृक्षः पक्षिणां नित्यमाश्रयो भवति, एवमहङ्कारादियुक्तोऽपि रोगस्य निवासो भवतीति दर्शयति।- '*Nivāsa vṛkṣa*' means the tree which is the abode for birds. Here the author has compared that just as tree is the abode for all kinds birds, the body becomes abode for different kinds of diseases those whoever is egoistic.

भ्राम्यमाण इति पुनः पुनरपि शरीरान्तराणि नीयमानः।- '*Bhrāmyamāṇa*' means the repeated transfer of the soul from one body to another.

नातिवर्तते प्रवृत्तिमिति संसारं न परित्यजति। एवं मोहेच्छाजन्यकर्ममूलतां प्रवृत्तेर्दर्शयित्वा, प्रवृत्तेरपि कर्मकारणतामाहसा च मूलमघस्येति।- '*Nātivartate pravṛttim*' means showing inclination towards worldly affairs. The man usually to do all these activities due to *Moha* (ignorance), *Icchā* (desire), *Dveṣa* (hatred) etc. and this is basic cause for all sins.

प्रवृत्तिरपि धर्माधर्मरूपस्याघस्य मूलम्; इह च धर्माधर्मावविशेषेण

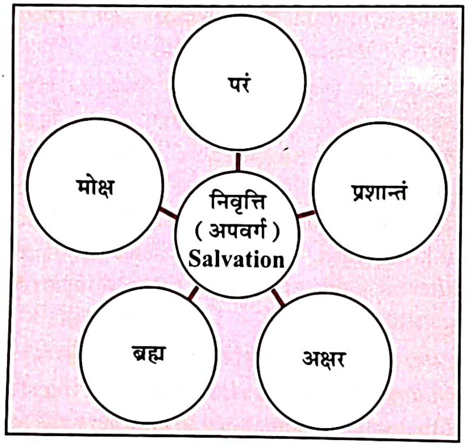
संसारदुःखकारणतया अघशब्देनोक्तौ।।9।।10।।- The tendency to be the cause of virtue and unrighteousness is also the root cause of sins. Here, both virtue and unrighteousness are equally responsible for sorrows and sins.

Definition of Salvation

निवृत्तिरपवर्गः;तत्परंप्रशान्तंतत्तदक्षरंतद्ब्रह्मसमोक्षः।।11।।

Nivṛtti (abstaining from actions) is known as *Apavarga* (emancipation or salvation).

- ❑ It is *Paraṃ* (supreme)
- ❑ It is *Praśāntaṃ* (tranquil)
- ❑ It is *Akṣara* (imperishable)
- ❑ It is *Brahma*
- ❑ It is *Mokṣa* (emancipation)



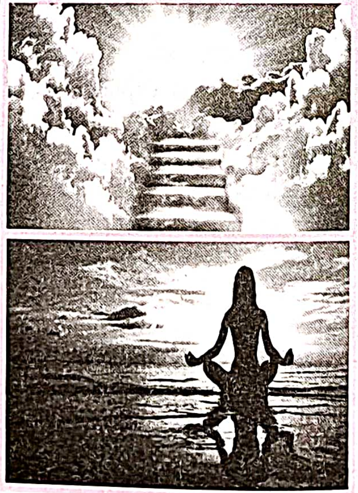
The means of salvation

तत्र मुमुक्षूणामुदयनानि व्याख्यास्यामः।

तत्र लोकदोषदर्शिनो मुमुक्षोरादित एवाचार्याभिगमनं, तस्योपदेशानुष्ठानम्, अग्नेरेवोपचर्या, धर्मशास्त्रानुगमनं, तदार्थावबोधः, तेनावष्टम्भः, तत्र यथोक्ताः क्रियाः, सतामुपासनम्, असतां परिवर्जनम्, असङ्गतिर्दुर्जनेन, सत्यं सर्वभूतहितमपरुषमनतिकाले परीक्ष्य वचनं, सर्वप्राणिषु चात्मनीवावेक्षा, सर्वासामस्मरणमसङ्कल्पनमप्रार्थनमनभिभाषणं च स्त्रीणां, सर्वपरिग्रहत्यागः, कौपीनं प्रच्छादनार्थं, धातुरागनिवसनं, कन्थासीवनहेतोः सूचीपिप्पलक, शौचाधानतोर्जलकुण्डिका, दण्डधारणं, भैक्षचर्यार्थं पात्रं, प्राणधारणार्थमेककालमग्राम्यो यथोपपन्नोऽभ्यवहारः, श्रमापनयनार्थं शीर्णशुष्कपर्णतृणास्तरणोपधानं, ध्यानहेतोः कायनिबन्धनं, वनेष्वनिकेतवासः, तन्द्रानिन्द्रालस्यादिकर्मवर्जनं, इन्द्रियार्थेष्वनुरागोपतापनिग्रहः, सुप्तस्थितगतप्रेक्षिता हारविहारप्रत्यङ्गचेष्टादिकेष्वारम्भेषु स्मृतिपूर्विका प्रवृत्तिः, सत्कारस्तुतिगर्हावमानक्षमत्वं, क्षुत्पिपासायासश्रमशीतोष्णवातवर्षासुखदुः खसंस्पर्शसहत्वं, शोकदैन्यमानोद्वेगमदलो भरागेर्ष्याभयक्रोधादिभिरसञ्चलनम्, अहङ्कारादिषूपसर्गसंज्ञा, लोकपुरुषयोः सर्गादिसामान्यावेक्षणं, कार्यकालात्ययभयं, योगारम्भे सततमनिर्वेदः, सत्त्वोत्साहः, अपवर्गाय धीधृतिस्मृतिबलाधानं; नियमनमिन्द्रियाणां चेतसि, चेतस आत्मनि, आत्मनश्च; धातुभेदेन शरीरावयवसंख्यानमभीक्ष्णं, सर्वं कारणवद्दुःखमस्वमनित्यमित्यभ्युपगमः, सर्वप्रवृत्तिष्वघसंज्ञा, सर्वसन्न्यासे सुखमित्यभिनिवेशः; एष मार्गोऽपवर्गाय, अतोऽन्यथा बध्यते; इत्युदयनानि व्याख्यातानि।।12।।

The ways to be followed to attain salvation are given below:

Mokṣa Marga



1. He who knows the defects of the world and if he wants to be liberated, he must go to a teacher and his instructions must be carefully followed (तत्र लोकदोषदर्शिनो मुमुक्षोरादित एवाचार्याभिगमनंए तस्योपदेशानुष्ठानम्द्धण्).
2. Offering oblations to the fire (अग्नेरेवोपचर्या)
3. Study of sacred scriptures, understanding them properly, and having patience to perform the acts as prescribed (धर्मशास्त्रानुगमनंए तदार्थावबोधः ए तेनावष्टम्भःए तत्र यथोक्ताः क्रियाः)
4. Seeking the company of good people and avoiding the association of wicked persons (सतामुपासनम्ए असतां परिवर्जनम्ए असङ्गतिर्दुर्जनेन)
5. Speak only truth that is beneficial to all creatures; and that should not be harsh; and speak at the appropriate time after due consideration only (सत्यं सर्वभूतहितमपरुषमनतिकाले परीक्ष्य वचनं).
6. All living things must be viewed like himself (सर्वप्राणिषु चात्मनीवावेक्षा).
7. One should avoid all types of contacts like remembering, thinking, soliciting, conversing with women (सर्वासामस्मरणमसङ्कल्पनमप्रार्थनमनभिभाषणं च स्त्रीणां).
8. Abandoning all acquisitions (सर्वपरिग्रहत्यागः)
9. Wear only loin cloth to cover private body parts, and which was dyed with red ochre (कौपीनं प्रच्छादनार्थंए धातुरागनिवसनं).
10. Should be having a needle case to stitch his robe (कन्थासीवनहेतोः सूचीपिप्पलकं)
11. There should be a water container for cleaning (शौचाधानतोर्जलकुण्डिका)
12. There should be a stick to hold (दण्डधारणं)
13. Have a vessel for begging (भैक्षचर्यार्थं पात्रं)
14. One should take meal only once in a day with the wild grains those availed for sustenance of life (प्राणधारणार्थमेककाल मग्राम्यो यथोपपन्नोऽभ्यवहारः).
15. To relieve fatigue, one should take rest on a bedding arranged by dry leaves and grass (श्रमापनयनार्थं शीर्णशुष्कपर्णतृणास्तरणोपधानं)
16. Use an arm rest as an aid during meditation (ध्यानहेतोः कायनिबन्धनं)
17. Living in the jungle without home shelter (वनेष्वनिकेतवासः)
18. Avoiding drowsiness, sleepiness and laziness etc. (तन्द्रानिन्द्रालस्यादिकर्मवर्जनं)
19. Lack of affection and hatred in the objects of sense organs (इन्द्रियार्थेष्वनुरागोपतापनिग्रहः)
20. Think and behave while doing acts like sleeping, relaxing, walking, watching, eating, sports and moving body parts (सुप्तस्थितगतप्रेक्षिता हारविहारप्रत्यङ्गचेष्टादिकेष्वारम्भेषु स्मृतिपूर्विका प्रवृत्तिः).
21. Ability to bear both respect and admiration, censure and humiliation (सत्कारस्तुतिगर्हावमानक्षमत्वं)
22. Ability to tolerate the sensation of hunger and thirst, exertion and fatigue, cold and heat, wind and rain, pleasure and pain (क्षुत्पिपासायासश्रमशीतोष्णवातवर्षासुखदुःखसंस्पर्शसहत्वं)

23. One should be unmoved by grief, dejection, conceit, agitation, vanity, greed, attachment, envy, fear, anger etc. (**शोकदैन्यमानोद्वेगमदलोभरागेर्ष्याभय-क्रोधादिभिरसञ्चलनम्**)

24. To think that egoism etc. are the root cause for miseries (**अहङ्कारादिपूपसर्गसञ्ज्ञा**)

25. Remembering the similarity in creation of both in the man and universe (**लोकपुरुषयोः सर्गादिसामान्यावेक्षणं**)

26. Fear that the moment of opportunity will pass (**कार्यकालात्ययभयं**)

27. Do not be discouraged in the practice of Yoga (**योगारम्भे सततमनिर्वेदः**)

28. One must have an enthusiastic frame of mind (**सत्त्वोत्साहः**)

29. One has to direct intelligence, apprehension, memory and strength towards salvation (**अपवर्गाय धीधृतिस्मृतिबलाधानं**)

30. One should restraint the sense organs in the mind, the mind in the soul and soul in the supreme soul (**नियमनमिन्द्रियाणां चेतसिए चेतस आत्मनिए आत्मनश्चय**)

31. One must have the knowledge that every part of the body is composed of different tissue elements (**धातुभेदेन शरीरावयवसङ्ख्यानमभीक्ष्णं**).

32. Realizing that everything that has happened is miserable, impermanent and does not belong to the self (**सर्वं कारणवद्दुः खमस्वमनित्यमित्यभ्युपगमः**)

33. All actions done due to attachment leads to sin, and renunciation of everything gives happiness (**सर्वप्रवृत्तिष्वघसञ्ज्ञा ए सर्वसन्न्यासे सुखमित्यभिनिवेशः**)

- ☐ This is the way that leads to Emancipation. Thus, the means of attaining salvation are explained.

Cakrapāṇi:

संप्रति निवृत्तावुपायं वक्तुं निवृत्तिमेव तावदुपादेयताप्रतिपादकपर्यायैराह-निवृत्तिरित्यादि।- By beginning the verse with the word *Nivṛtti*, before explaining the means of salvation, the author has described what is the definition of *Mokṣa*, its synonyms and their utility.

'उत्' इत्यव्ययं मोक्ष इत्यर्थे; उदयनानि हि मोक्षोपाया इत्यर्थः।- In the word '*Udayana*' the '*Ut*' is *Avyaya* i.e. *Mokṣa* (solvation); literally the term '*Udayana*' denotes the means of emancipation.

लोकदोषदर्शिन इति हेतुगर्भं विशेषणं; तेन नित्यं दुःखाक्रान्तलोकदर्शनाद्विरक्तस्य सत इति दर्शयति। आचार्य इह मोक्षशास्त्रोपदेष्टा।- The term '*Loka Doṣa Darśana*' is an adjective of the evoking emotion of this world cause. This implies that a man was averted from seeing worldly people suffering from grief. The term '*Ācārya*' refers to those who are well-versed in the teachings of *Mokṣaśāstra* as it appears here from the sense of the author.

तेनावष्टम्भ इति शात्रावबोधेन धैर्यं करणीयं, मनागपि तत्र कथन्ता न कर्तव्येत्यर्थः।- '*Tenāvasṭambha*' means that one should have patience in understanding of the scriptures, that is, one has to follow the activities prescribed in the scriptures carefully.

यथोक्ताः क्रियाः 'कर्तव्याः' इति शेषः।- The sentence '*Yathoktāḥ Kriyāḥ*' has to be supplemented with the term '*Kartavyāḥ*', so as to get the complete meaning. That means everyone has to read the scriptures and perform the activities perfectly as mentioned.

आत्मनीवावेक्षेति यथा आत्मन्यनपकार्यताबुद्धिस्तथा सर्वप्राणिषु कर्तव्या।- '*Ātmānīvāvekṣitā*' means that since having the attitude that no one should hurt you and in the same way you also should have the attitude of not harm others.

असङ्कल्पनमिति अभावनम्।- '*Asankalpanam*' means should not think.

कौपीनं प्रच्छादनार्थमिति कटिवेष्टनार्थं; किंवा कौपीनार्थं प्रच्छादनार्थं च।- '*Kaupīnaṁ pracchādanārtham*' means cloth for covering the waist. Or it can also be taken as that the cloth for covering both the waist and the body.

सूचीपिप्पलकं सूचीस्थापनपात्रम्।- '*Sūcīpippalakaṁ*' means the case useful for keeping the needle.

भैक्षचर्यार्थं पात्रं भिक्षापात्रमित्यर्थः।- '*Bhikṣāpātra*' means vessel useful for begging.

प्राणयात्रार्थमित्यनेन यावन्मात्रेणाहारेण प्राणयात्रा भवति तावन्मात्र आहारः कर्तव्यः, न तु रागादिति दर्शयति।- '*Prāṇayātrārtham*' means taking only enough food to sustain oneself, but not taking too much with greed.

एवं श्रमापनयनार्थमित्यादावपि तावन्मात्रप्रयोजनता व्याख्येया।- In the same way one has to take rest only up to the extent of relief getting in the state of exhaustion.

कायनिबन्धनं योगपट्टम्- '*Kayanibandhanam*' means *Yogapaṭṭam* i.e. the device used to rest the arm during meditation.

अनिकेतवास इति अगृहवासः, एतेन वनेऽपि न गृहं कृत्वा स्थातव्यमिति दर्शयति।- '*Aniketavāsa*' means to live without any shelter. By this it should be understood that one has to live without any house even in the jungle.

इन्द्रियार्थेषु शब्दादिषु अनुरागस्य तथोपतापस्य च द्वेषरूपस्य निग्रहः कर्तव्यः।- The objects of the senses like sound, touch, etc. Which gives pleasure, and the miseries of the senses, which are in a malicious form, should also be controlled.

स्मृतिपूर्विका प्रवृत्तिरिति कोऽहं, किमर्थं रागत्यागादिकमारभ्यते, इत्यादि सर्वदा स्मर्तव्यमित्यर्थः।- '*Smṛtipūrvikā pravṛtti*' means that by having the tendency of remembering always that who am I, as well as why this kind of attachment and detachment started etc.

सत्कारः पूजा, सत्कारे स्तुतौ च सत्यामहृष्टत्वं, तथा गर्हायामवमाने च निर्द्वेषत्वं सत्कारादिक्षमित्वं ज्ञेयम्।- '*Satkārādi kṣamatvam*' means ability to bear both respect and admiration, censure and humiliation.

क्षुधादिषु चानुद्वेगः क्षुधादिसहत्वम्- '*Kṣudhādiṣu ca anudvegaḥ*' means ability to tolerate hunger, thirst etc.

असंवसनम् असंवासः।- '*Asaṃvasanam*' means being unmoved.

अहङ्कारादयोऽष्टाविहैवोक्ताः।- '*Ahañkāra*' and the other eight factors which are responsible for the root cause of attachment are described in this chapter.

उपसर्गसंज्ञेति अनर्थहेतुत्वभावना।- '*Apasarga sañgnā*' means the reason for disaster.

लोकपुरुषयोः सर्गादिसामान्या-वेक्षणामिति यथा इहैव लोकपुरुषयोरादिसर्गतः प्रभृति सामान्यमुक्तं, तथाऽवेक्षणमित्यर्थः।- Should have the vision of viewing the similarity in man and universe as described in this scripture.

कार्यकालात्ययभयमिति मोक्षानुगुणकर्तव्यस्य कालातिपातभयं करणीयम्।- '*Kāryakālātyaya bhayam*' means keeping the fear that the proper period of salvation should not pass.

नियमनमिन्द्रियाणां चेतसीति इन्द्रियाणि बाह्यविषयनिवृत्तानिमनस्येव नियतानि कर्तव्यानि; चेतसश्चिन्त्यादिविषयेभ्यो व्यावृत्तस्य परमात्मन्यात्मज्ञानार्थं नियमनं कर्तव्यम्; आत्मनश्चात्मनि नियमनमिति योजना। तेन, आत्माऽपीन्द्रियादिविषयेभ्यो व्यावर्त्यात्मनि नियन्तव्यः।- '*Niyamanamindriyāṇām cetasī*' means restraint of senses in the psyche. That means control of sense organs without going into the unnecessary external things.

The psyche also should be restrained in the soul without thinking about *Cintya*, *Vicarya* etc. The soul also should be restrained itself without thinking anything about the psyche and senses.

धातुभेदेन शरीरावयवसंख्यानमिति शरीरस्य रसमलस्नाय्वादिरूपतया ज्ञानम। - '*Dhātu bhedena śarīrāvayavam*' means having the knowledge of that the body is composed of *Rasa*, *Mala* and *Snāyu* etc.

शरीरं हि रसमलस्नाय्वादिरूपतया भाव्यमानं वैराग्यहेतुर्भवति; यथा- 'मज्जाऽस्थ्ना रजसा प्लीह्ना यकृता शकृताऽपि च। पूर्णाः स्नायुसिराभिश्च स्त्रियश्चर्मप्रसेविकाः'' इत्यादिका वैराग्यभावना।- By getting the knowledge of that the body is nothing but the composition of *Rasa*, *Mala* and *Snāyu* leads to aversion from the external things. Because by this one can think that bone is developed from marrow, from blood the liver and spleen is formed, from diet excreta is formed, the body is filled with tendons and vessels, the woman is also nothing but a skin care worker. These are all the feelings take away the man towards freedom from all worldly desires.

कारणवदित्यनेन नित्यात्मव्यतिरिक्तं सर्वमनित्यं दर्शयति। दुःखमिति दुःखहेतुः।- '*Kāraṇavat*' means to show that all that are contrary to the eternal soul are ephemeral. '*Duḥkham*' means the cause for misery.

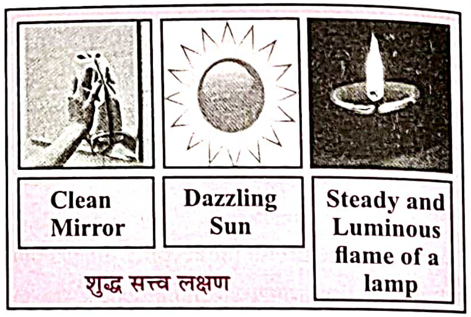
अस्वमिति आत्मव्यतिरिक्तमनात्मीयं च।- '*Asvam*' means everything that is opposite to the soul is *Anātmīya*.

सर्वसन्न्यासे सर्वप्रवृत्त्युपरमे।।11।।12।।- '*Sarvasannyāse*' means renunciation of all sorts of actions and which leads to happiness.

Śuddha Sattva Lakṣaṇa

भवन्ति चात्र-

एतैरविमलं सत्त्वं शुद्ध्युपायैर्विशुध्यति।
मृज्यमान इवादर्शस्तैलचेलकचादिभिः॥13॥
ग्रहाम्बुदरजोधूमनीहारैरसमावृतम्।
यथाऽर्कमण्डलं भाति भाति सत्त्वं तथाऽमलम्॥14॥
ज्वलत्यात्मनि संरुद्धं तत् सत्त्वं संवृतायने।
शुद्धः स्थिरः प्रसन्नार्चिर्दीपो दीपाशये यथा॥15॥


Clean Mirror
Dazzling Sun
Steady and Luminous flame of a lamp

शुद्ध सत्त्व लक्षण

Thus, it is said:

- ☐ In fact, the psyche is pure by nature. When it gets vitiated, it can be purified by the above means just like a mirror become clean when it is rubbed with oil, or with a piece of cloth, or with a brush of hair.
- ☐ Just as the sun dazzles brightly when not covered by the planet *Rāhu*, clouds, dust, smoke and fog, the psyche shines when it is in the state of purity.
- ☐ When the psyche is restrained in the soul it shines like pure, steady and luminous flame of a lamp kept in a lamp case.

Cakrapāṇi:

अविमलमिति क्रियाविशेषणम्।- Here the term '*Avimala*' has been used by the author in the sense of an adjective.

ग्रहः राहुः।- '*Graha*' means *Rāhu graha* i.e. head of the dragon

सत्त्वस्य पञ्चैवेन्द्रियाणि ज्ञानावरकाणि भवन्तीति कृत्वा सूर्यस्यापि पञ्चैव ग्रहादयश्चावरका उक्ताः।- It is said that the knowledge is not getting by the psyche as it is concealed by the five senses; Similarly, the brightness of the sun is also concealed by five factors like *Rāhu* planet, cloud, dust, smoke and fog.

ज्वलतीति केवलात्मज्ञानजनकत्वेन प्रकाशते।- '*Jvalati*' means illumination. The psyche illuminates as it is the manifestant of knowledge or self.

आत्मनि संरुद्धमिति इन्द्रियेभ्यो व्यावृत्यात्मनियतम्।- '*Ātmani saṃruddham*' means that the psyche is restrained in the soul after it is getting detached from senses.

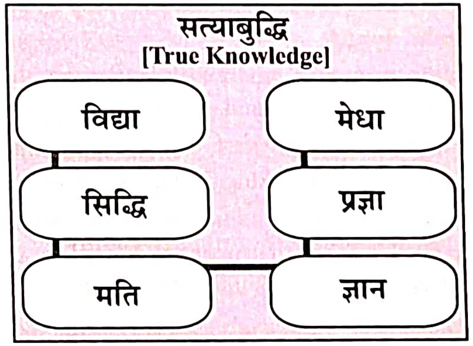
संवृतायन इति आत्मपक्षेऽपि संवृतेन्द्रियरूपच्छिद्रे आत्मनीति ज्ञेयम्।- '*Saṃvṛtāyana*' means to close the channels or holes. It is applicable in case of soul also. Then the mind can be restrained in the soul if the holes like the senses associated with the mind are closed.

दीपाशयः दीपधारिका, गृहं वा।।13-15।।- '*Dīpāśayaḥ*' means *Dīpadhārikā* i.e. lamp stand (candelabrum) or a house.

Satyā Buddhi (True knowledge)

शुद्धसत्त्वस्य या शुद्धा सत्या बुद्धिः प्रवर्तते।
यया भिनत्त्यतिबलं महामोहमयं तमः॥16॥
सर्वभावस्वभावज्ञो यया भवति निःस्पृहः।
योगं यया साधयते सांख्यः संपद्यते यया॥17॥
यया नोपैत्यहङ्कारं नोपास्ते कारणं यया।
यया नालम्बते किंचित् सर्वं सन्न्यस्यते यया॥18॥
याति ब्रह्म यया नित्यमजरं शान्तमव्ययम्।
विद्या सिद्धिर्मतिर्मेधा प्रज्ञा ज्ञानं च सा मता॥19॥

- ☐ Pure and true knowledge comes from a pure mind and through it the *Tamas* with very strong and great ignorance is removed.
- ☐ Through this a person can know the nature of all beings and his soul. In this way the person is freed from desires, which causes the person to go through all the acts related to *Yoga*, which makes the person become *Sāṃkhya*.
- ☐ One who is not affected by ego is never associated with the cause of suffering; and he expects nothing, but abandons everything.



- ☐ Through this the man attains eternal, peaceful and imperishable *Brahma*. Such pure and true knowledge is also called in the names of *Vidyā* (science), *Siddhi* (success), *Mati* (thoughtfulness), *Medhā* (intelligence), *Pragñā* (wisdom) and *Jñāna* (knowledge).

Cakrapāṇi:

शुद्धसत्त्वमभिधाय तज्जन्यां मोक्षसाधनत्वेनात्यर्थोपादेयां सत्यां बुद्धिं विविधैरुपयुक्तैः स्वरूपैराह- शुद्धेत्यादि।- After describing the features of *Śuddha Sattva*, the author is going to describe *Satyā buddhi* (true knowledge) which is arises from this *Sattva* in detail by starting the verse with the word '*Śuddha*'. This kind of true knowledge is greatly useful as an instrument for attaining salvation.

महामोहः अनादिमिथ्याज्ञानम्।- '*Mahāmohaḥ*' means false knowledge of eternity.

निःस्पृह इति उपादित्साजिहासाशून्यः।- 'Niḥspṛha' means devoid of desire for anything

योगमिति विषयव्यावृत्तस्य मनस आत्मन्येव परं योगम्।- 'Yogam' means conjoining of psyche in the soul after detaching from external things.

संख्या तत्त्वज्ञानं, तया वर्तत इति सांख्यः।- '*Saṃkhyā*' means *Tattva Jñāna* i.e. having insight into the true principles of philosophy. Those who possess such knowledge are called *Sāṃkhya*.

नोपास्ते कारणमिति न सुखदुःखकारणं सेवते।- '*Nopāste kāraṇam*' means non-compliance of the causes of happiness and sorrows.

नालम्बते किंचिदिति क्वचिदप्यास्थानं न करोति।- '*Nālambate kiñcit*' means not taking shelter anywhere.

संन्यस्यत इति सर्वत्रोदासीनो भवति।- '*Sannasyata*' means to be free from attachment or hatred in all subjects.

ब्रह्मेति मोक्षम्- '*Brahma*' means *Mokṣa* i.e. salvation.

विद्यासिध्ध्यायादयश्च यद्यपि ज्ञानविशेषेऽपि प्रसिद्धाः, तथाऽपीह प्रकरणात् तत्त्वज्ञानपरा एव ज्ञेयाः।।16-19।।- Even though the terms '*Vidyā*', *Siddhi* etc. are mentioned for designating specific types of knowledge, yet all of them have been used to denote *Tattva Jñāna* in the present context.

Benefits of identifying the man as universe

लोके विततमात्मानं लोकं चात्मनि पश्यतः।
परावरदृशः शान्तिर्ज्ञानमूला न नश्यति॥20॥

He who sees himself as extended in the entire world and the entire world in himself, he is said to possess transcendental and worldly vision and his serenity of mind based on this knowledge never perishes.

Cakrapāṇi:

लोके विततमात्मानमिति लोकरूपमात्मानं, तथा लोकं चात्मनि शरिरात्ममेलकरूपे पश्यतः, 'व्यवस्थितं' इति शेषः।- '*Loke vitatamātmānam*' insinuates that to see himself as extended in the entire world, and the universe as the combination of his body and soul.

परावरदृश इति परम् आत्मानम्, अवराणि आत्मव्यतिरिक्तानि प्रवृत्यादीनि, यः पश्यति तस्य परावरदृशः।- *Para* means *Ātmā*, *Avara* means other than *Ātmā* like *Śarīra*, *Buddhi*, *Manas*, *Indriya* etc. He who can see and understand in this way is called '*Parāvaradṛśa*'.

ज्ञानमूलेत्यनेन मोहमूलामस्थिरां शान्तिं निरस्यति।।20।।- '*Jñānamūle*' means that this kind of knowledge never perishes the serenity of mind.

More details about Śuddha Sattva

पश्यतः सर्वभावान् हि सर्वावस्थासु सर्वदा।
ब्रह्मभूतस्य संयोगो न शुद्धस्योपपद्यते॥21॥

When a person realizes existence in all circumstances, he can associate with pure *Brahma*. Then he no longer has anything to do with the forces of attachment that cause misery. (21)

Cakrapāṇi:

अथ जीवन्मुक्तस्य किमिति सुखदुःखहेतुधर्माधर्मसंयोगो न भवतीत्याह- पश्यत इत्यादि।- Beginning the verse with the word '*Paśyata*', the author has presented that why the causative factors like virtuousness and unrighteousness which are responsible for happiness and miseries are not associated with the person who attains salvation while living.

पश्यति इति पश्यत एव परं, न तु रज्यतो नापि द्विषत इत्यर्थः।- By this word '*Paśyataḥ*' it is meant that the liberated man can sees everything, but he has neither attachment nor hatred towards objects.

ब्रह्मभूतस्येति ब्रह्मसदृशस्य जीवन्मुक्तस्येति व्याख्येयं; सर्वथा मुक्ते हि ज्ञानमपि नास्ति, तेन पश्यत इति न स्यात्।- *Brahmabhūta* means the man is equivalent to Brahma since he attains salvation when alive. Thus, he will be freed from all the external things. In that stage the man does not have knowledge and if he does not have knowledge, then it will not be possible to see anything.

संयोग इति धर्माधर्मसंबन्धः।।21।।- '*Saṃyoga*' means to be related to righteous and unrighteousness.

Features of I.iberated person

नात्मनः करणाभावाल्लिङ्गमप्युपलभ्यते।
स सर्वकरणायोगान्मुक्त इत्यभिधीयते॥22॥

At this stage, the symptoms of the self are also not found because he is devoid of all senses; And due to lack of connection with the senses, it is called liberation.

Cakrapāṇi:

अथ मुक्तात्मनः किं लक्षणमित्याह- नेत्यादि।- Beginning the verse with the word '*Na*', the author has presented the features of liberated soul.

आत्मन इति मुक्तात्मनः।- '*Ātmanaḥ*' means liberated soul.

करणाभावादिति मनःप्रभृतिकरणाभावात्।- '*Karaṇa abhāvāt*' means in the absence of psyche and other instruments which are useful for obtaining knowledge.

उक्तं हि- "करणानि मनोबुद्धिर्बुद्धिकर्मेन्द्रियाणि च" (शा.अ.1) इति,- It is also mentioned that the instruments of knowledge are mind (*Manas*), intellect (*Buddhi*), cognitive (*Jnānendriya*) and conative organs (*Karmendriya*)– (Ca. Śā. 1/56).

मनःप्रभृत्यभावाच्च शरीराभावोऽप्यर्थलब्ध एव; सर्वाभावाच्चात्मनि किमपि लक्षणं नास्ति, स्वरूपेण चात्माऽतीन्द्रिय एव; तेन आत्मा उपलब्धियोग्यताभावान्नोपलभ्यते, तल्लिङ्गान्यप्यभावादेव नोपलभ्यन्त इति भावः।।22।।- The absence of the mind etc. also shows the absence of the body. The absence of all does not give any symptom of the soul. Naturally the soul is invisible. For this reason, soul attainment is not known due to the lack of means of knowledge, and the soul is not perceivable even due to the absence of symptoms of the soul.

Synonyms of Mokṣa

विपापं विरजः शान्तं परमक्षरमव्ययम्।
अमृतं ब्रह्म निर्वाणं पर्यायैः शान्तिरुच्यते॥23॥
एतत्तत् सौम्य! विज्ञानं यज्ज्ञात्वा मुक्तसंशयाः।
मुनयः प्रशमं जग्मुर्वीतमोहरजःस्पृहाः॥24॥

Tranquility of soul (*Śānti*) is also known with the following synonyms.

1. *Vipāpa* (freed from sinful acts)
2. *Viraja* (freed from attachments)
3. *Śānta* (tranquillity)
4. *Para* (the superior)
5. *Akṣara* (indestructible)
6. *Avyaya* (imperishable)
7. *Amṛta* (immortal)
8. *Brahma* (God)
9. *Nirvāṇā* (cessation of all acts)

O *Agniveśa*! This is the true knowledge and the sages who are aware of this spiritual knowledge are free from all the doubts, ignorance, attachment and desires and thus attain salvation.

Cakrapāṇi:

विपापमित्यादिना मोक्षस्वरूपप्रकाशकान् पर्यायानाह।- Here the author has presented various synonyms related to salvation such as *Vipāpa*, all of which refer to the attributes of liberation (*Mokṣa*).

यज्ज्ञात्वेति ज्ञानं प्राप्येत्यर्थः; किंवा, स्वप्रकाशकत्वाज्ज्ञानस्य

ज्ञानमपि ज्ञेयं भवतीति बोद्धव्यम्।।23।।24।।- 'Yajñātvā' means by acquiring knowledge or being self-illuminating, *Tattva* knowledge also becomes to be knowable knowledge.

To Sum up

तत्र लोकौ-

सप्रयोजनमुद्दिष्टं लोकस्य पुरुषस्य च।
सामान्यं मूलमुत्पत्तौ निवृत्तौ मार्ग एव च॥25॥
शुद्धसत्त्वसमाधानं सत्या बुद्धिश्च नैष्ठिकी।
विचये पुरुषस्योक्ता निष्ठा च परमर्षिणा॥26॥

In this chapter entitled *Puruṣavicaya Śarīra*, the author has expounded the following topics in a lucid manner. The similarity of man and the universe and purpose of gaining such knowledge - The cause for *Pravṛtti* and the measures to be taken for *Nivṛtti* - The practices which lead to the acquisition of a pure mind - The true and absolute knowledge - Salvation etc.

Cakrapāṇi:

संग्रहे शुद्धसत्त्वसमाधानमित्यनेन 'एतैरविमलं' इत्यादिना 'दीपाशये यथा' इत्यन्तेन ग्रन्थेनोक्तार्थः सङ्गृहीतः।- The characteristics of pure psyche have described in this treatise have been briefly mentioned again here in verses 13 to 15 which starts with '*Etairavimalam*' and ends with '*Dīpāśaye yathā*'.

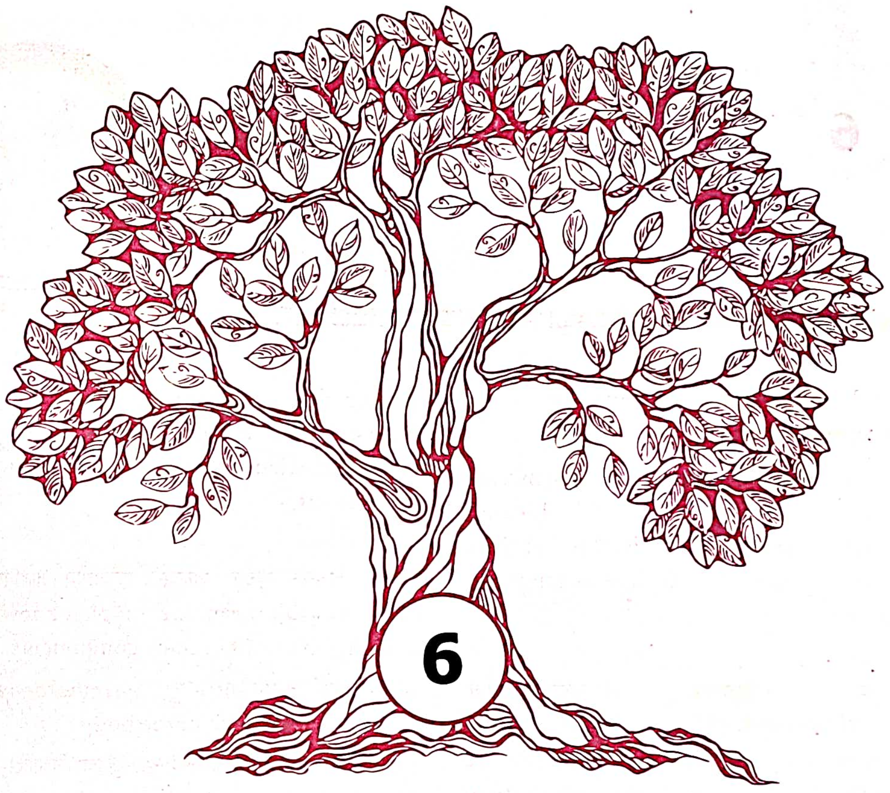
'शुद्धसत्त्वस्य' इत्यादिना सत्या बुद्धिरुक्ता।- By mentioning the word '*Śuddha Sattvasya*', the author has described the features of *Satyā buddhi* (real knowledge).

नैष्ठिकीति सत्याबुद्धेरेव विशेषणं; नैष्ठिकी मोक्षसाधिका; निष्ठा मोक्षः।।25-26।।- '*Naiṣṭikī*' is nothing but the adjective for real knowledge and it is the means for salvation. *Niṣṭā* means *Mokṣa* (liberation).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने पुरुषविचयशारीरं नाम पञ्चमोऽध्यायः॥5॥

Thus, ends the fifth chapter of the *Śārīrasthāna* titled *Puruṣavicaya śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

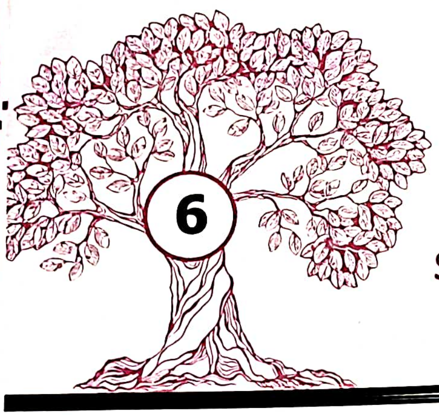
***



6

Śarīravicaya śārīraṃ

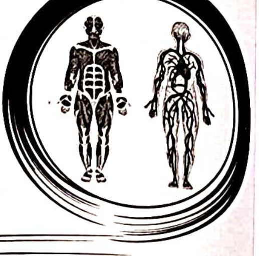
शरीरविचयशारीरम्



6

Śarīravicaya śārīraṃ

शरीरविचयशारीरम्



अथातः शरीरविचयं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Puruṣavicaya śārīraṃ Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Śarīravicaya śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:
पुरुषविचयं मोक्षोपयुक्तत्वेन पुरुषोपकारकमभिधाय, व्याक्रियमाणचिकित्सोपयुक्तं शरीरोपकारकं शरीरविचयं ब्रूते।- In the previous chapter, the author has described about the description of *Puruṣa* which gives way to attainment of salvation. After that, keeping in mind the treatment of diseases, the knowledge of the components of the whole body has been described in the present chapter.

Usefulness of comprehensive knowledge of the body

शरीरविचयः शरीरोपकारार्थमिष्यते।
ज्ञात्वा हि शरीरतत्त्वं शरीरोपकारकरेषु भावेषु ज्ञानमुत्पद्यते।
तस्माच्छरीरविचयं प्रशंसन्ति कुशलाः॥3॥

The comprehensive knowledge of the body is useful in improving the wellbeing of the individual. It provides knowledge related to the factors responsible for the wellbeing of an individual by understanding the factors that constitute the body. Thus, it is told by the experts that possessing the entire knowledge about the body is highly prosperous.

Cakrapāṇi:
शरीरस्य विचयनं विचयः शरीरस्य प्रविभागेन ज्ञानमित्यर्थः।- '*Śarīra vicayaḥ*' means the complete knowledge of all the divisions of body components.

शरीरोपकारार्थमिति शरीरारोग्यार्थम्।- '*Śarīropakārārtham*' means for the health of the body.

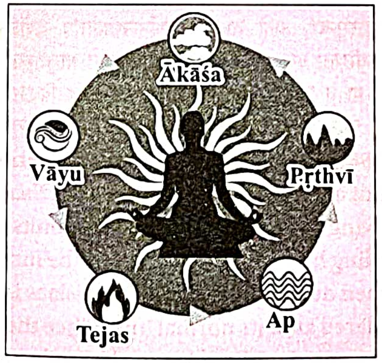
अथ कथं शरीरज्ञानं शरीरोपकारकमित्याह- ज्ञात्वा हीत्यादि।- Now the question arises that how the knowledge of the body is going to be helpful for the body health. This doubt has been clarified in the present verse, by mentioning the term '*Jñātvā hi*'.

शरीरस्य रक्तादिरूपस्य स्वभावरूपं तत्त्वं ज्ञात्वैव इदमस्य वृद्धस्य धातोरसमानगुणतया ह्रासकत्वेनोपकारकमिति, तथोक्तविपर्ययाच्चापकारकमिति ज्ञानं जायते, नोपकार्यशरीरतत्त्वज्ञानेऽसतीति वाक्यार्थः।।1-3।।- Knowing the nature of the body components like *Rasa* and *Rakta* etc., this increased tissue gets depleted by the substances of dissimilar properties. This type of benefic result and vice versa gets with substances having opposite properties. This is how knowledge arises. In the absence of the essential knowledge of the body components, the body is not benefited.

Definition of body and effects of imbalance of bodily elements

तत्र शरीरं नाम चेतनाधिष्ठानभूतं पञ्चमहाभूतविकारस मुदायात्मकं समयोगवाहि।
यदा ह्यस्मिञ् शरीरे धातवो वैषम्यमापद्यन्ते तदा क्लेशं विनाशं वा प्राप्नोति।
वैषम्यगमनं हि पुनर्धातूनां वृद्धिह्रासगमनमकात्स्न्येंन प्रकृत्या च॥4॥

The body is defined as that it acts as the residence for consciousness; it is formed from the conglomeration of factors derived from five basic elements and also it maintains the balanced state of bodily elements. If there may be any imbalance in these bodily elements it leads to disease or destruction of the body, and which depends on the intensity of their imbalance. If the intensity of imbalanced state of body tissues is less it causes only disease and if it is more, then it leads to destruction of body.



Cakrapāṇi:
समुदितस्यैव तावच्छरीरस्य स्वरूपमाह- तत्रेत्यादि।- Beginning the verse with the word '*Tatra*', the author has presented that how the body is formed due to the conglomeration of various factors.

चेतनाशब्देन ज्ञानकारणमात्मोच्यते, भूतशब्द उपमाने; तेन, चेतनाया आत्मसंबन्धिन्याः शरीरे एवोपलम्भादात्मनः शरीरमधिष्ठानमिति भवति; परमार्थस्तु चेतना आत्माश्रया, आत्मा च निराश्रय एव; किंवा चेतनस्यात्मनोऽधिष्ठानभूतमिति चेतनाधिष्ठानभूतम्।- The word '*Cetanā*' refers to the soul which is the cause for knowledge. Here the term '*Bhūta*' has used in the sense of simile. Soul is consciousness and it manifests in the body of the individual. By this the body can be thought of as the abode of the soul. In fact, the abode of consciousness is soul, while soul has no dwelling place. And thus, the word *Bhūta* is added to '*Cetanadhiṣṭāna*' in this text.

पञ्चानां महाभूतानां विकारा रसादयः शरीरारम्भकाः, तेषां समुदायो मेलकः, स आत्मा स्वरूपं यस्य तत्तथा। समुदायशब्देन च समुदायारम्भका धातव एवोच्यन्ते; तेन, न संयोगमात्रस्य शरीरत्वप्रसक्तिः। किंवा, समुदायः संयोग एवोच्यतां, तथाऽपि समुदाय आत्मा कारणं यस्य शरीरस्य द्रव्यरूपस्य तत् पञ्चमहाभूतविकारसमुदायात्मकं शरीरमेव।- Body tissues such as *Rasa*, *Rakta* etc. which are derived from the five basic elements forms the body. The body is formed by the conglomeration of all these factors but not by their simple combination. Even though *Samudāya* is called as *Saṃyoga*, however, whatever body is the cause of any collective form, it is the derivative of *Pañcamahābhūta* collective body.

समेन उचितप्रमाणेन धातूनां मेलकेन सम्यङ्नीरोगतया वहतीति समयोगवाहि।- '*Samena*' refers to appropriate quantity. When these body tissues are in their normal quantity, it maintains the body's health and free from disease.

यदा तु धातूनां न्यूनातिरिक्तत्वेन विषमो मेलको भवति, तदा असमयोगवाहीति दर्शयन्नाह- यदा हीत्यादि। लघुना वैषम्येण रोगमात्रजनकेन क्लेशं, महता त्वसाध्यरोगजनकेन वैषम्येण विनाशं मरणं प्राप्नोति शरीरम्।- Inappropriate conglomeration of the body tissues derived from the five basic elements causes either increase or decrease of body tissues and which leads ill health. If the intensity of imbalanced state of body tissues is less it causes only disease and if the intensity is more, then it leads to incurability of disease and even death.

अथ किं तद्वैषम्यमित्याह- वैषम्यगमनमित्यादि।- Now a doubt may arise as to what *Vaiṣamya* means. The author has cleared the above doubt by referring to '*Vaiṣamyagamanaṃ*'

वैषम्यगमनं वैषम्यावस्थाप्राप्तिः,- '*Vaiṣamyagamanaṃ*' means getting the unequal state of bodily tissues.

वैषम्यमेव कादाचित्कमित्यर्थः; यदि हि वैषम्यमित्येव ब्रूयात्, तदा सहजसिद्धमपि धातूनां यन्न्यूनातिरिक्तत्वेन वैषम्यं तदपि शिष्येण गृह्येत; तेन, गमनपदप्रक्षेपात् सहजं वैषम्यं परित्यज्य स्वप्रमाणापेक्षयैव कदाचिदुत्पद्यमानं वैषम्यं दर्शयति।- Even in the normal state also do at times there will be some imbalance among these body tissues and it can be happened due to various factors. Such imbalance is not considered to produce any disease. Keeping this in view, and to exclude this kind of imbalance in the present context and to include the specific nature of imbalance that causes either disease or decay, the term '*Gamana*' has been used as suffix to the word *Vaiṣamya*.

वृद्धिह्रासगमनं चेह व्यस्तं समस्तं च वैषम्यं ज्ञेयम्।- *Vṛddhi* (augmentation) and *Hrāsa* (diminution) of the body tissues both together are known as *Vaiṣamya* (imbalanced state), and it may be happened partially or entirely.

वृद्धिह्रासस्यैव विशेषानाह- अकार्त्स्न्येन प्रकृत्या चेति; अकार्त्स्न्येंति एकदेशेन, प्रकृत्येति सकलेन स्वभावेन। एतेन च रसादीनां चांशेन वृद्धिह्रासौ, तथा कार्त्स्न्येंन वृद्धिह्रासावुपगृहीतौ भवतः। अन्ये तु, 'अकार्त्स्न्येंन' इतिपदं क्लेशं विनाशं वा प्राप्नोतीत्यनेन समं योजयन्ति। तेन, यदाऽपि धातवो वैषम्यमापद्यन्ते, तदाऽपि नावश्यं क्लेशविनाशौ भवतः, अकार्त्स्न्येंनेतिपदेन क्लेशविनाशव्यभिचारस्याभिहितत्वात्; दृष्टं चैतत्,, - '*Akārtsnyena prakṛtyā ca*' – The term *Akārtsnyena* means partial and the word *Prakṛtyā* refers to its entirety. Thus, it can be understood as partial and complete part of the increase or decrease of *rasa* and other body tissues.

Some other scholars have differently interpreted the above concept by associating the word '*Akārtsnyena*' by linking with *Kleśa* and *Vināśa*. Thus, even though the imbalance of the bodily tissues doesn't necessarily responsible for the manifestation of disease or destruction of the body, this is because of the usage of the term *Akārtsnyena*.

यथा- वृष्यप्रयोगाच्छुक्रवृद्धौ सत्यामपि न क्लेशविनाशौ भवतः, तथा बालस्य वर्धमानधातोरपि गुण एव परं दृश्यते।- For example:

1. Increase of *Śukra dhātu* by the administration of aphrodisiacs
2. Increase of bodily tissues in a child according to his age

Even though the increase of body tissues is seen in both these conditions, such increase cannot be considered as abnormality since it cannot produce any disease.

तच्च नातिसुन्दरं, यतो बालस्य वर्धमानधातोरपि वयोऽनुरूपाः प्राकृतमानस्थिता एव धातवो भवन्ति, तेन न ते प्राकृतमाना वृद्धा उच्यन्ते; या तु वृष्यप्रयोगजा शुक्रवृद्धिः, सा यदि विकारकारिका न भवति तदा तु प्राकृतमानान्तर्गतैव। एतदेव धातूनां प्राकृतमानं-यदविकारकारित्वम्।- This kind of interpretation is also not acceptable. The increase of *Dhātūs* in a growing child is within normal limits only according his age. In the same way the increase of semen due to the use of aphrodisiacs is also considered as in its normal limit since they are not causing any disorder in the body. Thus, whatever the quantity of tissues is increased, those can be considered as under normal ratio until they don't cause ill effects.

अञ्जल्यादिमानं तु अदूरान्तरेणाभिहितमपि नित्यपरोक्षतया पुनः स्वाभाविकधातुलक्षणैरेव ज्ञातव्यं; तस्माच्छुक्रस्य यावती वृद्धिरदोषा, तावती प्राकृतमानावस्थारूपैव। प्राकृतमानातिरिक्तौ चेह वृद्धिह्रासौ

वैषम्यगमनशब्देनोच्येते, तस्मादाद्यैव व्याख्या। तथा न केवलं वृद्धिह्रासगमनमेव वैषम्यगमनं, किन्तु प्रकृत्या च वैषम्यगमनं धातूनां भवतीति व्याख्यानयन्ति; - Normal measure of bodily tissues is described in the measure of *Añjali* and since they are not perceivable, their normal quantity can be known by means of their physiological status. Therefore, increased *Śukra* quantity due to the use of aphrodisiacs it cannot be considered abnormal unless it causes any discomfort to the body. Here the quantity of body tissues which is abnormal and it may be either increase or decrease in its quantity can be known by the term *Vaiṣamya Gamana*. Not mere the increase or decrease cannot be called as *Vaiṣamya Gamana*, since the increase or decrease also happens in their normal state also.

तथाहि- "प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये" (सू. अ.17) इत्यादौ प्रकृतिस्थस्यापि दोषस्य विकारकर्तृत्वमुच्यते, विकारकारकस्य च दोषस्य प्रकृतिस्थताऽपि वैषम्यार्थक्रियाकारित्वेन वैषम्यशब्देनोच्यते।- For example: "When *Kapha* is in the diminished state, the aggravated *Vāta* dislodges *Pitta* from its normal state and transports to different parts of the body and results in shooting pain (*Bheda*) and burning sensation (*Dāha*), wherever it spreads. In this way, the normal state of *Pitta* also causes burning sensation in the body. Thus, even the normal state of the body tissues also can be considered as *Vaiṣamya* when they cause any discomfort to the body.

तदपि नातिसुन्दरम्।- This kind of interpretation is also not acceptable.

येन, प्रदेशान्तरेष्वपि त्रिविधां गतिं प्रतिपाद्य प्रकृतिस्थता धातूनां निर्विकारा एवोक्ता; यथा- "क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते। दोषाः प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम्" (सू.अ.17); तथा 'विकारो धातुवैषम्यं साम्यं प्रकृतिरुच्यते। सुखसञ्ज्ञकमारोग्यं विकारो दुःखमेव च' (सू.अ.9) एवमादिषु।- The author has mentioned three types of movement of *Doṣās* in another context in the same treatise that "When the *Doṣās* are aggravated, they exhibit their abnormal features according to the degree of vitiation. If the *Doṣās* are diminished they will give up their normal features. Whereas in the balanced state of *Doṣās*; they perform their normal functions by exhibiting normal features" (Ca. Sū. 17/ 62).

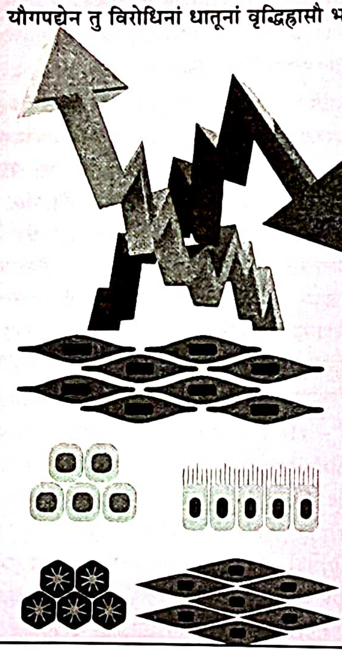
It is also told that "Error in the equilibrium state of *Dhātūs* is known as disease (*Vikāra*) and their balanced condition is known as health (*Prakṛti*)" (Ca. Sū. 9/4).

यत्तु "प्रकृतिस्थं यदा पित्तं" इत्यादौ स्वमानावस्थितस्यापि पित्तादेर्विकारकर्तृत्वं, तच्छरीरप्रदेशान्तरनीतस्य पित्तादेस्तत्र तत्र प्रदेशे वृद्धस्यैव विकारकर्तृत्वं; स्वमानस्थितोऽपि दोषः प्रदेशान्तरं नीतः सन् तत्प्रदेशस्थदोषापेक्षया वृद्ध एव भवति, तेन तत्रापि वृद्धस्यैव विकारकर्तृत्वं, प्रपञ्चितश्चायमर्थस्तत्रैव ग्रन्थे। यत्रापि स्वमानस्थितानामेव रक्तादीनां वातादिदुष्ट्या विकारकर्तृत्वं, तत्रापि वातादय एव वृद्धाः प्राधान्येन विकारकराः, रक्तादयोऽपि तत्र दुष्टदोषसंबन्धाधीनस्वगुणा वृद्धस्वगुणा वा भवन्ति, ततो गुणहानिवृद्धिभ्यां वृद्धिह्रासौ दूष्येऽपि तिष्ठत एवेति न प्रकृतिस्थस्य विकारकारित्वमिति पश्यामः।।4।।- '*Prakṛtisthaṃ yadā pittaṃ*' – Here also the *Pitta* causes disorder in its abnormal increased state only. Initially it is mentioned that the *Pitta*, when it is in its normal state has been taken away from its original site and to other part of the body by the influence of *Vāta*, and thereby it gets increased and results in disease. Even though *Pitta* is normal in its quantity before it is dragged by *Vāta*, it gets increased and causes disease. Thus, it is clear that in no case manifestation of disease takes place whenever the *Doṣās* are in their normal state.

Cause for the simultaneous increase and decrease of bodily tissues

यौगपद्येन तु विरोधिनां धातूनां वृद्धिह्रासौ भवतः।
यद्धि यस्य धातोर्वृद्धिकरं तत्ततो विपरीतगुणस्य धातोः
प्रत्यवायकरं संपद्यते॥5॥

The increase and decrease of bodily tissues that are having mutually contrary attributes takes place simultaneously. The reason for this is that a particular substance which causes augmentation of a specific body tissue is also causes decrease of another body tissue that possess opposite attributes.



Simultaneous Increase & Decrease of Body Tissues

यौगपद्येन तु विरोधिनां धातूनां वृद्धिह्रासौ भवतः

Cakrapāṇi:

उपयुक्तभेषजेन यथा वृद्धिह्रासौ भवतस्तदाह- यौगपद्येनेत्यादि।- Beginning the verse with the term '*Yaugapadyena*', the author has described the simultaneous augmentation and depletion of bodily components after the administration of medicine.

विरोधिनामिति परस्परविरुद्धगुणानाम्।- '*Virodhinām*' means that which possess contrasting qualities.

एतदेवोपपत्त्या साधयन्नाह- यद्धीत्यादि। यद्धि भेषजं, यथा- क्षीरं कफशुक्रादिवृद्धिकरं, तत् कफशुक्रादेर्विपरीतगुणस्य वातादेः प्रत्यवायकरं भवति, ह्रासकरं भवतीत्यर्थः।- Substances which are responsible for the growth of one component of the body are also responsible for the decrease of other components which are possessing opposite properties. For example: Milk increases *Kapha* and *Śukra*, and at the same time it also decreases *Vāta* and other elements which are possessing opposite attributes.

विपरीतस्येति कर्तव्ये यद्विपरीतगुणस्येति करोति, तेन जातिवैपरीत्याद्गुणवैपरीत्यमेव ह्रासकारणं प्राधान्येन दर्शयति। तेन, गोमूत्रं द्रवत्वेन जात्या समानमपि कटूष्णरूक्षादिविपरीतगुणयोगात् कफस्यापहारकमेव।।5।।- Here the author emphasizes the properties of the substance to be taken for increase or decrease rather than the physical substance. Thus, the term '*Viparīta*' refers to that the substance which is possessing opposite properties and not the opposite of the physical form. For example: Even though *Gomūtra* (cow's urine) and *Kapha* are similar in their physical form of liquid nature, *Gomūtra* decreases *Kapha* as it has opposite qualities like *Kaṭu*, *Uṣṇa* and *Rūkṣa* etc.

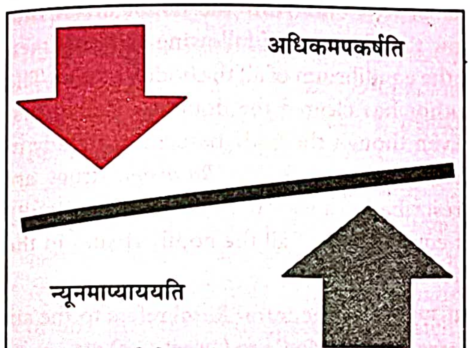
The ultimate goal of treatment

तदेव तस्माद्भेषजं सम्यगवचार्यमाणं युगपन्न्यूनातिरिक्तानां धातूनां साम्यकरं भवति, अधिकमपकर्षति न्यूनमाप्याययति॥6॥

It is therefore considered to be a properly administered medicine which restores the normal state of increased and decreased state of the body tissues simultaneously by reducing the increased elements and increasing the decreased ones.

Cakrapāṇi:

उपपादितं यौगपद्येन धातूनां वृद्धिह्रासगमनमुपसंहरन्नाह- तदेवेत्यादि।- Beginning the verse with the word '*Tadeva*', the author is going to conclude the proposed subject that the simultaneous augmentation and diminution of bodily tissues.



युगपन्न्यूनातिरिक्तानां धातूनां साम्यकरं भवति

सम्यगुपचर्यमाणमित्यनेन उचितमात्रादिप्रयोगं, तथा धातुसाम्यावधिभेषजप्रयोगं च दर्शयति; मात्रादिविगुणं हि भेषजं न स्वोचितां क्रियां करोति; यथा- वृद्धस्य कफस्य क्षीणस्य च पित्तस्य क्षयवृद्धिभ्यां साम्यार्थं यदुपयुज्यते कट्वादि तत् साम्यापत्त्युत्तरकालमप्युपयुज्यमानं पित्तवृद्ध्या कफक्षयेण च पुनर्वैषम्यमावहति; तस्मादेतद्दोषव्यावृत्त्यर्थं सम्यगुपचर्यमाणमिति कृतम्।- '*Samyagupacaryamāṇam*' means appropriate administration of medicine and which has been administered till it attains the equilibrium state of *Dhātūs*. Without considering these factors, the administered medicine doesn't give desired effect. For example: In fact, the administration of *Kaṭu rasa dravya* results in increase of *Pitta* and decrease of *Kapha* simultaneously and brings back their normal state. Even after attaining the normal state of *Pitta* and *Kapha*, administration of *Kaṭu rasa dravya* etc. are continued and then it leads to further increase of *Pitta* and decrease of *Kapha* takes place, which leads to their discordance again.

ननु, पूर्वमुक्तं भेषजेन विरोधिनां धातूनां वृद्धिह्रासौ भवतः, उपसंहारे तु धातूनां साम्यकर भेषजं भवतीत्युच्यते, तत्कथं नार्थभेद इत्याशङ्क्य वृद्धिह्रासकरमेव धातुसाम्यकरं भवतीति दर्शयन्नाह- अधिकमपकर्षति, न्यूनमाप्याययतीति। एवम्भूतं च धातुसाम्यकरणं यत्रैव विरोधिनां वृद्धिह्रासौ विद्येते तत्रैव ज्ञेयं, न सर्वत्र। तेन यत्र वृद्धिरेव परं दोषाणां न क्षयः कस्यचित्, तत्र यथा वृद्धस्य दोषस्य क्षयाधानमुक्तं न तथा क्षीणस्य वर्धनमिति ज्ञेयम्।।6।।- In the previous verse it was stated that the medicines having opposite attributes results in increase and decrease of opposite substances. Here in the concluding verse, it is told that the administered medicine brings back the normalcy of bodily tissues. In order to clear the doubt, the author has mentioned specifically that "*Adhikaṃ apakarṣayati, Nyūnam āpyāyayati*". That means the properly administered medicine causes the increased state of bodily tissue to its normalcy and the decreased state of bodily tissue also brings to its normalcy. This type of restoration of normalcy takes place where the increase and decrease of contrary tissue elements are involved and not at other places. If there is only increase of tissue elements, then they should be reduced without increasing any other substances.

The duty to be performed for the balance of bodily tissues

एतावदेव हि भैषज्यप्रयोगे फलमिष्टं स्वस्थवृत्तानुष्ठाने च यावद्धातूनां साम्यं स्यात्।
स्वस्था ह्यपि धातूनां साम्यानुग्रहार्थमेव कुशला रसगुणानाहारविकारांश्च पर्यायेणेच्छन्त्युपयोक्तुं सात्म्यसमाज्ञातान्; एकप्रकारभूयिष्ठांश्चोपयुञ्जानास्तद्विपरीतकरसमाज्ञातया चेष्टया सममिच्छन्ति कर्तुम्॥7॥

Restoration of the normal state of body tissues is desired during the administration of the drug and also while following the prescribed regimen.

Even a healthy person also should use

the wholesome substances that contain appropriate *Rasa* (tastes) and *Guṇa* (attributes) in a proper manner in a view to keep the body tissues in equilibrium state.

Those who used to overindulge in only one type of taste and substances, it is desirable to recommend the intake of food and regimen that are contrary to the above substances in order to maintain a balanced state of body tissues.

Cakrapāṇi:

उक्तधातुसाम्यस्योपादेयतां दर्शयितुं भेषजप्रयोगस्य तथा स्वस्थवृत्तानुष्ठानस्य धातुसाम्यातिरिक्तं फलं निषेधयन्नाह- एतावदेवेत्यादि।- Beginning the verse with the word '*Etāvat*', the author has presented the sole aim of administration of medicine and following the regimen is nothing but the maintenance of equilibrium of bodily tissues.

एतावदेवेत्यनेन वक्ष्यमाणधातुसाम्यं प्रत्यवमृशति।- The term '*Etāvadeva*' refers to the balance of bodily tissues that are being explained.

धातुसाम्यात्मको रोगप्रशमो हि भेषजसाध्यो न धातुसाम्यादतिरिच्यते, तथा स्वस्थस्योजस्कररसायनेनापि धातुसाम्यमेव विशिष्टमाधीयते; तेन धातुसाम्यादतिरिक्तमायुर्वेदसाध्यं नास्तीति भावः।- The proper medicine given for the treatment of any disease leads to a balanced state of the body tissues, without surpassing anything. In the same way the *Rasāyana* drug also leads to a balanced state of the body tissues by increasing the *Ojas*. Therefore, there is no other thing to achieve more than the equilibrium state of body tissues, in *Āyurveda*.

उक्तं च- "धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्" (सू. अ.1) इति।- It is also told that "The main purpose (*Prayojana*) of *Āyurveda* is to keep the equilibrium of all the bodily tissues (*Dhātusāmyatā*)"– (Ca. Sū. 1/53).

ननु स्वस्थे धातुसाम्यं सिद्धमेव, न च सिद्धं साध्यते, तत् कथं स्वस्थवृत्तानुष्ठानेऽपि धातुसाम्यमेव फलमित्याह- स्वस्था ह्यपीत्यादि। साम्यानुग्रहार्थमिति सत एव साम्यस्य परापरसाम्योत्पादेन परिपालनार्थम्। - In fact the equilibrium state of body tissues is already proven in a healthy person. The point is that nothing to reproving the proved one. Now the doubt arises that how the objective of following right regimen is the equilibrium of all the bodily tissues. The author has cleared the doubt by stating that "Even though the body tissues are already in the balanced state, the *Rasāyana* drugs are prescribed in a view to bring about continuity of equilibrium of all the bodily tissues in the successive stages".

रसा मधुरादयः।- The term '*Rasa*' refers to the six tastes such as *Madhura* (sweetness) etc.

गुणा गुर्वादयः।- '*Guṇa*' refers to the twenty attributes such as Guru (heaviness) etc.

आहारविकाराः आद्यखाद्यलेह्यपेयरूपा यवाग्वादयः।- '*Āhāravikārāḥ*' means the food substances like *Yavāgu* (gruel) etc. which are in the form of *Ādya* (eatable), *Khādya* (chewable), *Lehya* (*lickables*) and *Peya* (drinkables).

पर्यायेणेति उचितेन क्रमेण;- '*Paryāyeṇa*' means which should be given in the specific order.

स च क्रमो यथा- मधुरमुपयुज्य तज्जन्यकफवृद्ध्यादिप्रतिबन्धार्थं कट्वाद्युपयोज्यमित्यादिरसक्रमः, तथा गुरुमुपयुज्य तत्कार्यप्रतिबन्धार्थं लघूपयोग इत्येवम्प्रकारो गुणानामुपयोगक्रमः, आहारविकारेष्वपि खाद्याद्युपयुज्य तत्पाकार्थं पेयोपयोग इत्यादिकः क्रमः।- The food substances should be given in the specific order as that are beneficial for the homeostasis of the body tissues. For example: It is advised to take pungent substances to alleviate *Kapha* which has aggravated by the use of sweet substances. Similarly, it is advised to take light substances (*Laghu dravya*) after the consumption of heavy substances (*Guru dravya*) to prevent the adverse effects of the heavy substances. In the same way the food

substances like *Yavāgu* etc. also should be used in the specific order such as *Ādya*, *Khādya* etc.

गुणशब्देन च रसा अपि प्राप्यन्ते, तथाऽपि रसाः प्राधान्यात् पृथगुक्ताः।- Even though the word '*Guṇa*' conveys the meaning of *Rasa*, the *Rasās* are mentioned separately since they are predominant.

सात्म्यसमाज्ञातानिति रसगुणानित्यस्य तथा आहारविकारांश्चेत्यस्य विशेषणम्।- Here the word '*Sātmya-samājñātān*' has used as an adjective which is related to both *Rasa-guṇa* and *Āhāra- vikāra*.

सात्म्याश्च ते अभ्यासेन तथा समत्वेन च स्वाभाविकपथ्यत्वेनाज्ञाता इति सात्म्यसमाज्ञाताः, समशब्देन ह्यत्र पथ्यमुच्यते; किंवा सर्वदा सात्म्यत्वेन समाज्ञाताः सात्म्यसमाज्ञाताः; तेन, असात्म्यानां रसादीनामुपयोगमेव प्रतिक्षिपति।- '*Sātmyasamājñāta*' means that the food substances which are wholesome to the body by their nature and also by practice. The word '*Sama*' refers to wholesomeness. The wholesomeness of substances described here includes the *Rasās* and *Guṇās* and there by excluding the unwholesome ones.

अथ यत्र तावद्रसादयः पर्यायेणोपयुज्यन्ते तत्र साधु, यत्र त्वेकप्रकारा एव रसादयः कुतश्चिद्धेतोरभ्यस्यन्ते तत्र को विधिरित्याह- एकप्रकारेत्यादि।- Where all these *Rasās* are used in specific order, it is beneficial for maintaining the balance of bodily tissues. If substances containing only one type of *Rasa* are used continuously, then which process should be adopted for the benefit of the body, it has been explained here starting the verse with the word '*Ekaprakāra*'.

तत उपयुक्तैकप्रकाररसादिभूयिष्ठाद् रसादेर्विपरीतमर्थं करोतीति तद्विपरीतकरी समाज्ञाता चेष्टा, तया चेष्टया समं कर्तुमिच्छन्तीति। एकप्रकारभूयिष्ठाद्युपयोगेनाधीयमानवैषम्यं शरीरं समं समधातुं कर्तुमिच्छन्ति। एतदुदाहरणं यथा- मधुरप्रकारभूयिष्ठं य आहारप्रकारमुपयुङ्क्ते तस्य मधुरसमानकफादिवृद्धिमाशङ्क्य कफादिकर्मक्षयकरी या व्यायामादिचेष्टा तया साम्यमाधीयते। किंवा, तद्विपरीतकरी तथा समत्वेन च आज्ञाता या चेष्टा सा तद्विपरीतकरसमाज्ञाता, तेन क्रियमाणमतियोगादि निषेधयति।।7।।-

Constant use of foods containing only a single type of *Rasa* can lead to an imbalance of body tissues and it is necessary to resort to such of regimen that has opposite effects to correct such imbalance.

For example: When a person is continuously taking food having predominance of *Madhura Rasa* only it increases *Kapha* since it is possessing identical qualities and in view of this, he should resort to regimens like exercise which can have opposite effects like reducing *Kapha*. Here by the usage of the word '*Tat viparītakara samājñātā*' clearly suggests that such regimens should resort properly and which should not be done in excessively, wrongly or inadequately.

Methods in brief to be followed for the maintenance of equilibrium in bodily tissues

देशकालात्मगुणविपरीतानां हि कर्मणामाहारविकाराणां च क्रियोपयोगः सम्यक्, सर्वातियोगसन्धारणम्, असन्धारणमुदीर्णानां च गतिमतां, साहसानां च वर्जनं, स्वस्थवृत्तमेतावद्धातूनां साम्यानुग्रहार्थमुपदिश्यते॥8॥

In a nutshell the following measures are suggested to keep the body tissues in balanced state:

1. One should resort to such foods and the activities which are contrary to their habitat, season and physical constitution of the individual.
2. Excessive use, misuse and non-use of the time, intelligence and objects of senses should be avoided.
3. One should not suppress the natural urges which are manifested.
4. One should avoid excessive exertion.

Tips to keep the body healthy

- देशकालात्मगुणविपरीतानां हि कर्मणामाहारविकाराणां च क्रियोपयोगः सम्यक्
- सर्वातियोगसन्धारणम्
- असन्धारणमुदीर्णानां च गतिमतां
- साहसानां च वर्जनं

Cakrapāṇi:

संप्रति प्रस्तावागतं स्वस्थवृत्तं समासेनाह- देशेत्यादि।- Beginning the verse with the word '*Deśa*', the author has presented the healthy regimen and right conduct in brief.

देशादिभिर्गुणशब्दः संबध्यते।- The word '*Guṇa*' is also related to *Deśa*, *Kāla* and *Ātmā* also.

आत्मशब्देनेह शरीरमुच्यते।- Here the term '*Ātmā*' refers to *Śarīra* (the body).

देशविपरीतं कर्म यथा- मरौ स्वप्नः, कालविपरीतं कर्म यथा- वसन्ते व्यायामः, आत्मविपरीतं कर्म यथा- स्थूलशरीरे व्यायामजागरणादि।- For example:

1. *Deśa Viparīta karma* (activity that is contrary to the habitat) – Sleeping in the desert region.
2. *Kāla Viparīta karma* (activity that is contrary to the season) – Doing exercises during spring season.
3. *Ātma Viparīta karma* (activity that is contrary to the body) – Doing exercises and night vigil when the body is obese.

एवमाहारप्रभेदाश्च देशकालादिविपरीता उन्नेयाः।- In the same way the food which is contrary to the habitat, season and the body also can be assessed.

कर्मणां क्रिया, आहारविकाराणां चोपयोग इति यथासंख्यं योजनीयम्।- Action of *Karma* (*Vamana*, *Virecana* etc.) and various kinds of food preparations should be used in order

सम्यगिति क्रियया उपयोगेन च समं ज्ञेयम्। अतिक्रान्तो योगमित्यतियोगो मिथ्यातियोगायोगरूपो ज्ञेयः; तेन, सर्वेषां कालबुद्धीन्द्रियार्थमिथ्यायोगादीनां वर्जनं सर्वातियोगसन्धारणम्। कालमिथ्यायोगादेस्तु दुष्परिहरस्य प्रतिक्रियैव वर्जनम्।- '*Samyak*' refers to appropriate action as well as the usage. *Atikrāntayoga* is of 3 types known as *Ayoga* (non-utilization), *Mithyāyoga* (wrong utilization) and *Atiyoga* (excessive utilization). Thus, *Ayoga*, *Mithyāyoga* and *Atiyoga* related to time, intellect and sense organs should be avoided for the healthy state of the body. Even though it is not so easy for a person to avoid the ill effects of seasons, but he can adopt the measures which neutralizes its ill effects.

गतिमतामिति पुरीषादीनां बहिर्गमनशीलानाम्।- '*Gatimatām*' means the manifested natural urges like urine, feces etc. Which are about to move out.

साहसानाम् अयथाबलमारम्भादीनाम्।।8।।- '*Sāhasānām*' means performing the activities which are beyond the physical strength of the individual.

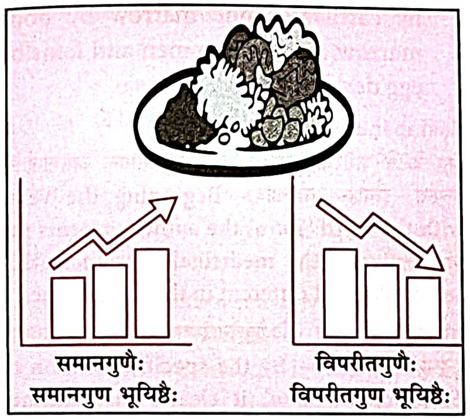
Food substances useful for increase and decrease of bodily tissues

धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैर्वाऽप्याहारविकारैरभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति, ह्रासं तु विपरीतगुणैर्विपरीतगुणभूयिष्ठैर्वाऽप्याहारैरभ्यस्यमानैः॥9॥

Regular use of substances that are completely similar or mostly similar, leads to the growth of bodily tissues; and similarly, the use of substances which are completely dissimilar or mostly dissimilar substances leads to the decrease of bodily tissues.

Cakrapāṇi:

अथ रसादिधातूनां वृद्धिह्रासावुक्तौ यादृशाभ्यामाहाराभ्यां क्रियेते तद्दर्शयितुमाह- धातव इत्यादि।- Beginning the verse with the word '*Dhātavaḥ*', the author has described the substances which increase and decrease the *Rasa* and other bodily tissues by their equal and different nature respectively.



शारीरा इति पदेनाध्यात्मिकान् बुद्ध्यादीन् व्यवच्छिनत्ति, यतो न बुद्ध्यादयः समानगुणाद्वर्धन्ते, असमानगुणाद्वा ह्रसन्ति।- The word '*Śarīra*' differentiates the components of the body from the entities relating to the soul like intellect etc. It means that there cannot be any increase or decrease of the entities like intelligence etc. related to the soul by the use of above mentioned substances like equal and different.

समाना एव परं गुणा यस्य तत्समानगुणं, यथा- मांसं मांसस्य; समानगुणभूयिष्ठं यदल्पसमानगुणं, यथा- शुक्रस्य क्षीरं; क्षीरस्यातिद्रवत्वाच्छुकेऽल्पसमानगुणम्।- '*Samānā*' means identical in its entirety in attributes and even in its physical form. For example: Meat of animals is similar to muscle tissue of the body in relation to its form and attributes. '*Samānaguṇa-bhūyiṣṭam*' means even though it is not identical it is mostly similar in its attributes. For example: Even though milk is not identical with *Śukra dhātu* in its entirety, it causes augmentation of *Śukra*. When compared to *Śukra*, milk has more liquid nature.

अभ्यस्यमानैरित्यनेन सकृदुपयोगाद् वृद्धिं ह्रासं च निषेधयति।- '*Abhyasyamānaiḥ*' means regular use of the substances. That means the augmentation and diminution of the substances will be happened by the regular use of similar and dissimilar substances only but not by their occasional usage.

विपरीता एव परं गुणा यस्य तद्विपरीतगुणम् अल्पसमानगुणं तु विपरीतगुणभूयिष्ठम्।।9।।- '*Viparītā*' means dissimilar in its entirety in attributes and even in its physical form. '*Viparītaguṇa-bhūyiṣṭaṃ*' means dissimilar in certain attributes.

Attributes of substances and their actions

तत्रेमे शरीरधातुगुणाः संख्यासामर्थ्यकराः; तद्यथा- गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरसरमृदुकठिनविशदपिच्छिलश्लक्ष्णखरसूक्ष्मस्थूलसान्द्रद्रवाः।
तेषु ये गुरवस्ते गुरुभिराहारविकारगुणैरभ्यस्यमानैराप्याय्यन्ते, लघवश्च ह्रसन्ति; लघवस्तु लघुभिराप्याय्यन्ते, गुरवश्च ह्रसन्ति।
एवमेवसर्वधातुगुणानांसामान्ययोगाद्वृद्धिः,विपर्ययाद्ध्रासः। तस्मान्मांसमाप्याय्यतेमांसेनभूयस्तरमन्येभ्यःशरीरधातुभ्यः, तथा लोहितं लोहितेन, मेदो मेदसा, वसा वसया, अस्थि तरुणास्थ्ना, मज्जा मज्ज्ञा, शुक्रं शुक्रेण, गर्भस्त्वामगर्भेण॥10॥

❑ In this context it has been said that some of the attributes of the body constituents are as follows. Knowledge of these properties allows different objects to be separated from each other.

❑ They are:

1. *Guru* (heaviness)
2. *Laghu* (lightness)
3. *Śīta* (coldness)

4. *Uṣṇa* (hotness)
5. *Snigdha* (unctuousness)
6. *Rūkṣa* (dryness)
7. *Manda* (dullness)
8. *Tīkṣṇa* (sharpness)
9. *Sthira* (immobility)
10. *Sara* (mobility)
11. *Mṛdu* (softness)
12. *Kaṭhina* (hardness)
13. *Viśada* (non-sliminess)
14. *Picchila* (sliminess)
15. *Ślakṣṇa* (smoothness)
16. *Khara* (roughness)
17. *Sūkṣma* (minute)
18. *Sthūla* (bulk)
19. *Sāndra* (density)
20. *Drava* (liquidity)

- ☐ Of these, components that are heavy are nurtured by the use of modifications of food and drink that are heavy in quality; whereas those that are light become impaired by the use of such food and drinks.
- ☐ By the regular use of light substances, the body tissues which are light get increased and those which are heavy become decreased.
- ☐ In this way those substances which have similar properties are responsible for the growth of body tissues. And those substances that have opposite properties are responsible for the depletion of body tissues.
- ☐ Therefore, the use of animal meat increases the muscle tissue in the body more than other tissues. Similarly, blood is increased by blood, fat by fat, muscle-fat by muscle-fat, bone by cartilage, bone marrow by bone marrow, semen by semen and fetus by egg develops.

Cakrapāṇi:

अथ के ते शरीरधातुगुणा ये भेषजगुणैः समाना असमाना वा उच्यन्त इत्याह- तत्रेत्यादि।- Beginning the verse with the word '*Tatra*', the author presents the properties of the medicinal substances that are similar and different in the body tissues.

शरीरधातुगुणा इति विशेषणेनाप्रस्तुतत्वेनानभिधेयानात्मगुणान् बुद्ध्यादीन् निरस्यति।- By the specific mention of '*Śarīra-dhātu-Guṇa*', it clearly distinguishes the unspecified qualities of other elements and the non-expressive qualities of *Ātmā* such as *Buddhi* etc.

परादयस्तु यद्यपि शरीरधातुगुणा भवन्ति, तथाऽपि ते वृद्धिं ह्रासं च प्रत्यनतिप्रयोजनत्वादिहानुक्ताः।- Even though *Para*, *Apara* etc. are the attributes related bodily tissues, they are not playing any specific role in the increase and decrease of body tissues and hence they are not described here.

रसस्तु प्रधानत्वेन प्रकरणान्तरोक्त एवेति नेहोक्तः।- Even though *Rasa* plays an important role in the increase and decrease of body tissues, it is not described here in the present context, since it is already detailed in the relevant section.

स्पर्शस्तु शीतोष्णसङ्गृहीत एव।- '*Sparśa Guṇa*' can be perceived by the tactile sensation of coldness and hotness etc.

शब्दरूपगन्धास्तु परादिवद् वृद्धौ ह्रासे च नातिप्रयोजना इति नोक्ताः।- *Śabda*, *Rūpa* and *Gandha Guṇa* are also not described here because they are also not playing any specific role in the increase and decrease of body tissues similar to *Parādi Guṇa*.

संख्या ज्ञानं गणना वा, तत्र सामर्थ्यं कुर्वन्तीति संख्यासामर्थ्यकराः। एते हि गुर्वादयो ज्ञाता विंशतिर्गुर्वादयो भवन्तीति यज्ज्ञानं, संख्यासामर्थ्यरूपं तत् कुर्वन्ति।- '*Sañkhyā-sāmarthyakarāḥ*' means the ability to obtain knowledge or enumeration of something. Here by the mentioning of *Gurvādi Guṇa*, one can get the knowledge of total number of twenty attributes because of the knowledge of enumeration.

परस्परविपर्ययात्मकान् द्वन्द्वान् दशगुणान् दर्शयित्वा तेषां च द्रव्यसंबद्धानां शृङ्गग्राहिकया कर्माह- तेष्वित्यादि।- The meaning is that the knowledge which comes from the knowledge of these 20 qualities of *Guru*, *Laghu* etc., Generates knowledge of various substances. By displaying the ten dualities of two *Guṇās* opposite of each other and those qualities related to matter, and they can be known by means of '*Śṛñga-grāhika Nyāya*'.

लघवश्च ह्रसन्तीति च्छेदः। शेषशीतादिगुणानां वृद्धिमतिदेशेनाह- एवमित्यादि।- The word '*Hrasanti*' should be read along with *Laghavasca* and it means the substances which are possessing *Laghu Guṇa* causes the depletion of increased bodily tissues. The actions of the remaining *Śīta*, *Uṣṇa* etc. have been widely presented by the word '*Evam*' etc.

सामान्ययोगादिति समानैकरूपार्थयोगात्। तच्च सामान्यं सर्वथा समानगुणजातिरूपं भवति; यथा- पोष्यपोषकयोर्मांसयोः। क्वचिच्च विजातीयेऽपि गुणा एव पोष्यपोषकवृत्तयो भवन्ति; यथा- क्षीरशुक्रयोः। तत्रात्यर्थवृद्धिकर्तृत्वेन प्रथमं जातिरूपमेव सामान्यं सर्वगुणसामान्ययुक्तमुदाहरति- तस्मादित्यादि। भूयस्तरमन्येभ्य इत्यनेन मांसेन समानगुणभूयिष्ठतया रक्तादिवृद्धिरति क्रियते, भूयसी तु सर्वथा सामान्ययोगान्मांसस्य वृद्धिः क्रियत इति दर्शयति।-

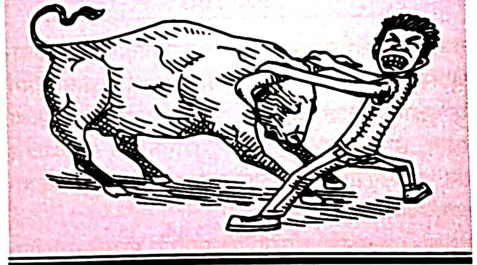
शृङ्ग्राहक न्याय

Śṛñgagrāhaka Nyāya

(Maxim of Seizing Ox by its Horns)

The word 'Śṛñga' has two meanings in general, viz., *Śṛñga* and *Śikhara*. In Sanskrit Rhetoric, '*Śṛñga*' word has been used as *Parvata Śṛñga*, *Paśu Śṛñga*, and *Viṣaya Śṛñga*. *Parvata Śṛñga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority);' *Paśu Śṛñga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viṣaya Śṛñga* stands for *Pradhānarūpa* and *Mukhyarūpa Viṣaya* (main or important subject). Hence, '*Śṛñgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

In the context of describing the attributes of substances and their actions, this maxim has used by the commentator. The meaning is that the knowledge which comes from the knowledge of these 20 qualities of *Guru*, *Laghu* etc., generates knowledge of various substances. By displaying the ten dualities of two *Guṇās* opposite of each other and those qualities related to matter, and they can be known by means of '*Śṛñga-grāhika Nyāya*'. (Ca. Śā. 6/10)



'*Sāmānyayogāt*' means by the administration of equal substances that which are being similar both in their physical form as well as in their attributes. For example: Equality in animal meat and muscular tissue of the body (Similarity in *Poṣya* and *Poṣaka*). Sometimes the substances which are indifferent in their physical form are also causes the augmentation of bodily tissues; Just as milk increases semen. Hence the substances which are similar in all aspects are described initially and less similar ones are described afterwards. '*Bhūyastaramanyebhyaḥ*' means the substances which are mostly similar with the body tissues increases more and the others are also augmented due to their attributes but with a lesser extent. By the intake of animal meat muscular tissue increases mostly and blood tissue also increases to certain extent.

लोहितं लोहितेनेत्येवमादौ 'भूयस्तरमन्येभ्यः' इत्यनुवर्तनीयम्।- By this it can be understood that intake of blood increases blood tissue mostly.

गर्भस्त्वामगर्भेणेत्यत्र आमगर्भेणाण्डादिरूपेण समुदितानां मांसादीनां सम्यगनिष्पन्नानां च वृद्धिरुच्यते।।10।।- '*Garbhasthvam āmagrbheṇa*' means the fetal development takes place by the intake of eggs. The incompletely formed muscle and other tissues of fetus will be augmented by the intake of eggs of birds.

Management of imbalanced bodily elements

यत्र त्वेवंलक्षणेन सामान्येन सामान्यवतामाहारविकाराणामसान्निध्यं स्यात्, सन्निहितानां वाऽप्ययुक्तत्वान्नोपयोगो घृणित्वादन्यस्माद्वा कारणात्, स च धातुरभिवर्धयितव्यः स्यात्, तस्य ये समानगुणाः स्युराहारविकारा असेव्याश्च, तत्र समानगुणभूयिष्ठानामन्यप्रकृतीनामप्याहारविकाराणामुपयोगः स्यात्।

तद्यथा- शुक्रक्षये क्षीरसर्पिषोरुपयोगो मधुरस्निग्धशीतसमाख्यातानां चापरेषां द्रव्याणां, मूत्रक्षये पुनरिक्षुरसवारुणीमण्डद्रवमधुराम्ललवणोपक्लेदिनां, पुरीषक्षयेकुल्माषमाषकुष्कुण्डाजमध्ययवशाकधान्याम्लानां, वातक्षये कटुकतिक्तकषायरूक्षलघुशीतानां, पित्तक्षयेऽम्ललवणकटुकक्षारोष्णतीक्ष्णानां, श्लेष्मक्षये स्निग्धगुरुमधुरसान्द्रपिच्छिलानां द्रव्याणाम्।

कर्मापि यद्यस्य धातोर्वृद्धिकरं तत्तदासेव्यम्।

एवमन्येषामपि शरीरधातूनां सामान्यविपर्ययाभ्यां वृद्धिह्रासौ यथाकालं कार्यौ।

इति सर्वधातूनामेकैकशोऽतिदेशतश्च वृद्धिह्रासकराणि व्याख्यातानि भवन्ति॥11॥

- ☐ In fact, if there is any deficiency in the body tissue elements, they should be augmented by the use of completely similar substances. If such similar materials are not available, or even though available, they cannot be used due to their unsuitability, or due to aversion, or for any other reason.
- ☐ In such circumstances, it is recommended the use of food substances obtained from different sources having similar properties.
- ☐ Some examples are given below.
  1. In case of deficiency of semen, it is advisable to consume milk, ghee and other sweet, cold and oily substances.
  2. When there is insufficient secretion of urine, it is recommended the use of sugarcane juice, *Vāruṇī* type of alcoholic beverage, the liquid substances possessing sweet, sour and salty.
  3. When there is insufficient production of stool, the use of *Kulmāṣa* (*Kulattha* i.e. horse-gram), *Māṣa* (black-gram), *Kuṣkuṇḍa* (mushroom), *Ajāmadhya* (middle parts of goat), *Yava* (barley), *Śāka* (leafy vegetables) and *Dhānyāmla* (fermented rice gruel) can be given.
  4. When the *Vāta* is in the diminished state it should be corrected by the administration of the substances possessing *Kaṭu*, *Tikta*, *Kaṣāya rasa* and *Laghu*, *Rūkṣa* and *Śīta Guṇa*.
  5. If the *Pitta* is in the diminished state, it should be corrected by administering the substances having *Amla*, *Lavaṇa*, *Kaṭu Rasa* and *Kṣāra*, *Uṣṇa*, *Tīkṣṇa Guṇa*.
  6. Similarly, the diminished state of *Kapha* should be corrected by the administration of the substances possessing *Madhura Rasa* and *Snigdha*, *Guru*, *Sāndra*, *Picchila Guṇa*.
- ☐ In addition to the above substances, the activities which can act to increase the deficient elements of the bodily tissues also can be recommended as per the requirement.
- ☐ In this way, the increase and decrease of other bodily tissues also can be happened by the use of absolutely or mostly similar and dissimilar substances respectively.
- ☐ Thus, the factors responsible for increase and decrease of bodily tissues are explained in a lucid manner. Among them some are explained specifically, and the other things which are not mentioned here should be known by applying the same principle.

Cakrapāṇi:

संप्रति समानगुणभूयिष्ठेन विजातीयेन वृद्धिमाह- यत्रेत्यादि।- Beginning the verse with the word '*Yatra*', the author has presented how the augmentation of bodily tissues takes place even by the use of dissimilar and the mostly similar substances.

एवं लक्षणेनेति तुल्यजातिरूपेण। उक्तार्थं विवृणोति- घृणित्वादित्यादि।- Here the author has presented the reasons for not getting the augmentation of body tissues even though the substances which are possessing completely similar physical characteristics and attributes, by the mentioning of the word '*Ghṛṇitvāt*'.

अन्यस्माद्वा कारणादित्यभक्ष्यामगर्भशुक्रादिभक्षणजन्याधर्मोत्पत्तेः।- '*Anyasmādvā*' means the other factors that which are responsible for getting unrighteousness by means of eating birds' eggs and semen.

तत्रेत्यनेन असन्निहितान् घृणया कारणान्तरेण च सन्निहितानप्यसेव्यान् प्रत्यवमृशति।- The term '*Tatra*' refers to other reasons such as non-availability of similar substances, or that despite being available, they are unable to be used because of inappropriateness, or because of disgust, or for any other reason.

अन्यप्रकृतीनामिति विजातीयानाम्। अत्रोदाहरणमाह- तद्यथेत्यादि।- '*Anya prakṛtīnām*' means heterozygous or different natured. By the mention of the word '*Tathyathā*', the author has presented the examples.

शुक्रे क्षीणे यदि शुक्रान्तरं न प्राप्यते, प्राप्तं वा घृणादिवशादनुपयोज्यं स्यात्, तदा समानगुणभूयिष्ठानां क्षीरादीनामुपयोगः कर्तव्य इत्यर्थः।- In fact when there will be a deficiency of semen, the semen of others should be given for its augmentation. If it is not available or even though it is available it may not be used due to aversion or due to any other reason. In such circumstances the substances which are possessing mostly similar attributes such as milk etc. should be given.

मूत्रादावपि घृणादिना सजातीयप्रयोगाविषये समानगुणभूयिष्ठ प्रयोगमाह- मूत्रेत्यादि।- In case of scanty urination also, it cannot be possible to administer the similar substance due to aversion, and thus the substances which are possessing mostly similar attributes should be administered.

कुष्कुण्डं पललादिच्छत्रिका।- '*Kuṣkuṇḍaṃ*' means the mushroom grown on *Palala* (paste of sesame) etc.

अजमध्यं छागान्तराधिः।- '*Ajamadhyaṃ*' means middle portion of goat containing intestines and other viscera.

द्रव्याणामुपयोग इति योजना।- '*Dravyāṇām upayoga*' means the rationale use of the above substances.

आहारं वृद्धिकरमभिधाय विहारमपि वृद्धिकरमाह- कर्मेत्यादि।- By the mentioning of the word '*Karma*', the author has explained the activities also which can cause the augmentation of bodily tissues after the completion of the description of substances responsible for the increase of bodily tissues.

कर्मशब्देनेहास्याचिन्तादयोऽपि गृह्यन्ते।- Here the word '*Karma*' refers to the activities such as *Āsyā* (continuous sitting), *Cintā* (excessive thinking) also.

कर्म तु प्रायः प्रभावादेव वृद्धिकरं भवतीति कृत्वाऽत्र समानगुणतापरिग्रहो न कृतः।- In fact *Karma* causes augmentation due its specific effect and thus it doesn't necessarily require to take the similarity in action.

साक्षादनुक्तानामपि धातूनामुक्तन्यायानुसारेण वृद्धिह्रासमभिदर्शयति- एवमित्यादि।- By the mentioning of the word '*Evam*', it can be understood that the augmentation and diminution of bodily tissues will be taken place in those also that are not described here directly. This can be interpreted by the concept presented in the above verses.

यथाकालमिति क्रियाकालानतिपातेन।- '*Yathākālam*' means at the appropriate time i.e. the time which is suitable for providing treatment.

उक्तं प्रकरणमुपसंहरति- इति सर्वेत्यादि।- The author has ended the topic discussed so far by mentioning the word '*Sarva*'.

एकैकश इत्यनेन मांसमाप्याय्यते मांसेनेत्यादिनोक्तं गृह्णाति।- '*Ekaikaśaḥ*' - by this verse it is meant the increase of one tissue, like flesh increases with meat, etc. The description said from the word is accepted.

अतिदेशतश्चेत्यनेन एवमन्येषामपि धातूनामित्यादिनोक्तं गृह्णाति।।11।।- By the word '*Atideśa*', the meaning of growth of other bodily tissues is also can be interpreted in other places also, even though not mentioned directly.

Factors responsible for the overall growth and development of the body

कात्स्न्येन शरीरवृद्धिकरास्त्विमे भावा भवन्ति; तद्यथा- कालयोगः, स्वभावसंसिद्धिः, आहारसौष्ठवम्, अविघात श्चेति॥12॥

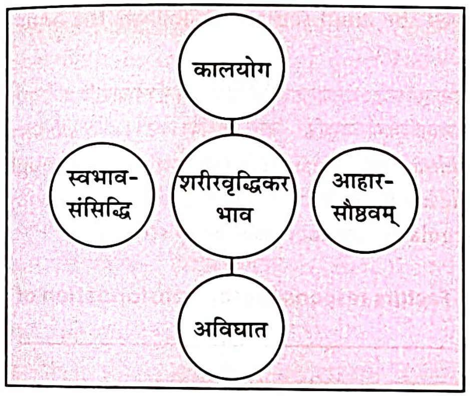
The following are the factors responsible for overall growth and development of the body viz.

1. *Kāla yoga* (suitability of time)
2. *Svabhāva saṃsiddhi* (favorable natural tendency)
3. *Āhāra sauṣṭava* (excellence of diet)
4. *Avighāta* (absence of growth inhibiting factors)

Cakrapāṇi:

वृद्धिप्रस्तावात् सर्वशरीरवृद्धिकरानाह- कात्स्न्येंनेत्यादि।- Beginning the verse with the word '*Kārtsnyena*', the author has described the factors responsible for overall growth and development of the body.

कालयोग इति वृद्धिकारकयौवनादिकालयोगः।- '*Kālayoga*' refers to the puberty, since it is the suitable time for proper growth and development of the body.



यौवनादौ हि सप्तदशवत्सरादिकाललक्षणे कालमहिम्नैव वृद्धिर्भवति।- '*Yauvanādi*' means since the age of seventeen years onwards the growth of the body is more due to the influence of time.

स्वभावशब्देनादृष्टमुच्यते। तेन स्वभावसंसिद्धशरीरवृद्धिहेतुरदृष्टम्।- Here the term '*Svabhāva*' refers to invisible i.e. the effects of past deeds. Thus, the factors responsible for the growth of the body are also invisible.

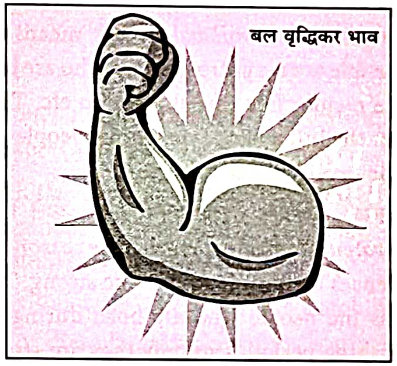
आहारसौष्ठवमिति आहारसम्पत्।- '*Āhāra sauṣṭava*' means excellence of diet.

अविघातश्चेति शरीरवृद्धिविघातकरातिव्यवाय-मनोभिघातादिविरहः।।12।।- The word '*Avighāta*' refers to that absence of inhibitory factors such as excessive sexual intercourse and mental distress that impede body growth.

Strength promoting factors

बलवृद्धिकरास्त्विमे भावा भवन्ति।
तद्यथा- बलवत्पुरुषे देशे जन्म बलवत्पुरुषे काले च, सुखश्च कालयोगः, बीजक्षेत्रगुणसंपच्च, आहारसंपच्च, शरीरसंपच्च, सात्म्यसंपच्च, सत्त्वसंपच्च, स्वभाव- संसिद्धिश्च, यौवनं च, कर्म च, संहर्षश्चेति॥13॥

The following factors contribute to the promotion of body strength:



1. Being born in a place where people are naturally strong (**बलवत्पुरुषे देशे जन्म**)
2. To be born at a time when people are naturally gaining strength (**बलवत्पुरुषे काले**)
3. Adaptive nature of time (**सुखश्च कालयोगः**)
4. Excellence of *Bīja* (sperm and ovum) and *Kṣetra* (uterus) (**बीजक्षेत्रगुणसंपच्च**)
5. Excellence of diet (**आहारसंपच्च**)
6. Excellence of physique (**शरीरसंपच्च**)
7. Excellence of suitableness (**सात्म्यसंपच्च**)
8. Excellence of psyche (**सत्त्वसंपच्च**)
9. Favorable natural tendency (**स्वभावसंसिद्धिश्च**)
10. Youthfulness (**यौवनं**)
11. Exercises etc. (**कर्म**)

12. Delightful nature (संहर्ष)

Cakrapāṇi:

वृद्धिप्रस्तावाच्च बलवृद्धिकरान् भावानाह- बलेत्यादि।- Beginning the verse with the word '*Bala*', the author has described the strength promoting factors also in the context of says about growth.

देशमहिम्ना बलवन्तः पुरुषा यस्मिन् देशे सैन्धवादौ स बलवत्पुरुषो देशः, तत्र जातो देशमहिम्नैव बलवान् भवति; यथा सैन्धवा बलवन्तः पुरुषाः।- '*Deśa mahimnā balavantaḥ*' means that the people are very strong those who are born in the regions like Punjab, Sindhu etc. Thus, due to the influence of region the people also will be strong.

परिणामस्यापि प्रशस्तस्य हेतुतामाह- बलवत्पुरुषे काले चेति।- '*Balavatpuruṣe kāle*' means that the season also influences the people to become strong. That means the people who are born during the nourishing period, naturally they are strong.

कालो हेमन्तशिशिरादिरूपः। हेमन्ते शिशिरे वा काले जायमानस्य स कालो बलं जनयति।- Here the term '*Kāla*' refers to *Hemanta* and *Śiśira ṛtu* (winter seasons). Those who are born during these seasons get more strength naturally due to the influence of seasons.

सुखश्च कालयोग इति साधारणकालयोगः।- '*Sukhasca Kālayogaḥ*' means normal seasons where there is not much heat in summer, not much rainfall in rainy season and not much cold in winter.

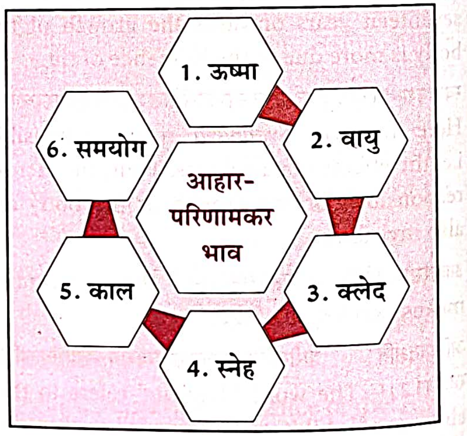
बीजस्य शुक्ररूपस्य, तथा क्षेत्रस्यार्तवगर्भाशयरूपस्य, गुणानां प्रशस्तधर्माणां संपत् बीजक्षेत्रगुणसंपत्। अत्र बीजक्षेत्रयोर्निर्दोषताऽपि संपत् स्यात्, तेन निर्दोषतातिरिक्तसारत्वादिबीजक्षेत्रगुणप्राप्त्यर्थं गुणग्रहणं ज्ञेयम्- "'*Bīja-kṣetra-guṇa-saṁpat*' means possessing the best features of *Bīja* (semen) and *Kṣetra* (ovum and uterus) without any defects. The absence of defects in *Bīja* and *Kṣetra* also can be considered as their excellence. The use of the word '*Guṇa saṁpat*' clearly shows that mere absence of defects is not enough and possessing excellent qualities in *Bīja* and *Kṣetra* leads to strong progeny.

सत्त्वसम्पच्चेति सत्त्वसम्पदाऽपि शरीरे बलं भवतीति ज्ञेयम् वचनं हि- "शरीरं ह्यपि सत्त्वमनुविधीयते" (शा.अ.4) इति।- "'*Sattva saṁpat*' means the excellency of *Sattva* also provides strength to the body. It is told that "Sometimes the body follows the mind and even the mind sometimes follows the body" (Ca. Śā. 4/36).

स्वभावसंसिद्धिः बलजनककर्मसंसिद्धिः। कर्म व्यायामादि कर्मेत्यर्थः; व्यायामादिकर्माभ्यासाद्धि बलं भवति।।13।।- '*Svabhāva samsiddhiḥ*' means gaining strength through the activities such as exercises etc. Exercising regularly also increases body strength.

Factors responsible for transformation of food

आहारपरिणामकरास्त्विमे भावा भवन्ति।
तद्यथा- ऊष्मा, वायुः, क्लेदः, स्नेहः, कालः, समयोगश्चेति ॥14॥



The factors responsible for the transformation of food (*Āhāra pariṇāmakara bhāva*) are as follows:

1. *Ūṣmā* (heat)
2. *Vāyu* (Vāta)
3. *Kleda* (moisture)
4. *Sneha* (unctuousness)
5. *Kāla* (appropriate time)
6. *Samayoga* (their judicious combination)

Cakrapāṇi:

प्रशस्तगुणाभिधानप्रस्तावादाहारपरिणामस्यापि प्रशस्तस्य हेतुतामाह- आहारेत्यादि।- In the context of description of excellence of factors useful for the body, the author also has described the excellence of factors responsible for the transformation of food by starting the verse with the word '*Āhāra*'.

काल इति पाककालो निशावसानादिरूपः।- Here the term '*Kāla*' refers to time of digestion like the starting and end of night.

समयोग इति आहारस्य प्रकृत्याद्यष्टाहारविधिविशेषायतनसम्यग्योगः।।14।।- '*Samayoga*' judicious combination of *Prakṛti* and other eight factors specifically related to food.

Specific functions of factors responsible for transformation of food

तत्र तु खल्वेषामूष्मादीनामाहारपरिणामकराणां भावानामिमे कर्मविशेषा भवन्ति।
तद्यथा- ऊष्मा पचति, वायुरपकर्षति, क्लेदः शैथिल्यमापादयति, स्नेहो मार्दवं जनयति, कालः पर्याप्तिमभिनिर्वर्तयति, समयोगस्त्वेषां परिणामधातुसाम्यकरः सम्पद्यते॥15॥

Here the author is going to explain the specific functions of various factors responsible for transformation' of food as follows.

1. Here the term '*Ūṣmā*' refers to different types of *Agni* in general and *Pācakāgni* in particular. Thus, the *Ūṣmā* (*Pācakāgni*) helps in proper digestion of food (**ऊष्मा पचति**).
2. Here *Vāyu* refers to *Prāṇa Vāta* and *Samāna Vāta*. This *Vāyu* helps in taking the food near the *Agni* for proper digestion (**वायुरपकर्षति**).
3. *Kleda* (moisture) helps for disintegration of food mass (**क्लेदः शैथिल्यमापादयति**).
4. *Sneha* (unctuousness) makes the food soft (**स्नेहो मार्दवं जनयति**).
5. *Kāla* (time) allows the food to get properly digested and absorbed (**कालः पर्याप्तिमभिनिर्वर्तयति**).
6. *Samayoga*: The judicious combination of these factors helps in accomplishing complete transformation of food, and brings harmony to the elements of body tissues (**समयोगस्त्वेषां परिणामधातुसाम्यकरः सम्पद्यते**).

Cakrapāṇi:

अत्र चाहारपरिणामकरेषु ऊष्मैव साक्षात् पाके व्याप्रियते, वाय्वादयस्तु तस्य पचतो व्यापारविशेषेण सहायतां यान्तीति दर्शयन्नाह- तत्रेत्यादि।- During the process of transformation of food *Ūṣmā* (*Agni*) plays a major role and is directly involved, whereas *Vāyu* and the others acts as supporting role only.

वायुरपकर्षतीति ऊष्मस्थानाद् विदूरस्थितमन्नमूष्मसमीपं नयति। यदुक्तम्- 'अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति' (चि. 15) इति। वायुरपकर्षतीत्युपलक्षणं, तेन अग्न्युत्तेजनमपि समानाख्यस्य वायोर्बोद्धव्यम्। उक्तं हि- 'समानेनावधूतोऽग्निः ... पचति' (चि. 15) इति।- '*Vāyurapakarṣati*' means that *Vāyu* helps to take away the food from faraway place to nearing to the *Ūṣmā* (*Agni*). It is also said that "*Prāṇa*, with its power of attraction it draws the ingested food into the *Koṣṭa*" (Ca. Ci.

15/6). In addition to that *Vāyu* also excites the digestive fire by the influence of *Samāna Vāta*. It has told that "*Agni* located in the stomach gets stimulated by *Samāna Vāta*' (Ca. Ci. 15/7).

पर्याप्तिमिति पाकनिष्पत्तिं; सत्यप्यूष्मादिव्यापारे कालवशादेव पाको भवति, नोष्मादिव्यापारमात्रादिति भावः।- '*Paryāpti*' means role of different factors for digestion in their specific ratio. Even though *Ūṣmā* (*Agni*) etc. are essential for the digestion of food, they all work under the influence of *Kāla* only. That means the digestion process is not taking place only by means of *Ūṣmā* etc.

समयोगस्त्वेषामिति एषामाहारद्रव्याणां प्रकृत्यादीनां यः समयोगः, स परिणामकरो धातुसाम्यकरश्च भवति; यदा हि प्रकृत्यादिविरुद्ध आहारो भवति, तदा प्रकृत्यादिदोषादेव न सम्यक्परिणामो भवति। एतदूष्मादिव्यापारप्रतिपादकं ग्रन्थान्तरं यथा- 'अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति। तद्द्रवैर्भिन्नसङ्घातं स्नेहेन मृदुतां गतम्। समानेनावधूतोऽग्निरुदर्यः पवनेन तु। काले पक्वं समं सम्यक् पचत्यायुर्विवृद्धये' (चि.अ.15) इति।।15।।- '*Samayogastveṣām*' means proper conjunction of food items and *Prakṛti* etc. Results in equilibrium of bodily tissues; because if the food is contrary to nature, then the digestion cannot takes place due to its abnormal nature. In order to explain the process of digestion it is said that "The *Prāṇa Vāyu* with its receiving nature, it drags the food towards abdomen, and this food gets softened by unctuous nature and disintegrated by liquid nature, and further digestion starts due to excitement of digestive fire by the influence of *Samāna Vāta*. If the food is taken in proper quantity and at the proper time it results in increased span of life (Ca. Ci. 15/6-7).

Importance of symmetry of food and body elements

परिणमतस्त्वाहारस्य गुणाः शरीरगुणभावमापद्यन्ते यथास्वमविरुद्धाः; विरुद्धाश्च विहन्युर्विहताश्च विरोधिभिः शरीरम्॥16॥

If the attributes of food substances under transformation are not contradictory to the bodily tissues will certainly help for their growth and development. On the other hand, if these attributes are contrary to the body tissues, then the body decays.

Cakrapāṇi:

अथ कया परिपाठ्या परिणाममापद्यमान आहारो धातुसाम्यकरो भवतीत्याह- परिणमत इत्यादि।- Beginning the verse with the word '*Pariṇamata*', the author has presented the details about that how the digested food becomes homologous to the bodily tissues.

परिणमत इति वर्तमाननिर्देशेन यो यथा यथा आहारांशः परिणमते स तथा तथा शरीरगुणरूपतां याति, न कृत्स्नाहारपरिणाममपेक्षत इति दर्शयति।- The word '*Pariṇamata*' refers to present tense verb. By this it is known that whatever fraction of food gets digested it gets transformed into homologous bodily element only and it is not happening that the entire food is going to be transformed into body tissues at a time.

यथास्वमविरुद्धा इति ये आहारगुणा यस्मिन् शरीरगुणेऽविरुद्धास्त एव तद्रूपतां यान्ति। यथा- आहारस्य कठिनो भागो मांसास्थ्यादिकठिनभागपोषको भवति, द्रवांशस्तु शोणितादिरूपो भवतीत्यादि।- '*Yathāsvam aviruddhā*' means that the attributes of food substances that are not contrary to the bodily tissues will be transformed into homologous tissues. For example: The solid portion of food nourishes the hard substances of the body such as muscles, bones etc. And liquid part of the food nourishes the fluid natured substances of the body like blood etc.

विरुद्धाश्च विहन्युरिति शरीरगुणविरुद्धास्तु आहारगुणा विहन्युः ह्रासयेयुरित्यर्थः। अथ ते शरीरगुणा आहारगुणविहताः सन्तः किं कुर्वन्तीत्याह- विहता इत्यादि।- '*Viruddhāsca vihanu*' means that when the attributes of the food are contrary to bodily tissues it causes the diminution of specific tissue elements. How the contrary attributes of body cause the diminution of body tissues is explained by the mention of '*Vihita*' etc.

विहतास्तु विरोधिभिः शरीरं विहन्युरिति योजना; विरोधिभिरिति विपरीतैराहारगुणैः, विहता इति क्षयं नीताः। किंवा विरोधिभिरिति यथा दुग्धमत्स्यादिविरुद्धाहारैर्विहताः शरीरगुणाः शरीरं हन्युः; चकाराद् विरुद्धगुणैश्च क्षयं नीताः शरीरं हन्युरिति दर्शयति।।16।।- It should be interpreted as '*Vihitāstu virodhibhiḥ sharīraṃ vihanyuḥ*'. That means the bodily tissues gets diminished due to the consumption of contrary food substances to the body tissues or by the use of mutually contradictory substances like intake of fish and milk together. '*Viruddhāsca*' - In this word '*Ca kāra*' reveals that destroys the body which has been decayed by the *Viruddha Guṇa*.

Two types of constituent elements of the body

शरीरगुणाःपुनर्द्विविधाःसङ्ग्रहेण-मलभूताः,प्रसादभूताश्च।
तत्र मलभूतास्ते ये शरीरस्याबाधकराः स्युः।
तद्यथा- शरीरच्छिद्रेषूपदेहाः पृथग्जन्मानो बहिर्मुखाः, परिपक्वाश्च धातवः, प्रकुपिताश्च वातपित्तश्लेष्माणः, ये चान्येऽपि केचिच्छरीरे तिष्ठन्तो भावाः शरीरस्योपघातायोपपद्यन्ते, सर्वांस्तान्मले सञ्चक्ष्महे; इतरांस्तु प्रसादे, गुर्वादींश्च द्रवान्तान् गुणभेदेन, रसादींश्च शुक्रान्तान् द्रव्यभेदेन॥17॥

- ☐ The constituent elements of the body are briefly of two types viz.
  1. *Mala-bhūta* (waste products) and
  2. *Prasāda-bhūta* (assimilable products).
- ☐ Among them, the waste products (*Mala-bhūta*) cause affliction in the body.
- ☐ The *Mala-bhūta* (waste products) of the body is mentioned as follows.
  - a. Blemishes in the orifices of the body of various organs that is moving outwards
  - b. Putrefied tissue elements of body.
  - c. Vitiated *Vāta*, *Pitta* and *Kapha*.
  - d. Other similar entities which cause affliction in the body are also called waste products.
- ☐ The remaining elements like the substances which start from *Rasa* and ends with *Śukra* and also the attributes which starts from *Guru* and ends with *Drava* are known as *Prasāda-bhūta* (assimilable products).

Cakrapāṇi:

अथ कतिप्रकारास्ते शरीरगुणा इत्याह- शरीरेत्यादि।- Beginning the verse with the word '*Śarīre*', the author has presented the types of constituent elements of the body.

सङ्ग्रहेण सङ्क्षेपेण; तेन विस्तरेण धातूपधात्वादिविभागेन बहवश्च भवन्ति।- '*Sañgraheṇa*' means in brief. When the types of constituent elements of the body are described in brief, they are two types only such as *Mala-bhūta* (waste products) and *Prasāda-bhūta* (assimilable products). They can be classified in many ways by considering the varieties of *Dhātu* and *Upadhātu*.

भूतशब्दः स्वरूपे।- Here the word '*Bhūta*' refers to the form or appearance.

आबाधकरा इति पीडाकरा इत्यर्थः।- '*Ābādhākarā*' means that which causes pain.

पृथग्जन्मान इति पिचोलिकासिङ्घाणकादिभेदेन नानारूपाः।- '*Pṛthak janmāna*' means various forms of body wastes such as '*Picolikā*' (excreta from eyes), *Siñghāṇikā* (nasal excreta).

बहिर्मुखा इत्यनेन य एव च्छिद्रमलाः प्रभूततया बहिर्निःसरणाभिमुखः, त एव पीडाकर्तृत्वेन मलाख्याः; ये तु स्रोतउपलेप-

मात्रकारकास्ते गुणकर्तृतया न मलाख्याः।- There are certain impurities gets separated and eliminated from the body. During the process of elimination, they cause pain and they are designated as body wastes. Certain substances cannot eliminate from the body and simply sticking to the walls of the circulating channels and useful for the body, and thus they are not called as impurities.

परिपक्वाश्च धातव इति पाकात् पूयतां गताश्च शोणितादयोऽपि मलाख्याः; किंवा 'अपरिपक्वा' इति पाठः, तदा सामा धातवो मलाख्या इति ज्ञेयम्।- '*Paripakvāsca Dhātava*' means that when these tissues get suppurated or putrefied, they are called body wastes. For example: Blood also called as body waste when it is formed as pus. Some scholars read it as '*Aparipakvā*'. Thus, it can be understood that when the tissues are not properly formed, they are also considered as body wastes.

कुपिताश्चेति पदेन वातादयः सामान्येन क्षीणा वृद्धा वा गृह्यन्ते; विकृतिमात्रं हि वातादीनां कोपः। ये चान्येऽपीत्यादिना विमार्गगतान् पीडाकारकाञ् [5] शरीरधातून् तथाऽजीर्णादीन् ग्राहयन्ति।- In general the word '*Kupita*' refers to increased and decreased states of *Vāta* and the other *Doṣās*, because the imbalanced state of these *Doṣās* is known as vitiation. '*Ye ca anye api*' means that it should be understood as the *Doṣās* which takes the diversion in their path and which causes pain in the body as well as indigestion etc.

मल इति एकवचनं जातौ।- Here the word '*Mala*' has used as singular number in the sense of one category of body waste.

इतरानिति अविकारकरान् स्व (स) मानस्थितपुरीषवातादीन्; पुरीषवातादयोऽपि शरीरावष्टम्भकाः प्रसादा एव, गुणकर्तृत्वात्।- '*Itarān*' means the body wastes such as *Vāta* and *Purīṣa* when are in their normal quantity and not causing any ill effects and thus they are also called *Prasāda-bhūta* (assimilable products), since they are supporting the body.

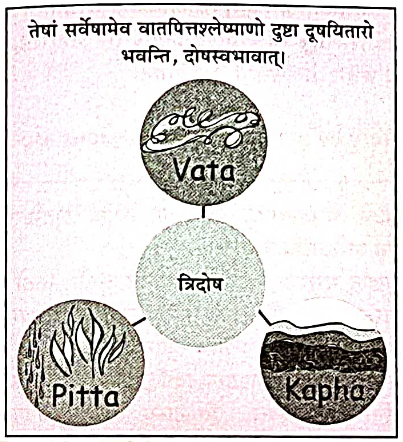
मलप्रसादभेदेन शरीरगतभावानभिधाय पुनर्द्रव्यगुणभेदानाह- गुर्वादींश्चेत्यादि।- After the description of constituent elements of the body such as *Mala-bhūta* (waste products) and *Prasāda-bhūta* (assimilable products), the author is now going to describe the attributes of the substances with the beginning of the word '*Gurvādīṃsca*'.

गुर्वादयो द्रवान्ताः पश्चादुक्ता एव। अत्र च ये मला उपधातवश्च नोक्तास्ते गुर्वादिगुणाधारत्वेन ग्राह्याः; किंवा, इतरांस्तु निराबाधान् मलादीन् प्रसादे सञ्चक्ष्महे, तथा गुर्वादींश्च (तथा रसादींश्च) निर्विकारान् द्रव्यगुणरूपान् प्रसादे सञ्चक्ष्महे इति व्याख्येयम्।।17।।- The properties of matter starting from the Guru (heaviness) and ending with *Drava* (fluidity) have already been described. The properties of *Malās* and *Upadhātūs*, which are not mentioned here should be understood by means of the knowledge of the attributes of the substances like heaviness, lightness etc. It is also said that the body wastes are also called the nutrients if they don't cause any ill effects to the body. Similarly, the attributes of body tissues such as heaviness etc. are also called assimilable products since they are not causing any ill effects to the body.

Vitiation of bodily tissues by Tridoṣa only

तेषां सर्वेषामेव वातपित्तश्लेष्माणो दुष्टा दूषयितारो भवन्ति, दोषस्वभावात्।
वातादीनां पुनर्धात्वन्तरे कालान्तरे प्रदुष्टानां विविधाशित-पीतीयेऽध्याये विज्ञानान्युक्तानि।
एतावत्येव दुष्टदोषगतिर्यावत् संस्पर्शनाच्छरीरधातूनाम् प्रकृतिभूतानां तु खलु वातादीनां फलमारोग्यम् तस्मादेषां प्रकृतिभावे प्रयतितव्यं बुद्धिमद्भिरिति॥18॥

- ☐ The deranged *Vāta*, *Pitta* and *Kapha* vitiate the bodily tissues due their morbid nature.
- ☐ Signs and symptoms of vitiation of different bodily tissues at different seasons have already been described in detail in the chapter entitled '*Vividhāśitapītīya Adhāya*'.


तेषां सर्वेषामेव वातपित्तश्लेष्माणो दुष्टा दूषयितारो भवन्ति, दोषस्वभावात्।

- ☐ Such are the manifestations of vitiated *Doṣās* when they come into contact with the tissue elements of the body.
- ☐ When the *Doṣās* are in a balanced state it results in a healthy state of the body and thus the wise should try to keep the bodily tissues in a normal state.

Cakrapāṇi:

अथ यदेतत् पुरीषादीनां मलत्वं तद्दूषणाद्भवति, तेन तेषां दूषकहेतुमाह- तेषामित्यादि।- Beginning the verse with the term '*Teṣām*', the author has presented the cause for the vitiation of *Purīṣa* etc. by stating that they become vitiated due to the vitiated *Doṣās* through the external factors.

तेषामिति पुरीषादीनां रसादीनां च।- Here the word '*Teṣām*' refers to *Purīṣa* and the other waste products as well as *Rasa* and the other body tissues also.

दुष्टा इति स्वहेतूपचिताः, क्षीणास्तु नान्यदुष्टिं दोषाः कुर्वन्तीति प्रतिपादितमेव।- The word '*Duṣṭā*' refers to that only the *Doṣās* which gets increased by their specific causative factors are responsible for the vitiation of other bodily tissues. It was already explained that the diminished *Doṣās* doesn't cause any kind of vitiation of body tissues.

अथ धात्वन्तराश्रयिणां वातादीनां दुष्टानां किं लक्षणं, येन ते ज्ञातव्या इत्याह- वातादीनामित्यादि।- Beginning the verse with the word '*Vātādīnām*', the author has presented the features of different bodily tissues which have been vitiated by the vitiated *Doṣās*.

विज्ञानानीति लक्षणानि;- '*Vigṇānāni*' means the signs and symptoms.

रसाद्याश्रयदुष्टवातादिलक्षणं तावद्विविधाशितपीतीये प्रोक्तम्। "केशमूत्रनखाद्याश्रयदुष्टदोषलक्षणं तु यद (त्त) त्र नोक्तं तत् कथं ज्ञेयमित्याह- एतावत्येवेत्यादि।- Signs and symptoms of vitiation of different bodily tissues such as *Rasa* etc. which are vitiated by the vitiated *Doṣās* have already been described in detail in the chapter entitled '*Vividhāśitapītīya Adhāya*'. The features of certain vitiated parts of the body such as *Keśa*, *Mūtra*, *Nakha* etc. have not described either in the 28th chapter of *Sūtrasthāna* or in the present context. How we can know about them in such circumstances is clear from the mention of the word '*Evam*'.

केशादौ दुष्टानामपि वातादीनां गतिर्नास्तीति वाक्यार्थः। यावत् संस्पर्शनादिति स्पर्शनेन्द्रियं व्याप्य, तेन शरीरधातूनां दूषणे स्पर्शनेन्द्रियपर्यन्तमेव दुष्टदोषगतिर्भवति; तेन न केशादिषु दुष्टदोषगतिः। यत्तु पलितादिकेशे मृतनखे वा पुष्पं तत् स्पर्शवच्छरीरसंस्थितेनैव दोषेण कृतं, न पुनर्भृतनखे केशेष्वपि स्वमार्गचारी दोषः प्रचरति" इति ब्रुवते।- This means that the vitiated *Doṣās* do not have any direct action on these wastes like hair, nails etc. The movement of the vitiated *Doṣās* is limited to the place where the tactile sense is bordered. Hair whitening, appearance of white spots on the dead nails etc. occur not due to their vitiation by the *Doṣās* directly but because of some abnormality caused in the remaining parts of the body by these *Doṣās*

वयं तु ब्रूमः- विविधाशितपीतीयोक्तदुष्ट्या सर्वदुष्ट्युपसंग्रहो भवतीति दर्शयन्नाह- एतावत्येवेत्यादि। यावत् संस्पर्शनादिति स्पर्शसंबन्धात्; तेन, शरीरधातूनां यावत् स्पर्शनाद्दुष्टदोषगतिर्भवति, सा च सर्वा विविधाशितपीतीयोक्तैव, न ततोऽधिका दुष्टिर्देहस्यास्ति। तत्र हि 'मलानाश्रित्य दुष्टास्तु भेदशोषप्रदूषणम्' (सू.अ.28) इति ग्रन्थेन कृत्स्नमलग्रहणात् केशनखौ मलौ गृहीतावेव। एतेन तु नखाग्रकेशाग्रस्फुटनादिमृतनखाग्रकेशाग्रगतेन दोषेणैव कृतं भवति। अथ दुष्टा वातादयो दुष्टिलक्षणानि कुर्वन्ति, प्रकृतिस्थास्तु किं कुर्वन्तीत्याह- प्रकृतिभूतानामित्यादि।।18।।- In the 28th chapter of *Sūtrasthāna*, the features of all the vitiated *Dhātūs* and *Malās* are described (Ca. Sū. 28/22). By the description of '*Malānāśritya*', one can also infer something that is not mentioned along with the mentioned wastes. The *Doṣās* vitiated at the site *Malās* produce *Bheda* (breaking or cracking), *Śoṣa* (drying up) etc. In this context the word *Mala* refers to all the body wastes such as hair, nail also. Thus, cracking or splitting of hair, nail etc. Takes place due to the vitiation of *Doṣās* located in their tips. The *Doṣās* exhibit the features of vitiation in their abnormal state only, and when they are in their normal state, they exhibit their normal features only.

Importance of knowledge of whole body

भवति चात्र-

शरीरं सर्वथा सर्वं सर्वदा वेद यो भिषक्।
आयुर्वेदं स कार्त्स्न्येन वेद लोकसुखप्रदम्॥19॥

Thus, it is said

The physician who always knows the whole body from all aspects, he is the knower of the whole science of life and he can bring happiness to the whole world.

Cakrapāṇi:

संप्रत्युक्तप्रकरणजन्यशरीरज्ञानस्य फलमाह- शरीरमित्यादि।।19।।- Now the author has presented the importance of knowledge of whole body by starting the verse with the word '*Śarīram*'.

Query by Agniveśa about various aspects of fetus

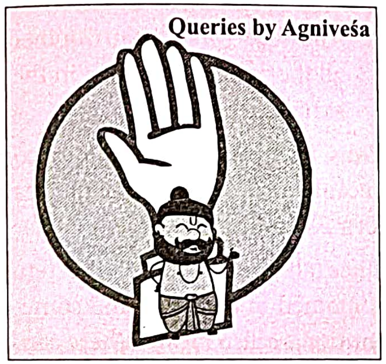
एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच श्रुतमेतद्यदुक्तं भगवता शरीराधिकारे वचः।

किन्नु खलु गर्भस्याङ्गं पूर्वमभिनिर्वर्तते कुक्षौ, कुतो मुखः कथं चान्तर्गतस्तिष्ठति, किमाहारश्च वर्तयति, कथम्भूतश्च निष्क्रामति, कैश्चायमाहारोपचारैर्जातः सद्यो हन्यते, कैरव्याधिरभिवर्धते,किञ्चास्यदेवादिप्रकोपनिमित्ताविकाराः संभवन्ति आहोस्विन्न, किञ्चास्य कालाकालमृत्व्वोर्भावाभावयोर्भगवानध्यवस्यति, किञ्चास्य परमायुः, कानि चास्य परमायुषो निमित्तानीति॥20॥

During the discourse, *Agniveśa* asked his preceptor *Ātreya*, Oh Lord! We have understood the details you mentioned about the body, and now please clear the following doubts regarding the fetus.

1. Which part or organ of the fetus develops first in the womb?
2. What is the posture of the face of fetus face in the womb?
3. By what food is the fetus nourished in the womb?
1. 4. How the fetus comes out?
5. What type of food and regimen leads to death of a man after delivery?
6. What are the factors responsible to keep the fetus healthy in the womb?

7. Can diseases of divine origin occur in the fetus?
8. What is your opinion about the existence of timely death and premature death?
9. What is the maximum span of its life?
10. What are the factors responsible for the maintenance of its lifespan?



Queries by Agniveśa

Cakrapāṇi:

शरीरविचायकं प्रकरणं समाप्य गर्भशरीरविचायकं प्रकरणमारभते- एवंवादिनमित्यादि।- After describing the subject related to the body, now the author is going to describe the details pertaining to the fetus by starting the verse with the word '*Evam vādinam*'.

कुक्षावित्यन्तेनैकः प्रश्नः,- The sentence which ends with the word '*Kukṣau*' refers to the first query.

कुतोमुखः कथं चान्तर्गतस्तिष्ठतीति द्वितीयः,- '*Kutomukhaḥ*' means what is the posture of the face of fetus face in the womb? This is the second query.

निष्क्रामतीत्यन्तेन तृतीयः,- The sentence which ends with the word '*Niṣkrāmati*' refers to the third query.

कैश्चायमाहारोपचारैर्जातः सद्यो हन्यत इति चतुर्थः,- What type of food and regimen leads to death of a man after delivery? This is the fourth query.

कैरव्याधिरभिवर्धत इति पञ्चमः,- What are the factors responsible to keep the fetus healthy in the womb? This is the fifth query.

आहोस्विन्नेत्यन्तः षष्ठः।- The sentence which ends with the word '*Ahosvinna*' refers to the sixth query.

शेषं प्रश्नत्रयं पूर्वप्रश्नद्वयस्य व्यवच्छेदकमेव, एवं नव प्रश्नाः।- The remaining three queries are related to the above two queries. In this way a total number of nine queries were asked by *Agniveśa*.

अध्यवस्यतीति निश्चिनोति।।20।।- '*Adhyavasyati*' means resolved.

Different views of sages regarding the part which will be formed first in the fetus

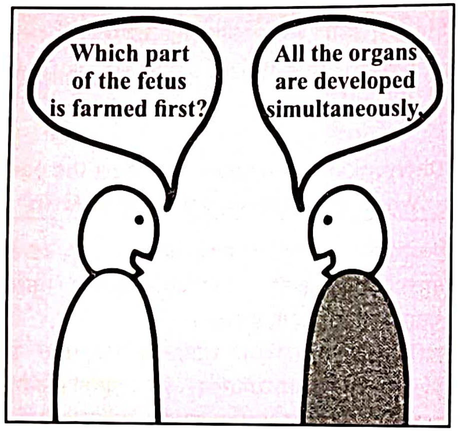
तमेवमुक्तवन्तमग्निवेशं भगवान् पुनर्वसुरात्रेय उवाच- पूर्वमुक्तमेतद्गर्भावक्रान्तौ यथाऽयमभिनिर्वर्तते कुक्षौ, यच्चास्य यदा संतिष्ठतेऽङ्गजातम्।

विप्रतिवादास्त्वत्र बहुविधाः सूत्रकृतामृषीणां सन्ति सर्वेषां; तानपि निबोधोच्यमानान्- शिरः पूर्वमभिनिर्वर्तते कुक्षाविति कुमारशिरा भरद्वाजः पश्यति, सर्वेन्द्रियाणां तदधिष्ठानमिति कृत्वा; हृदयमिति काङ्कायनो बाह्लीकभिषक्, चेतनाधिष्ठानत्वात्; नाभिरिति भद्रकाप्यः, आहारागम इति कृत्वा; पक्वाशयगुदमिति भद्रशौनकः, मारुताधिष्ठानत्वात्; हस्तपादमिति बडिशः, तत्करणत्वात् पुरुषस्य; इन्द्रियाणीति जनको वैदेहः, तान्यस्य बुद्ध्यधिष्ठानानीति कृत्वा; परोक्षत्वादचिन्त्यमिति मारीचिः कश्यपः; सर्वाङ्गाभिनिर्वृत्तिर्युगपदिति धन्वन्तरिः;तदुपपन्नं,सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तत्वाद्धृदयप्रभृतीनाम् सर्वाङ्गानां ह्यस्य हृदयं मूलमधिष्ठानं च केषाञ्चिद्भावानाम्, नच तस्मात् पूर्वाभिनिर्वृत्तिरेषां; तस्माद्धृदयप्रभृतीनां सर्वाङ्गानां तुल्यकालाभिनिर्वृत्तिः, सर्वे भावा ह्यन्योन्यप्रतिबद्धाः; तस्माद्यथाभूतदर्शनं साधु॥21॥

❑ Lord *Ātreya* has replied *Agniveśa* that it has been already described in detail in the chapter *Garbhāvakrānti śārīraṃ* that how the gradual development of fetus takes place in the womb.

- ☐ Since there are diversified views among sages in relation to the part in the fetus that is formed first, the details are presented here based on your query.

1. *Kumāraśira Bharadvāja* opined that head (*Śiras*) is first formed in the womb, because head is the seat for all the sense organs.


Which part of the fetus is farmed first?
All the organs are developed simultaneously.

2. *Kāṅkāyana*, the physician of *Bāhlīka* opined that heart (*Hṛdaya*) is formed first in the womb since it is the seat for consciousness.
3. The sage *Bhadrakāpya* opined that umbilicus (*Nābhi*) is formed first in the womb since it is the means to provide nourishment.
4. *Bhadraśaunaka* expressed his view that among all organs *Pakvāśaya* is formed at first in the fetus since it is the seat of *Vāta*.
5. According to the opinion of *Baḍiśa*, hands and foot formed first in the fetus since they are the means for performing all the activities.
6. *Janaka* from *Videha* opined that sense organs are formed initially in the fetus because they are the means for understanding.
7. *Marīci Kāśyapa* opined that one cannot guess that which organ is formed initially since it is not visible to naked eye.
8. The sage *Dhanvantari* opined that all the orans are formed in the fetus simultaneously.

- ☐ Thus, *Dhanvantarī's* opinion is correct, because all the organs like the heart are formed at the same time.
- ☐ Since all the organs of the fetus are contained in the heart and some other entities are also located there can be no manifestation of other entities before the heart and thus it is concluded that all the organs will be appeared together.
- ☐ In fact, all the entities are interlinked so they should be viewed from the right perspective.

Cakrapāṇi:

यथाक्रममुत्तराण्याह- पूर्वमित्यादि।- By the mention of the word '*Pūrvam*', the author has presented the replies to the queries of *Agniveśa* in the respective order.

पूर्वमुक्तमिति यच्चास्य यदा संतिष्ठतेऽङ्गजातं तदपि गर्भावक्रान्तौ "एवमस्य युगपदिन्द्रियाण्यङ्गावयवाश्च यौगपद्येनाभिनिर्वर्तन्तेऽन्यत्र तेभ्यो भावेभ्यो येऽस्य जातस्योत्तरकालं जायन्ते" (शा. 4) इत्यादिना ग्रन्थेनोक्तम्।- '*Pūrvamuktam*' means which has been stated earlier. That means the description of the development of body parts in the fetus explained in the chapter '*Garbhāvakrānti Śārīraṃ*' "In fact, all the sense organs and other body parts are developed simultaneously in the fetus except those which are developed only after birth such as teeth, secondary sexual characters like beard and breasts, signs of puberty like appearance of semen and menstruation etc." (Ca. Śā. 4/14).

यद्यपि 'कथमभिनिर्वर्तते कुक्षौ' इति नेह पृष्टं, तथाऽप्यभिनिर्वृत्तिक्रमोपदर्शनेन 'किन्नु खलु गर्भस्याङ्गं पूर्वमभिनिर्वर्तते' इति प्रश्नस्य यथोक्तोत्पादक्रमोपदर्शनादुत्तरत्वं भवतीति मत्त्वोक्तं - उक्तमेतद्गर्भावक्रान्तौ यथाऽयमभिनिर्वर्तते कुक्षाविति। उक्तामपि युगपदङ्गाभिनिर्वृत्तिं मतान्तरोद्धारेण स्थिरीकर्तुमाह- विप्रतिवादास्त्वत्रेत्यादि।- Here even though the query "How the fetus is developed in the uterus" is not being asked the author has presented by thinking that it is relevant according to the context. It is already mentioned that sense organs and body parts develop in the body simultaneously, however to present the varied views of different scholars and also to give his final concluding remarks the details are given in the present verse.

पक्काशयश्च गुदं चेति पक्काशयगुदं; किंवा पक्काशयसमीपस्थं गुदं पक्काशयगुदम्, उत्तरगुदमित्यर्थः।- '*Pakvāśayagudaṃ*' means *Pakvāśaya* (large intestines) and *Guda* (rectum) or the *Guda* nearer to *Pakvāśaya* i.e. *Uttara Guda* (upper part of rectum / sigmoid colon).

इन्द्रियाणीति इन्द्रियाधिष्ठानानि नयनगोलकादीनि।- Here the term '*Indriyāṇi*' refers to the abodes of senses such as eyeball etc.

तदुपपन्नमिति धन्वन्तरिवचनमुपपन्नम्;- '*Tadupapannam*' means the opinion of *Dhanvantari* is appropriate.

अत्र हेतुमाह- सर्वाङ्गानामित्यादिना हृदयप्रभृतीनामित्यन्तेन।- The reason for stating the accuracy of *Dhanvantarī's* opinion is stated here by starts the sentence with the word '*Sarvāṅgānām*' and which ends with '*Hṛdaya prabhṛtīnām*'.

अत्र च प्रतिज्ञाहेत्वोरेकत्वं नाशङ्कनीयं; धन्वन्तरिवचनमुपपन्नमिति प्रतिज्ञा, तदभिहितार्थस्य युगपदङ्गाभिनिर्वृत्तिरूपस्य सिद्धत्वादिति हेत्वर्थः प्रतिज्ञार्थाद्भिन्न एव। ये तु 'तुल्यकालाभिवृद्धत्वात्' इति पठन्ति, तेषां हेत्वर्थो व्यक्त एव। येन, उत्तरकालमपि सर्वाङ्गानां युगपद्वृद्धिदर्शनं; समानकालवर्धमानानां फलानामिव समानकालमेव जन्मानुमीयते, असमानकालजातानां हि न समानकाला समा वृद्धिर्भवति। पूर्वर्षीणां मतानि हृदयपूर्वाभिनिर्वृत्तिदूषणेनैव समानन्यायाद्दूषयन्नाह- सर्वाङ्गानां ह्यस्येत्यादि। मूलमिव मूलं, तदुपघातेन सर्वाङ्गोपघातोत् अधिष्ठानमिति आश्रयः। तत्रौजःप्रभृतीनामधिष्ठानं हृदयं भवति; न च तस्मात् पूर्वाभिनिर्वृत्तिरिति न च तथाविधमूलत्वान्नाप्यधिष्ठानत्वाच्च पूर्वाभिनिर्वृत्तिर्भवति। यदि हि मूलं कारणमिति मतं स्यात्, तदा कार्येभ्योऽङ्गेभ्यः प्राक् हृदयं स्यादपि; न चेहाङ्गानां हृदयं कारणं किन्तु प्रधानं, प्राधान्यं च तदुपघातेन सर्वोपघातादिति। यश्चाप्याश्रयाश्रयिभावः, स चापि सहोत्पन्नत्वादेव हृदयमाश्रयि तदाश्रितौजःप्रभृतीनां भवतीति भावः। तदेवं चेद्धृदस्य प्रधानस्यापि पूर्वोत्पादो नास्ति, तदा शिरःप्रभृतीनामपि पूर्वोत्पादो नास्त्येवेति कृत्वोपसंहरन्नाह- तस्मादित्यादि।- Here the similarity of proposition and purpose should not be doubted as *Dhanvantarī's* opinion is logical. From this it can be known that the manifestation of all the parts of the body occur simultaneously and this can be confirmed by *Dhanvantarī's* statement that all the parts of the body grow simultaneously just as is the case with the fruits which grows simultaneously.

Their simultaneous manifestation can be deduced from the statement of simultaneous growth and development, because the body parts expressed at different times does not grow simultaneously. The notion that the heart is first expressed. On the contrary, the same resemblance to other body parts mentioned by the sages is also unacceptable.

Being the root of all parts of the body, even the first mention of the heart and being the abode of *Ojas* is not acceptable. Although the heart is inert and by injury or destruction of the root i.e. all the organs of the heart are injured or destroyed, yet, this does not prove its first manifestation, as the heart is the main organ but the cause of the appearance of the body's organs. Is not and it is main because its injury affects all parts of the body but it is only the relation between refuge or refugee; That too appearing together is the heart has shelter and has given shelter to *Ojas*. Now even the major organ heart is not born first, then the expression of head etc. is first out of the question. From all this discussion it is concluded that all the parts of the body manifest together.

युगपदभिनिर्वृत्तौ हेत्वन्तरमाह- सर्वभावा हीत्यादि।- By mentioning '*Sarva bhāvā hi*', the author presents another reason for accepting the theory that the manifestation of all parts of the body takes place simultaneously.

भावा इति शारीरा भावाः।- '*Bhāvā*' means the parts of the body.

अन्योन्यप्रतिबद्धा इति यस्मात् सर्वभावाः परस्परप्रतिबद्धा एव सिरास्नाय्वादिभिर्जायन्ते, तेन समाननिबन्धनत्वाद् युगपदेव भवन्ति।- Since the body parts such as *Sirā* and *Snāyu* are linked and attached to each other it can be known that these are all also manifested simultaneously.

यथाभूतदर्शनमिति यथार्थदर्शनं, तच्च धन्वन्तरिमतमेव।।21।।- '*Yathābhūta darśanam*' means that it is the real knowledge and this real knowledge is the doctrine of *Dhanvantari*.

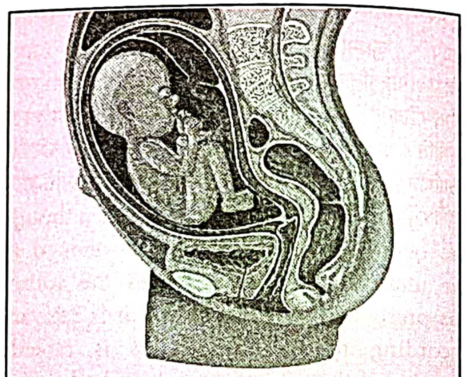
Fetal position in intrauterine life

गर्भस्तु खलु मातुः पृष्ठाभिमुख ऊर्ध्वशिराः
सङ्कुच्याङ्गान्यास्तेऽन्तःकुक्षौ॥22॥

The position of the fetus in the womb is usually facing towards the mother's back, with the head facing up and the limbs folded.

Cakrapāṇi:

गर्भस्त्वित्यादि द्वितीयप्रश्नस्योत्तरम्।।22।।- Beginning the verse with the word '*Garbhastu*', the author has submitted the reply to the second query.



Position of the fetus in the womb

Mechanism of nutrition of the fetus

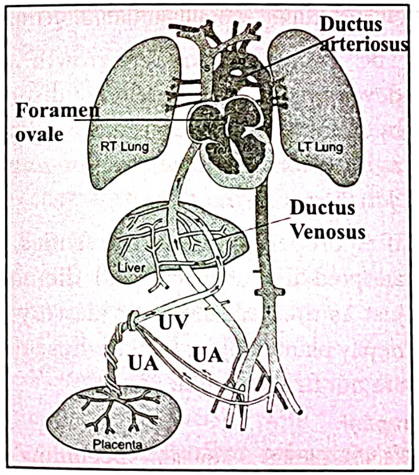
व्यपगतपिपासाबुभुक्षस्तुखलुगर्भःपरतन्त्रवृत्तिर्मातरमाश्रित्य वर्तयत्युपस्नेहोपस्वेदाभ्यां गर्भाशये सदसद्भूताङ्गावयवः, तदनन्तरं ह्यस्य कश्चिल्लो मकूपायनैरुपस्नेहः कश्चिन्नाभिनाड्ययनैः।

नाभ्यां ह्यस्य नाडी प्रसक्ता, नाड्यां चापरा, अपरा चास्य मातुः प्रसक्ता हृदये, मातृहृदयं ह्यस्य तामपरामभिसम्प्लवते सिराभिः स्यन्दमानाभिः; स तस्य रसो बलवर्णकरः सम्पद्यते, स च सर्वरसवानाहारः।

स्त्रिया ह्यापन्नगर्भायास्त्रिधा रसः प्रतिपद्यतेस्वशरीरपुष्टये, स्तन्याय, गर्भवृद्धये च।

स तेनाहारेणोपष्टब्धः (परतन्त्रवृत्तिर्मातरमाश्रित्य) वर्तयत्यन्तर्गतः॥23॥

- ☐ The fetus has no hunger and thirst and it is completely dependent on the mother for its maintenance through *Upasneha* (exudation) and *Upasveda* (conduction of heat) in the uterus during the stage of incomplete manifestation.
- ☐ Later the embryo is nourished by means of exudation, sometimes through sweat pores and sometimes through the umbilical cord.
- ☐ The umbilical cord of the fetus is attached to the umbilicus at one end and to the placenta at the other end. The placenta is in turn connected to the heart of the mother. The maternal heart supplies nutrients to the placenta through the pulsating blood vessels. This nutritive fluid promotes the strength and complexion of the fetus since it contains all the essential factors.



- ☐ The digestive product of a pregnant woman works in the following three ways viz.
  - a. Nourishment of her own body (स्वशरीरपुष्टि).
  - b. For lactation (स्तन्यवृद्धि)
  - c. For the growth of the fetus (गर्भवृद्धि)
- ☐ In this way the fetus is getting nourishment from the mother and sustains in the womb.

Cakrapāṇi:

व्यपगत इत्यादि 'किमाहारश्च वर्तयति' इति प्रश्नस्योत्तरम्।- Beginning the verse with the word '*Vyapagata*', the author has presented the reply for the query '*Kimāhārasca vartayati*' (By what food is the fetus nourished in the womb?).

परतन्त्रवृत्तिरिति मात्राधीनवृत्तिः। एतदेव विवृणोति- मातरमित्यादि। - '*Paratantravṛtti*' means dependent on mother. This fact has described in detail by the mention of the word '*Mātaram*'.

उपस्नेहः निस्यन्दः।- '*Upasnehaḥ*' means *Nisyandaḥ* i.e. exudation.

सदसद्भूताङ्गावयव इति च्छेदः।- '*Sadasad bhūtañgāvayava*' means to differentiate between those organs which are visible and invisible.

तदनन्तरमिति अङ्गप्रत्यङ्गव्यक्तौ सत्याम्।- '*Tadanantaram*' means after the formation of various body organs and their parts.

नाभिसंसक्ता नाडी नाभिनाडी।- '*Nābhisaṃsaktā nāḍī*' means the vessel which connects the placenta with the umbilicus of the fetus i.e. umbilical cord.

अयनैरिति मार्गैः।- '*Ayanaiḥ*' means the channels.

अपरा गर्भस्य नाभिनाडीप्रतिबद्धा 'अमरा' इति लोके ख्याता।- '*Aparā*' means special design of the navel of the womb and it is popular in the name of '*Amarā*' in common man's language.

अभिसम्प्लवते इति व्याप्नोति।- '*Abhisamplavate*' means nutrient juice permeates through the womb.

एतच्चापरादिजन्म गर्भादृष्टवशाद्भवति।।23।।- The origin of placenta etc. is subject to the actions of previous birth.

Process of delivery of fetus

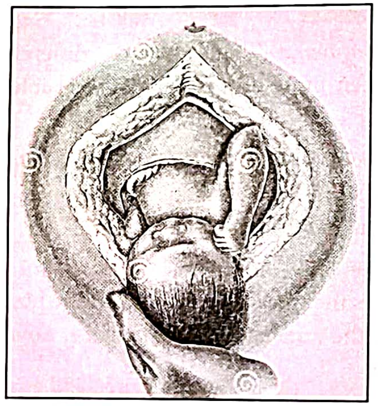
स चोपस्थितकाले जन्मनि प्रसूतिमारुतयोगात् परिवृत्त्यावाक्शिरा निष्क्रामत्यपत्यपथेन, एषा प्रकृतिः, विकृतिः

पुनरतोऽन्यथा। परं त्वतः स्वतन्त्रवृत्तिर्भवति॥24॥

☐ When the time comes for the birth of fetus, due to the influence of *Vāta* present in the womb, the head of the fetus turns downwards and delivery takes place through the vaginal route.

☐ This is a normal process of delivery. Anything other than that would be considered unusual or unnatural.

☐ After delivery the baby starts behaving independently.



Cakrapāṇi:

कथम्भूतः स निष्क्रामतीत्यस्योत्तरं- स चोपस्थितकाल इत्यादि।- Beginning the verse with the term '*Sa ca upasthita kāla*', the author has presented the reply for the query "the way how the fetus comes out".

उपस्थितकाल इति प्रत्यासन्नकाले।- '*Upasthitakāla*' means imminent time for childbirth.

विकृतिः पुनरतोऽन्यथेत्यनेन विकृत्याचरणेनापि निर्गमो भवतीति दर्शयति।- '*Vikṛtiḥ punarato anyathe*' means the child birth also takes place other than the normal posture also. They are known as abnormal position or postures, in which the baby delivered with footling position.

स्वतन्त्रवृत्तिर्भवतीति स्वयङ्कृतेन स्तन्यपानादिना वर्तते, न गर्भस्थ इव मातुरेवाहारेण परं वर्तत इत्यर्थः।।24।।- '*Svatantravṛttirbhavati*' means behaving independently after childbirth such as sucking breast milk by himself for his sustenance unlike that of dependence on mother in the intrauterine life.

Care that to be taken after delivery and cause for proper growth and destruction

तस्याहारोपचारौ जातिसूत्रीयोपदिष्टावविकारकरौ
चाभिवृद्धिकरौ भवतः॥25॥
ताभ्यामेव च विषमसेविताभ्यां जातः सद्य उपहन्यते
तरुरिवाचिरव्यपरोपितो वातातपाभ्यामप्रतिष्ठितमूलः॥26॥

☐ The child gets proper growth and development without any disorder by adopting the diet and regimen as mentioned in the chapter named '*Jātisūtrīya śārīraṃ*'.

☐ If improper foods and activities are adopted the offspring will die soon, just as the sun and wind destroy the newly planted plant (since whose roots are not firmly stabilized).

Cakrapāṇi:

कैश्चायमित्यादिप्रश्नस्योत्तरं- तस्येत्यादि।- Beginning the verse with the word '*Tasya*', the author has presented the reply for the query '*Kaiscāyam*' (How the fetus grows in the womb without afflicting any disorder?).

जातिसूत्रीयोपदिष्टाविति अनागतावेक्षणेनानागते भूतवत्प्रयोगाद्बोद्धव्यम्।- '*Jātisūtrīyopadiṣṭā*' means the proper diet and regimen as mentioned in the chapter '*Jātisūtrīya śārīraṃ*', which helps the fetus for the proper growth and development without afflicting the any disorder. Thus, one has to prescribe the proper diet and regimen by keeping in view that the diseases which may invade the body in future as the regimen followed in the past.

अचिरव्यपरोपितः अदीर्घकालारोपितः।।25-26।।- '*Aciravyaparopita*' means not planted long time back.

Disorders inflicted by divine origin

आप्तोपदेशादद्भुतरूपदर्शनात् समुत्थानलिङ्गचिकित्सित-विशेषाच्चादोषप्रकोपानुरूपा देवादिप्रकोपनिमित्ता विकाराः समुपलभ्यन्ते॥27॥

The disorders that afflicting in the children due to displeasure of gods can be ascertained by the following factors:

a. By means of authoritative teachings (आप्तोपदेशात्)
b. Possessing miraculous qualities like supernatural strength, knowledge etc. (अद्भुतरूपदर्शनात्)
c. Specific nature of etiology, signs, symptoms and treatment (समुत्थानलिङ्गचिकित्सितविशेषात्)

Cakrapāṇi:

किञ्चास्येत्यादिप्रश्नस्योत्तरम्- आप्तोपदेशादित्यादि।- Beginning the verse with the word '*Āptopadeśāt*', the author has presented the reply for the query '*Kiñcāsya*' (Can diseases of divine origin occur in the fetus?).

आप्तोपदेशोऽत्र कुमारतन्त्रोपदेशो ब्रह्मादिप्रणीतः। तत्र हि कुमाराणां देवादिनिमित्तविकाराः प्रतिपाद्यन्ते; देवादिग्रहणेन च तदनुचरा अपि गृह्यन्ते। स्कन्दग्रहादयः सुश्रुतोक्ता देवादयश्चाष्टौ। यदुक्तं- "देवास्तथा शत्रुगणाश्च तेषां गन्धर्वयक्षाः पितरो भुजङ्गाः। तथैव रक्षांसि पिशाचजातिरेषोऽष्टको देवगणो ग्रहाख्यः" (सू.उ.अ.60) इति।- Here the term '*Āptopadeśa*' refers to the authoritative teachings mentioned in the scriptures related to *Kumāratantra* composed by *Brahma* etc.

In these scriptures the diseases invaded the children by the gods are described. Here the word '*Devādi*' refers to that the diseases are manifested in children not only by the gods but also by their peer group also.

In *Suśruta Saṃhitā*, there are eight types of *Grahās* are mentioned as follows (Su. U. 60/7).

1. *Deva Gaṇa*
2. *Śatru Gaṇa*
3. *Gandharva Gaṇa*
4. *Yakṣa Gaṇa*
5. *Pitṛu Gaṇa*
6. *Bhujañga Gaṇa*
7. *Rākṣasa Gaṇa*
8. *Piśāca Gaṇa*

अनुमानमप्यत्राह- अद्भुतेत्यादि। न यद्भवति तदद्भुतम्, आश्चर्यमिति यावत्; तच्चामानुषबलज्ञानशोभादि ज्ञेयं;- Here in this context, the usage of the word '*Adbhuta*' it can be inferred the astonished things that which cannot exist usually such as extraordinary strength, knowledge and splendor.

एतद्धि दोषाजन्यत्वाद् देवादिकारणं गमयति।- Since these diseases are not happened by the vitiation of *Doṣās*, it can be known that all these will be happened due to the influence of gods and their peer group only.

समुत्थानादिविशेष आगन्तूनामागन्तुविकारेषु स्फुट एव।- It is clear that the variation in the causes of manifestation of diseases can be observed only in the exogenous factors.

अदोषप्रकोपानुरूपा इति दोषप्रकोपजन्यरोगविधर्माणः।।27।।- '*Adoṣaprakopānurūpā*' means that the diseases are manifested by means of other than the vitiation of *Doṣās*.

Timely and untimely death

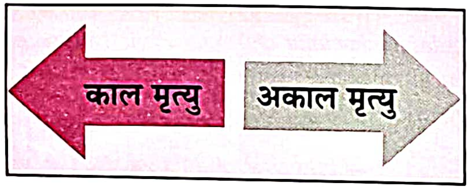
कालाकालमृत्व्योस्तु खलु भावाभावयोरिदमध्यवसितं

नः:- "यः कश्चिन् म्रियते स काल एव म्रियते, न हि कालच्छिद्रमस्ति" इत्येके भाषन्ते। तच्चासम्यक्। न ह्यच्छिद्रता सच्छिद्रता वा कालस्योपपद्यते, कालस्वलक्षणस्वभावात्। तत्राहुरपरे- यो यदा म्रियते स तस्य नियतो मृत्युकालः; स सर्वभूतानां सत्यः, समक्रियत्वादिति। एतदपि चान्यथाऽर्थग्रहणम्।

न हि कश्चिन्न म्रियत इति समक्रियः। कालो ह्यायुषः प्रमाणमधिकृत्योच्यते। यस्य चेष्टं यो यदा म्रियते स तस्य मृत्युकाल इति, तस्य सर्वे भावा यथास्वं नियतकाला भविष्यन्ति; तच्च नोपपद्यते, प्रत्यक्षं ह्यकालाहारवचनकर्मणां फलमनिष्टं, विपर्यये चेष्टं; प्रत्यक्षतश्चोपलभ्यते खलु कालाकालव्यक्तिस्तासु तास्ववस्थासु तं तमर्थमभिसमीक्ष्य, तद्यथा- कालोऽयमस्य व्याधेराहारस्यौषधस्य प्रतिकर्मणो विसर्गस्य, अकालो वेति। लोकेऽप्येतद्भवति- काले देवो वर्षत्यकाले देवो वर्षति, काले शीतमकाले शीतं, काले तपत्यकाले तपति, काले पुष्पफलमकाले च पुष्पफलमिति। तस्मादुभयमस्ति- काले मृत्युरकाले च; नैकान्तिकमत्र। यदि ह्यकाले मृत्युर्न स्यान्नियतकालप्रमाणमायुः सर्वं स्यात्; एवं गते हिताहितज्ञानमकारणं स्यात्, प्रत्यक्षानुमानोपदेशाश्चाप्रमाणानि स्युर्ये प्रमाणभूताः सर्वतन्त्रेषु, यैरायुष्याण्यनायुष्याणि चोपलभ्यन्ते।
वाग्वस्तुमात्रमेतद्वादमृषयो मन्यन्तेनाकाले मृत्युरस्तीति॥28॥

Different opinions about the presence or absence of timely or premature death are as follows:

- Some people opined that whosoever dies he dies on time and there is no gap in time. But this is not correct and no point in discussion about the gap because time has got its own characteristics due to nature.



- Some others opined that when someone dies, it is the time that is appointed as his time of death, since time has equal in its relation to all beings without any affection or hatred. It's just a distortion of facts.
- Equal treatment does not mean that there is no one who does not die. The present context is the time that is associated with the lifespan. If we say that the time of one's death is a predetermined time, then every movement in life, whenever it occurs, can be considered as predetermined with respect to time. But this is also not true.
- Because it is observed that the result of untimely food, speech and action is harmful or otherwise useful when taken due regard. This can be observed by direct perception.
- The manifestation of various factors depending on the timing and premature action is also seen through direct perception. For example:
  a. This is the time or not for this disease, food, medicine, therapy and relief.
  b. Even in common usage it can be seen that it rains timely or untimely, heat is cold is timely or untimely, heat is timely or untimely, flowering and fruiting in time or otherwise etc.
- Hence both the views are correct that there is a timely death and premature death. Thus, there is no possibility of exclusive viewing.

- If there is no untimely death and everyone has fixed time of life, then in such circumstances to know about the wholesome and the unwholesome substances will have no purpose. Moreover, if the concept of timely death and premature death is not accepted, the authenticity of direct perception, inference, and the authoritative instructions would lose, because these three are regarded as authoritative in every science to get the proper knowledge.
- Hence the claim that there is no untimely death is regarded by the sages as speech without knowledge.

Cakrapāṇi:

कालाकालेत्यादौ इदमध्यवसितमित्यनेन प्रकरणव्यवस्थापनीयोऽयमर्थः 'तस्मादुभयमस्ति काले मृत्युरकाले च' इति ग्रन्थवक्ष्यमाणं प्रत्यवमृशति।- It is certain that there is in timely and untimed death etc. This topic has been presented by separating the details of the case from this word. That is why there is death in time and also death in untimed, both these views are considered by the author states from this description.

एकीयमतमाह- यः कश्चिदित्यादि।- By the mention of the word '*Na kascit*', the author has presented the opinion of other scholars also.

न हि कालच्छिद्रमस्तीति कालरहितः कश्चिदवकाशोऽस्ति, यं कालशून्यमवकाशमासाद्याकालमृत्युः स्यादिति भावः। एतद्दूषयति- तच्चेत्यादिना। सान्तरं यदवयवि द्रव्यं तत् सच्छिद्रमित्युच्यते, यच्च निरन्तरं तदच्छिद्रम् तेन कालस्य निरवयवस्य सच्छिद्रताऽच्छिद्रता वा न सम्भवति; तेन यदुच्यते- 'कालस्याच्छिद्रत्वान्न कालमृत्युरस्ति' इति, तदयुक्तमिति भावः। यत्त्वकालमृत्युव्यापकत्वेन कालस्योपचरितच्छिद्रत्वं तदुत्तरवक्ष्यमाणैकीयमतदूषणेनैव दूषितम्। कालस्वलक्षणस्वभावादिति कालस्वलक्षणे सच्छिद्रतायाअच्छिद्रतायाश्चाभावादित्यर्थः। एकीयमतान्तरमाह- तत्राहुरित्यादि। यो यदा म्रियते स एव तस्य नियतो मृत्युकाल इति कथं ज्ञायते इत्याह- स सर्वभूतानां सत्यः समक्रियत्वादितिः, यस्मात् कालः सर्वभूतानामविशेषेण मारकतया समक्रियः, न रागात् किंचिद्भूतं न मारयति, न द्वेषाद्वा किंचिद्धन्ति, किन्तु सर्वाण्येव निहन्ति, तेन सर्वभूतानामयं सत्यो रागद्वेषशून्य इत्यर्थः। ततश्च रागद्वेषशून्यतया उचितकाले एव परं मारयति, नानुचित इति भावः। दूषयति- एतदपीत्यादिना। न हि कश्चिन्न म्रियत इति कृत्वा समक्रियः कालो भवत्येव। यत्तु शतवर्षादिलक्षणमायुः प्रमाणमधिकृत्य भवता समक्रियः कालोऽभिधीयते; यदि शतवर्षाद्यायुः प्रमाणेऽपि समक्रियः स्यात्, तदा न शतवर्षादर्वागूर्ध्वं वा कश्चिन्म्रियेत, दृश्यते चैतत्; तस्मादेवम्भूतसमक्रियत्वे कालस्य उचितशतवर्षाद्यायुः प्राप्तेरर्वाङ्भरणमकालमृत्युशब्दाभिधेयमिहायुर्वेदे तन्निरस्तं भवतीति भावः। अकालमृत्युप्रतिषेधे दूषणान्तरमाह- यस्येत्यादि। सर्वभावा इति मृत्युव्यतिरिक्ता अप्याहारवचनादयः। प्रत्यक्षमिति सुव्यक्तप्रमाणे नेत्यर्थः। कालाकालव्यक्तिस्तासु तास्ववस्थास्विति तास्ता अवस्थाः शरीरादेस्तं तं व्याध्याहारादिकमर्थं बुद्धिस्थीकृत्य कालाकालशब्देनोच्यन्त इत्यर्थः। तत्र तृतीयदिनज्वरयुक्तायां तृतीयज्वरिणोऽवस्थायां तृतीयज्वरं प्रति कालोऽयमस्येति व्यपदिश्यते, विपर्यये चाकाल इति व्यपदेशः; तथा ग्लान्यादियुक्तायां शरीरावस्थायामाहाररूपमर्थमुद्दिश्य कालोऽयमाहारस्येति ज्ञानं भवति, विपर्यये चाकालोऽयमित्युदाहरणमुन्नेयम् विसर्गस्येति व्याधिमोक्षस्य। इह प्रकरणे कालशब्देनोचितः कालोऽभिधीयते, अकालशब्देनानुचितः कालः; न तु कालविरहः। सिद्धान्तमुपसंहरति- तस्मादित्यादि। नैकान्तिकमिति कालमृत्युरेव परं भवति, किंवा अकालमृत्युरेव परं भवतीत्यैकान्तिकपक्षो नास्ति। अकालमृत्योरभावपक्षे दूषणान्तरमाह- यदि हीत्यादि। हिताहितज्ञानमकालमृत्युप्रतिषेधार्थं विधीयते, स एव चेदकालमृत्युर्नास्ति तदा हिताहितज्ञानं निष्प्रयोजनं स्यादित्यर्थः। प्रत्यक्षानुमानोपदेशाश्चाप्रमाणानि स्युरिति आयुर्वेदसंबद्धा प्रत्यक्षादय आयुष्यानायुष्योपदर्शका आयुष्यानायुष्यार्थाभावादप्रमाणभूताः स्युरिति भावः। दूषितं पक्षं निःसारतया दर्शयन्नाह- वागित्यादि।।28।।

There is no possibility of any situation where time does not exist as there is no time division. So, there should be no death in relation to time. According to the second theory, the division of time came, imaginary fatal. So, the time when someone dies is the appointed time for his death. There can be no other interpretation of the time of death, the time being without bias towards anyone. No attachment or hatred to anyone at the time. Thus, death occurs only when time kills a person according to a predetermined schedule. Time can't kill anyone whenever it wants. It is unable to do so as it is known for fairness and equality of treatment with all persons. So, it kills everyone without sparing anyone but it does so only at the appointed time.

In the above passage both the above theories have been refuted. If there is no division of time, then there can be no division of it. Time has its own distinctive feature which does not involve any division. Time has its own distinctive feature; its definition does not include any division or non-dividing. So, to say that all events of death are related to time and thus there is no premature death is not correct.

In the second theory cited above, the hypothetical division of time is accepted and various arguments are put forward to prove that death occurs in time itself. But even this theory is wrong in many ways. To say that time treats everyone equally, so that everyone must die at the appointed time without any discrimination.

In the context of the 'Science of Medicine', time refers to a person's lifespan. If time treats everyone equally, everything will happen automatically in the allotted hour for one person. But it is not so. There are variations in the lifespan of different people.

The above principle regarding timely death for all if accepted, then no one should die before attaining the age of 100 years. Otherwise, there are temporal differences in the life of a person. Something happens at the appointed time; something happens before or after the appointed time.

In the above theory regarding timely death for all is accepted, nobody should die before or 100th year of his age. Even otherwise there are temporal variations in the life of an individual. Something happens at an appointed time of hour, something before or after the appointed hour.

For example: If the patient is suffering from *Tṛtīyaka Jvara* (tertian fever), then the time of fever is on the third day. If the fever occurs before or after the prescribed time, it will be considered as untimely occurrence of fever. The scheduled meal time is when a person feels hungry. Otherwise, the food taken cannot be considered on time.

Therefore, death cannot always be said to occur on time. Death can never be said to be premature. In fact, death can be timely or premature depending on various circumstances. That is why medical science has suggested various measures to prevent premature death.

Only then is knowledge of healthy and unhealthy regimens required. If this view is not accepted, then the whole prescription of the 'Science of Medicine' and the validity of different knowledge such as understanding, inference and oral evidence are also useless.

Life expectancy

वर्षशतं खल्वायुषः प्रमाणमस्मिन् काले॥29॥

It is told that in the present era (*Kaliyuga*), the lifespan of human beings is one hundred years.

Cakrapāṇi:

'किञ्चास्य परमायुः' इत्यस्य प्रश्नस्योत्तरमाह- वर्षशतमित्यादि।- Beginning the verse with the term *Varṣaśatam*', the author has presented the reply for the query '*Kiñcāsya paramāyuḥ*' (What is the maximum span of its life?).

अस्मिन् काले इति कलौ॥29॥- '*Asmin kāle*' refers to *Kaliyuga*, the present era.

Happy
100
Birthday

Factors responsible of normal lifespan

तस्य निमित्तं प्रकृतिगुणात्मसम्पत् सात्म्योपसेवनं चेति॥30॥

The following factors are responsible for the attainment of full lifespan.

a. Constitutional excellence due to the equal status of all the three body humors (**प्रकृति सम्पत्**)

b. Excellence of qualities derived from parents (**गुणसम्पत्**)

c. Excellence of qualities derived from past acts (**आत्म सम्पत्**)

d. Intake of wholesome foods and drinks and adopting righteous acts (**सात्म्योपसेवनं**)

Cakrapāṇi:

शेषप्रश्नस्योत्तरं- तस्येत्यादि।- Beginning the verse with the term '*Tasya*', the author has presented the reply for the remaining query. प्रकृतिगुणात्मसम्पदिति प्रकृतिसम्पत्, गुणसंपत्, आत्मसम्पत्।- '*Prakṛti-guṇātma-sampat*' means *Prakṛti Sampat*, *Guṇa Sampat* and *Ātma Sampat*. तत्र प्रकृतिसम्पत् समवातादिप्रकृतिता, समप्रकृतिर्हि चिरायुर्भवति;- '*Prakṛti Sampat*' means having a body constitution on an equal footing with all bodily humors like *Vāta*, *Pitta* and *Kapha*. This kind of *Samaprakṛti* bestows longevity. गुणसम्पत्तु सारसंहननादिभिरायुष्मल्लक्षणैर्योगः, किंवा प्रकृतेर्मातृपित्राद्युपकरणस्य गुणसंपत् सा प्रकृतिगुणसंपत्;- '*Guṇa Sampat*' means having excellence of *Sāra*, *Saṃhanana* of the body which are responsible for longevity or possessing the best attributes which are derived from parents.

आत्मनस्तु चिरायुष्ट्वकारकधर्मयुक्तता संपत्॥30॥- '*Ātma Sampat*' means excellence of qualities which are derived from the righteous acts that causes for longevity.

To Sum up

तत्र श्लोकाः-

शरीरं यद्यथा तच्च वर्तते क्लिष्टमामयैः।
यथा क्लेशं विनाशं च याति ये चास्य धातवः॥31॥
वृद्धिह्रासौ यथा तेषां क्षीणानामौषधं च यत्।
देहवृद्धिकरा भावा बलवृद्धिकराश्च ये॥32॥
परिणामकरा भावा या च तेषां पृथक् क्रिया।
मलाख्याः संप्रसादाख्या धातवः प्रश्न एव च॥33॥
नवको निर्णयश्चास्य विधिवत् संप्रकाशितः।
तथ्यः शरीरविचये शारीरे परमर्षिणा॥34॥

- ☐ In the present chapter named *Śarīravicaya Śārīraṃ*, the author has presented the subject matter related to the body in a lucid way as follows.
- ☐ Usefulness of comprehensive knowledge of the body.
- ☐ Definition of body and effects of imbalance of bodily elements.
- ☐ Cause for the simultaneous increase and decrease of bodily tissues.
- ☐ Management of imbalanced bodily elements.

- ☐ Factors responsible for the overall growth and development of the body.
- ☐ Strength promoting factors.
- ☐ Factors responsible for transformation of food.
- ☐ Specific functions of factors responsible for transformation of food.
- ☐ Two types of constituent elements of the body.
- ☐ Nine queries by *Agniveśa* about various aspects of fetus and the reply by *Ātreya*.

Cakrapāṇi:

संग्रहे ये चास्य धातव इति यादृशाश्चास्य धातव इत्यर्थः।- In the conclusion part the author has briefly explained the contents of the chapter. *'E ca asya dhātavaḥ'* means that how are the types of bodily tissues.

एतच्च 'वैषम्यगमनं पुनर्धातूनां' इत्यादिग्रन्थेन धातुधर्मप्रकाशकत्वेनोक्तं ज्ञेयम्।- By the mention of '*Vaiṣamyagamanaṃ punardhātūnaṃ*', it should be known that the author has explained the status of bodily tissues.

अन्ये तु ये चास्य धातव इत्यनेन 'मांसं मांसेन वर्धते' इत्यादि धातुरूपाणां पुनर्मांसादीनां संग्रहोऽयमिति वदन्ति।- Other scholars interpreted by this word *'E ca asya dhātavaḥ'* that muscular tissue grows from meat, etc. Thus, it can be said as the summarization of tissue form of meat.

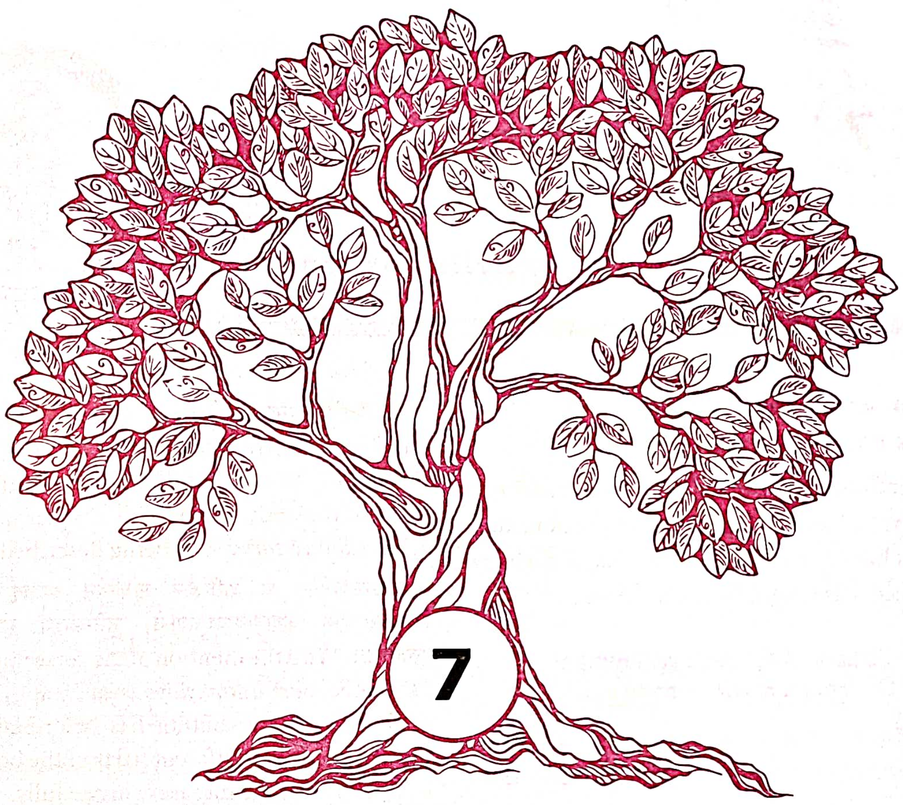
वृद्धिह्रासौ यथा तेषामित्यनेन 'धातवः पुनः' इत्यादिग्रन्थार्थं गृह्णाति। क्षीणानामौषधं च यदिति मांसमाप्याय्यते मांसेनेत्यादि सङ्गृह्णाति।- The meaning of '*Vṛddhi-hrāsau-yathā-teṣām*' means the way the bodily tissues increase or decrease, '*Dhātavaḥ punaḥ*' means that to bring back the normalcy even those which are in the abnormal state of body tissues etc. Consumption of meat by emaciated persons leads to the growth of muscular tissue, this meaning is assumed.

या च तेषां पृथक् क्रियेत्यनेन तेषामाहारपरिणामकराणामूष्मप्रभृतीनां पृथक्कर्म यदुक्तं 'ऊष्मा पचति' इत्यादिना ग्रन्थेन तद्गृह्यते।।31-34।।- '*Yā ca teṣām pṛthak kriyā*' means their different actions, by this word it is meant that their different actions of the factors responsible for transformation of food should be taken separately such as the *Uṣmā* (heat) digests the food etc.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने शरीरविचयशारीरं नाम षष्ठोऽध्यायः॥6॥

Thus, ends the sixth chapter of the *Śārīrasthāna* titled *Śarīravicaya śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***



7

Śarīrasaṃkhyā śārīraṃ

[Enumeration of Body Parts]

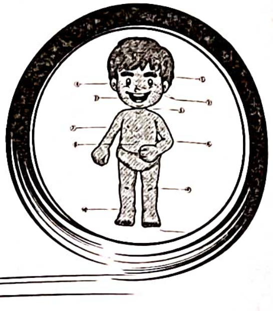
शरीरसंख्याशारीरम्

7

Śarīrasaṃkhyā śārīraṃ

[Enumeration of Body Parts]

शरीरसंख्याशारीरम्



अथातः शरीरसंख्याशारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Śarīravicaya śārīraṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Śarīrasaṃkyā śārīraṃ Adhyāya* as taught by Lord *Ātreya*.

Query of Agniveśa regarding the enumeration of body parts

शरीरसंख्यामवयवशः कृत्स्नं शरीरं प्रविभज्य सर्वशरीरसंख्यानप्रमाणज्ञानहेतोर्भगवन्तमात्रेयमग्निवेशः पप्रच्छ॥3॥

Agniveśa was questioned *Ātreya* with the intention of learning that 'Kindly describe the number of body parts by dividing the whole body into organs'.

Cakrapāṇi:

पूर्वाध्याये धातुभेदेन शरीरमभिधाय एतदेव शरीरमवयवसंख्याभेदेन प्रतिपादयितुं शरीरसंख्याध्यायोऽभिधीयते।- In the previous chapter the body has described on the basis of *Dhātūs*. In order to enumerate different parts of the body, the present chapter named *Śarīrasaṃkyā śārīraṃ* is being described.

अवयवसंख्याभेदेन च शरीरज्ञानं प्राधान्येन साक्षात् साधनं चिकित्सोपयुक्तं कथयिष्यत्यध्यायान्ते 'शरीरसंख्यां यो वेद' इत्यादिना।- With the mention of the verse number 19 named '*Śarīrasaṃkyā yo veda....*' at the end of the chapter, the author has described that the knowledge of different parts of the body is enable to treat the diseases successfully.

अवयवशः शरीरं प्रविभज्य शरीरसंख्यां पप्रच्छेति योजना। पृच्छाप्रयोजनमाह- सर्वशरीरसंख्यानप्रमाणज्ञानहेतोरिति।- *Agniveśa* questioned his preceptor Lord *Ātreya* about the knowledge of the body on the basis of number of different parts. The idea in questioning is to get the knowledge of entire body parts along with their number and measure.

संख्यानस्य प्रमाणमियत्ता संख्यानप्रमाणं, तच्च 'षः् त्वचः' इत्यादिग्रन्थवाच्यं; किंवा संख्यानं च प्रमाणं च संख्यानप्रमाणं; तत्र 'षः् त्वचः' इत्यादि संख्यानं, 'दशोदकाञ्जलयः' इत्यादि शरीरावयवप्रमाणं; किंवा 'संख्या-नाम-प्रमाणज्ञानहेतोः' इति पाठः, तत्र संख्यानस्य प्रमाणस्य च दत्तमेवोदाहरणं, नामज्ञानं तु 'एका गोजिह्विका' इत्यादिग्रन्थेन भवतीति व्याख्यानयन्ति।।1-3।।- The term '*Sañkhyānapramāṇaṃ*' can be interpreted in two ways.

1. *Saṃkhyāpramāṇa*: Limitation of the number of body parts. For example: Six layers of skin.
2. *Saṃkhyā* and *Pramāṇa*: Number as well as volume. For example: **'षट् त्वचः'** – There are six layers of skin. It indicates the number. **'दशोदकाञ्जलयः'** – The quantity of *Udaka* (aqueous element) is 10 *Añjali*. It indicates the volume.

There is also another reading such as '*Saṃkhyā-nāma-pramāṇaṃ*' in place of '*Sañkhyānapramāṇaṃ*'. Examples of *Saṃkhyā* and *Pramāṇa* have already been given. **'एका गोजिह्विका'** – There is one organ by name '*Gojihvikā*'. This is the example of *Nāmajñāna* (name).

Reply of Ātreya

तमुवाच भगवानात्रेयः- शृणु मत्तोऽग्निवेश! सर्वशरीरमाचक्षाणस्य यथा प्रश्नमेकमना यथावत्।

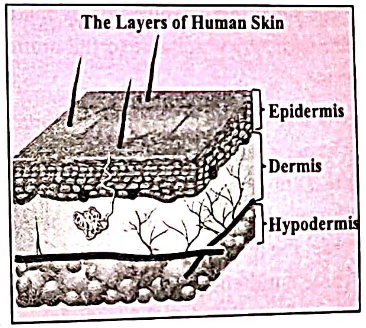
"O *Agniveśa*! listen carefully, I'm going to describe all the parts of the body as you asked," *Ātreya* replied.

Description of six types of Tvak (skin)

शरीरे षट् त्वचः; तद्यथा- उदकधरा त्वग्बाह्या, द्वितीया त्वसृग्धरा, तृतीया सिध्मकिलाससम्भवाधिष्ठाना, चतुर्थी दद्रूकुष्ठसंभवाधिष्ठाना, पञ्चमी त्वलजीविद्रधिसंभवाधिष्ठाना, षष्ठी तु यस्यां छिन्नायां ताम्यत्यन्ध इव च तमः प्रविशति यां चाप्यधिष्ठायारूंषि जायन्ते पर्वसु कृष्णरक्तानि स्थूलमूलानि दुश्चिकित्स्यतमानि च; इति षट् त्वचः। एताः षडङ्गं शरीरमवतत्य तिष्ठन्ति॥4॥

The skin of the body consists of six layers such as

1. *Udakadharā* (epidermis): It is the outermost layer and it holds up the watery content or lymph.
2. *Asṛgdharā*: It is the second layer and it holds the capillary vessels.
3. The third layer of the skin is the location for the origin of *Sidhma* and *Kilāsa* (leucoderma) type of skin disorders.
4. The fourth layer of the skin is the location for the origin of *Dadrukuṣṭha* (ringworm)
5. The fifth layer of the skin is the location for the origin of *Alajī* (boils) and *Vidradhi* (abscess).
6. The sixth layer of the skin is that which if cut, causes fainting and is the seat of the origin of abscesses. Boils that appear dark red at the joints and have deep roots are difficult to handle.



These six layers of skin cover the entire six body parts.

Cakrapāṇi:

आचक्षाणस्येत्यत्र 'मतं' इति शेषः; तेन सर्वं शरीरमाचक्षाणस्य मे मतं शृण्विति योजना। ततश्च 'नटस्य शृणोति' इति- वदनुपयोगे षष्ठी। किं च 'मे वचनं शृणु' इत्यनेन मतान्तरमप्यस्ति शरीरावयवसंख्यान इति सूचयति।- Here the word '*Ācakṣaṇasya*' has to be annexed with the word '*Mata*' to get the proper meaning. This means that the author has explicitly mentioned that it is his opinion about the number of different body parts.

Here, with the use of *Ṣaṣṭī vibhakti*,

'*Naṭasya śṛṇoti*' i.e. one hears the word of the dramatist. By this word it appears that there is a difference in the number of components of the body. Or '**मे वचनं शृणु**' (listen to my word), by this word also it seems that there is a variance in the number of components of the body.

ततश्च सुश्रुते- "सप्त त्वचः, त्रीण्यस्थिशतानि" (सु. शा. 5) इत्यादिना यदिह प्रतिपादितसंख्याविरुद्धमुच्यते, तच्छल्यशास्त्रोपयुक्तत्वादितिदर्शयति। यदुक्तं सुश्रुते- "त्रीणि सषष्टीनि शतान्यस्थ्नां वेदविदो भाषन्ते, शल्यतन्त्रे तु त्रीण्येव शतानि" (सु. शा. 5) इति। अनेन वचनेन योऽन्योऽपि त्वगादिसंख्याभेदश्चरकसुश्रुतयोः स स्वतन्त्रोपयुक्तसंख्योपादानादुन्नेयः।- As stated in *Suśruta Saṃhitā* that "There are seven layers in the skin and the number of bones is three hundred" (Su. Śā. 5/6). With this statement it seems to be differentiation in the opinion of *Agniveśa* since the classification is made by *Suśruta* with a view suitable to the branch of surgery.

It is also stated in *Suśruta Saṃhitā* that "The experts of *Āyurveda* have mentioned that the number of bones is three hundred and sixty, however according to surgical branch of *Āyurveda*, the number of bones is stated to be only three hundred" (Su. Śā. 5/18).

Through this statement, it is clarified that the differentiation in the number of layers of the skin etc. Between *Caraka* and *Suśruta* is due to the suitability of their specialization.

सिध्मकिलाससम्भवाधिष्ठानेति सिध्मकिलासौ यतो दोषात् संभवतस्तस्य दोषस्याधिष्ठानभूता; एवमुत्तरत्रापि व्याख्येयम्।- It is mentioned that the third layer of the skin is site of manifestation of *Sidhma* and *Kilāsa*. In fact, it is the seat where the *Doṣās* gets vitiated and they in turn manifest *Sidhma* (dermatosis) and *Kilāsa* (leucoderma). The other layers of skin can be described in the same way.

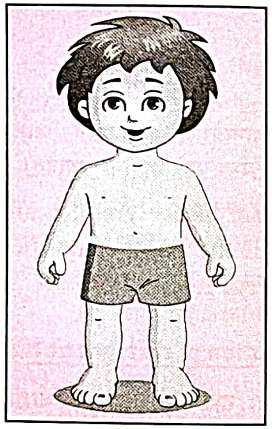
ताम्यतीत्यस्य विवरणम्- 'अन्ध इव तमः प्रविशति' इति; किंवा ताम्यतीति तमोयुक्त इव चेष्टते।- The word '*Tāmyati*' can be explained as one who enters into the darkness like a blind person or one who behaves like a person possessed with *Tamoguṇa*.

अरूंषीति व्रणानि।- '*Arūṃṣī*' means ulcers.

पर्वस्विति अवयवसन्धिषु।।4।।- '*Parvasu*' means joints of body parts.

The six body parts

तत्रायं शरीरस्याङ्गविभागः; तद्यथा- द्वौ बाहू, द्वे सक्थिनी, शिरोग्रीवम्, अन्तराधिः, इति षडङ्गमङ्गम्॥5॥



The following are the six body parts:

1. *Dvau Bāhu* (upper limbs)	- 2
2. *Dve Sakthinī* (lower limbs)	- 2
3. *Śirogrīvam* (head and neck)	- 1
4. *Antarādhi* (trunk i.e. chest and abdomen)	- 1

These six are the body parts.

Cakrapāṇi:

षडङ्गतामुक्तां शरीरस्य विभजते- तत्रायमित्यादि।- Beginning the verse with the word '*Tatrāyaṃ*', the author has described the six major parts of the body.

शिरश्च ग्रीवा च शिरोग्रीवम्; एतच्चैक्यविवक्षया ज्ञेयम्।- '*Śirogrīvam*' means *Śiras* (head) and *Grīva* (neck). Thus, both the head and neck are jointly considered as only one body part.

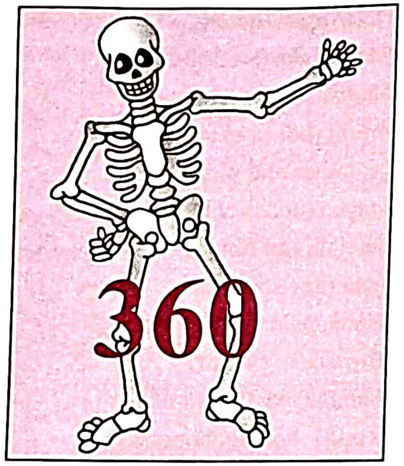
अन्तराधिः मध्यम्।।5।।- '*Antarādhi*' means middle part of the body, which consists both the chest and abdomen.

Description of three hundred and sixty Bones

त्रीणि सषष्टीनि शतान्यस्थ्नां सह दन्तोलूखलनखेन। तद्यथा- द्वात्रिंशद्दन्ताः, द्वात्रिंशद्दन्तोलूखलानि, विंशतिर्नखाः, षष्टिः पाणिपादाङ्गुल्यस्थीनि, विंशतिः पाणिपादशलाकाः, चत्वारिपाणिपादशलाकाधिष्ठानानि, द्वे पार्ष्ण्योरस्थिनी, चत्वारः पादयोर्गुल्फाः, द्वौ मणिकौ हस्तयोः, चत्वार्यरत्न्योरस्थीनि, चत्वारि जङ्घयोः, द्वे जानुनी, द्वे जानुकपालिके, द्वावूरुनलकौ, द्वौ बाहुनलकौ, द्वावंसौ, द्वे अंसफलके, द्वावक्षकौ, एकं जत्रु, द्वे तालुके, द्वे श्रोणिफलके, एकं भगास्थि, पञ्चचत्वारिंशत् पृष्ठगतान्यस्थीनि, पञ्चदश ग्रीवायां, चतुर्दशोरसि, द्वयोः पार्श्वयोश्चतुर्विंशतिः पर्शुकाः, तावन्ति स्थालकानि, तावन्ति चैव स्थालकार्बुदानि, एकं हन्वस्थि, द्वे हनुमूलबन्धने, एकास्थि नासिकागण्डकूटललाटं, द्वौ शङ्खौ, चत्वारि शिरः कपालानीति; एवं त्रीणि सषष्टीनि शतान्यस्थ्नां सह दन्तोलूखलनखेनेति॥6॥

By combining tooth sockets and nails, the total number of bones becomes three hundred and sixty as described below.

1. *Danta* (teeth)	- 32
2. *Dantolūkhala* (teeth sockets)	- 32
Nakha (nails)	- 20
4. *Pāṇi-pāda Aṅgulyasthi* (phalanges in the hands and feet)	- 60
5. *Pāṇi-pāda śalākā* (metacarpals in the hands and feet)	- 20
6. *Pāṇi-pāda śalākādhiṣṭānāni* (supporting bones)	- 04
7. *Pārṣṇyāsthi* (heals)	- 02
8. *Pādagulpha* (ankle bones)	- 04
9. *Maṇikāsthi* (wrist bones)	- 02
10. *Aratni* (bones of forearm i.e. radius and ulna)	- 04
11. *Jaṅghā* (bones of legs i.e. tibia and fibula)	- 04
12. *Jānu* (knee bones)	- 02
13. *Jānukapāla* (knee caps)	- 02
14. *Ūrunalaka* (femur)	- 02
15. *Bāhunalaka* (humerus)	- 02
16. *Aṃsa* (shoulder bones)	- 02
17. *Aṃsaphalaka* (scapula)	- 02
18. *Akṣaka* (clavicles)	- 02
19. *Jatruka* (xiphisternum?)	- 01
20. *Tālu* (palatal bones)	- 02
21. *Śroṇiphalaka* (hip bones)	- 02
22. *Bhagāsthi* (pubic bone)	- 01
23. *Pṛṣtagata asthi* (back bones)	- 45
24. *Grīvāsthi* (bones of neck)	- 15
25. *Uro-asthi* (bones of chest)	- 14
26. *Parsukāsthi* (ribs)	- 24
27. *Parsuka-sthālaka* (rib sockets)	- 24
28. *Sthālakārbuda* (tubercles in rib sockets)	- 24
29. *Hanvasthi* (jaw bone)	- 01
30. *Hanumūla-bandhana* (basal tie bones of jaw)	- 02
31. *Nāsikā-gaṇḍakūṭa-lalāṭa* (frontal bone)	- 01
32. *Śankha* (temporal bones)	- 02
33. *Śiraḥ-kapāla* (skull bones)	- 02
Total	360



Cakrapāṇi:

सषष्टीनीति षष्ट्याऽधिकानि।- '*Saṣaṣṭīni*' means being another sixty in addition.

दन्तानामुलूखला यत्राश्रिता दन्ताः।- '*Dantolūkhalā*' means the sockets, the place essential for the proper fixation of teeth.

यद्यपि नखा विविधाशितपीतीये मलभागपोष्यत्वेन मले एव प्रक्षिप्ताः, तथाऽपीहास्थितारूपयोगस्यापिविद्यमानत्वादस्थिगणनायां पठिताः।- Even though in the chapter titled '*Vividhāśitapītīya*', the nails are included under the category of waste products since they are nourished by body wastes, here in the present context they are enumerated under bones as they are hard and similar to boney form.

प्रत्यङ्गुलि पर्वत्रयं, तेन विंशत्यङ्गुलिगतमस्थ्नां विंशतित्रयं भवति।- Each finger has three phalanges. There are twenty fingers in total in the human body. Thus, the total number of phalanges is sixty (20 x 3 = 60).

वृद्धाङ्गुष्ठे यद्धस्तपादप्रविष्टं तत्तृतीयं पर्व ज्ञेयम्।- Only two phalangeal bones in the thumb and great toes protrude out of the hands and feet respectively. Therefore, the bones below the thumb and toe inside the hand and foot must be taken into consideration as the third phalangeal bone.

वृद्धाङ्गुष्ठशलाकाऽपि स्वल्पप्रमाणा ज्ञेया।- The rod-shaped bones (metacarpals) of the thumb and toe are also small in size.

अङ्गुलीनां शलाका यत्र संलग्नास्तच्छलाकाधिष्ठानम्। - '*Śalākādhiṣṭānam*' means the place where the rod-shaped bones are attached.

जानु जङ्घोर्वोः सन्धिः।- The joint between the *Jañghā* (bones of legs i.e. tibia and fibula) and *Ūru* (femur) is called as *Jānu* (knee joint).

अक्षकौ अर्वाक् जत्रुसन्धेः कीलकौ।- '*Akṣaka*' means the bones present below the neck region i.e. clavicles.

तालु के ताल्वस्थिनी।- '*Tāluka*' means *Tālvasthi* (palatal bones)

भगास्थि अभिमुखं कटीसन्धानकारकं तिर्यगस्थि।- '*Bhagāsthi*' means the front bone which is oblique and connecting with the hip.

स्थालकानीति पर्शुकानां मूलस्थानलग्नानि।- '*Sthālakāni*' means adjacent to the place of origin of ribs

स्थालकार्बुदानि तु पर्शुकामूलान्यर्बुदाकाराण्यस्थीनि।- '*Sthālakārbudāni*' means tumor shaped bones arising from the origin of the ribs.

नासिकागण्डकूटललाःनामेकमूलत्वादेकमेवास्थि गणनीयं, ये तु पृथग्गणनां कुर्वन्ति तेषां नासागण्डकूटललाःनां त्रयाणां त्रीण्येवास्थीनीति न संख्यापूरणम्।।6।।- In fact the nose, cheek and forehead have the same origin and they have only one bone jointly and hence it is counted as one bone. If they are counted separately as three, the number of bones does not match the total description and therefore should only be counted as one bone.

Indriya Adhiṣṭāna - Pañca Gnānendriya - Pañca Karmendriya

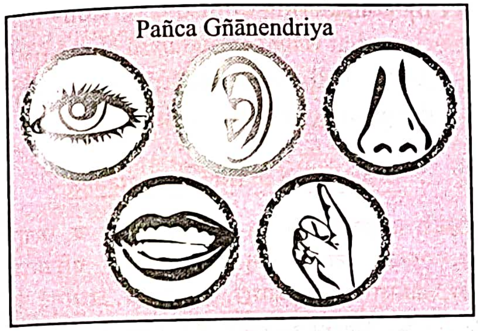
पञ्चेन्द्रियाधिष्ठानानि; तद्यथा- त्वग्, जिह्वा, नासिका, अक्षिणी, कर्णौ च।

पञ्च बुद्धीन्द्रियाणि; तद्यथा- स्पर्शनं, रसनं, घ्राणं, दर्शनं, श्रोत्रमिति।

पञ्च कर्मेन्द्रियाणि; तद्यथा- हस्तौ, पादौ, पायुः, उपस्थः, जिह्वा चेति॥7॥

हृदयं चेतनाधिष्ठानमेकम्॥8॥

- ☐ There are five seats for sense organs (*Pañca-Indriya Adhiṣṭāna*)



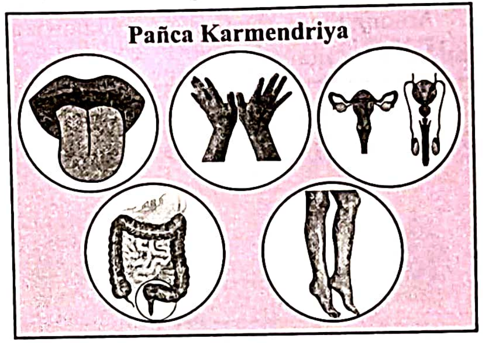
1. *Tvak* (skin)
2. *Jihvā* (tongue)
3. *Nāsikā* (nose)
4. *Akṣiṇī* (eyes)
5. *Karṇa* (ears)

- ☐ The following are the five sense organs (*Pañca Gnānendriya*)

1. *Sparśanendriya* (tactile sense organ)
2. *Rasanendriya* (gustatory sense organ)
3. *Ghrānendriya* (olfactory sense organ)
4. *Darṣanendriya* (visual sense organ)
5. *Śrotrendriya* (auditory sense organ)

- ☐ The following are the five motor organs (*Pañca Karmendriya*)

1. *Hasta* (hands)
2. *Pāda* (feet)
3. *Pāyu* (anus)
4. *Upastha* (genital organ)
5. *Jihvā* (tongue)



Cakrapāṇi:

अक्षिणी कर्णौ च पृथत्त्वेऽपि एकैकेन्द्रियाधिष्ठानत्वेनैकत्वेनैव ग्राह्ये। एवं हस्तौ पादौ च एकतया ग्राह्यौ।।7-8।।- Even though the eyes and ears are two in number, they should be considered as one only since their seats of sensory faculty is one. Similar analogy is also applicable in case of hands and feet.

Daśa Prāṇāyatana

दश प्राणायतनानि; तद्यथा- मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति।

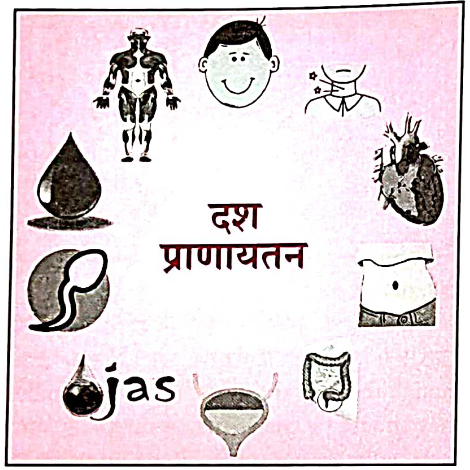
तेषु षड् पूर्वाणि मर्मसंख्यातानि॥9॥

The following ten are the seats of life (*Daśa Prāṇāyatana*):

1. *Mūrdhā* (head)
2. *Kanṭha* (throat)
3. *Hṛdaya* (heart)
4. *Nābhi* (umbilicus)
5. *Guda* (rectum)
6. *Vasti* (urinary bladder)
7. *Ojas* (vitality)
8. *Śukra* (semen)

9. *Śoṇita* (blood)
10. *Māṃsa* (flesh)

Among them, the first six are known as the *Marma* (vital organs).



Cakrapāṇi:

इह दशप्राणायतनेषु दशप्राणायतनीयोक्तौ शङ्खौ परित्यज्य नाभिर्मांसं च गृहीतं, तेन नाभिमांसयोरपि प्राणायतनत्वं तथा शङ्खयोश्च पाठद्वयदर्शनाद्बोद्धव्यम्। यदुक्तं दशप्राणायतनीये- "दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः, शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम्" (सू.अ.29) इति।।9।।

- ☐ It is mentioned in the chapter *Daśaprāṇāyatanīya* that

Śankhau (temples)	- 2
Marmatraya (vital organs)	- 3
Kanṭha (throat)	- 1
Rakta (blood)	- 1
Śukra (semen)	- 1
Ojas (essence of tissues)	- 1
Guda (rectum)	- 1

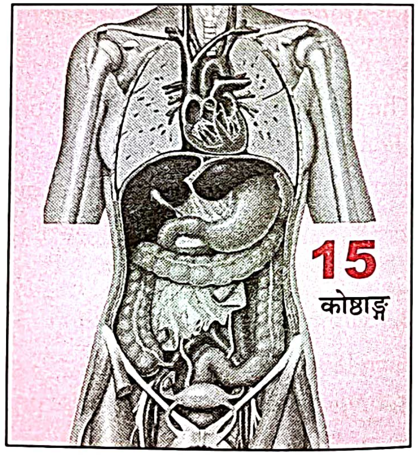
As the ten seats of life – (Ca. Sū. 29/3).

- ☐ In the present context while enumerating ten seats of life, in place of two *Śaṅkha* (temples) *Nābhi* (umbilicus) and *Māṃsa* (flesh) are included, since both of them are also the resorts of life.
- ☐ By considering both the versions it is clear that *Nābhi* and *Māṃsa* along with *Śaṅkha* will also be incorporated under the group of resorts of life.

Description of fifteen Koṣṭāṅga

पञ्चदश कोष्ठाङ्गानि; तद्यथा- नाभिश्च, हृदयं च, क्लोम च, यकृच्च, प्लीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च, आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च, क्षुद्रान्त्रं च, स्थूलान्त्रं च, वपावहनं चेति॥10॥

The following fifteen are *Koṣṭāṅga* (viscera i.e. internal organs of the body within the chest and abdomen):



1. *Nābhi* (umbilicus)
2. *Hṛdaya* (heart)
3. *Kloma* (lungs)
4. *Yakṛt* (liver)
5. *Plīha* (spleen)

6. *Vṛkka* (kidneys)
7. *Vasti* (bladder)
8. *Purīṣadhāra* (pelvic colon)
9. *Āmāśaya* (stomach)
10. *Pakvāśaya* (colon)
11. *Uttaraguda* (sigmoid colon)
12. *Adharaguda* (rectum along with anus)
13. *Kṣudrāntra* (small intestines)
14. *Sthūlāntra* (large intestines)
15. *Vapāvahana* (omentum)

Cakrapāṇi:

क्लोम पिपासास्थानम्।- '*Kloma*' means *Pipāsāsthāna*, a place where thirst is expressed.

बस्तिः मूत्राशयः।- '*Vasti*' means *Mūtrāśaya* i.e. urinary bladder

उत्तरगुदः यत्र पुरीषमवतिष्ठते, येन तु पुरीषं निष्क्रामति तदधरगुदम् - '*Uttaraguda*' is a place where the feces accumulate or stays sometime. It may be sigmoid colon. '*Adharaguda*' is that through which the feces come out. It is considered the anus as well as the rectum.

वपावहनं मेदःस्थानं 'तैलवर्तिका' इति ख्यातम्।।10।।- '*Vapāvahana*' is the site of fat and it is familiar in the name of '*Tailavartikā*'. It may be considered as the omentum.

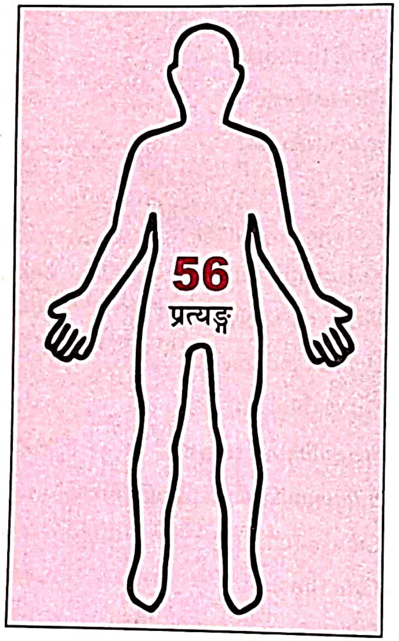
Description of fifty-six subdivisions of body parts (Pratyaṅga)

षट्पञ्चाशत् प्रत्यङ्गानि षट्स्वङ्गेषूपनिबद्धानि, यान्यपरिसंख्यातानि पूर्वमङ्गेषु परिसंख्यायमानेषु, तान्यन्यैः पर्यायैरिह प्रकाश्यानि भवन्ति।
तद्यथा- द्वे जङ्घापिण्डिके, द्वे ऊरुपिण्डिके, द्वौ स्फिचौ, द्वौ वृषणौ, एकं शेफः, द्वे उखे, द्वौ वङ्क्षणौ, द्वौ कुकुन्दरौ, एकं बस्तिशीर्षम्, एकमुदरं, द्वौ स्तनौ, द्वौ श्लेष्मभुवौ, द्वे बाहुपिण्डिके, चिबुकमेकं, द्वावोष्ठौ, द्वे सृक्कण्यौ, द्वौ दन्तवेष्टकौ, एकं तालु, एका गलशुण्डिका, द्वे उपजिह्विके, एका गोजिह्विका, द्वौ गण्डौ, द्वे कर्णशष्कुलिके, द्वौ कर्णपुत्रकौ, द्वे अक्षिकूटे, चत्वार्यक्षिवर्त्मानि, द्वे अक्षिकनीनिके, द्वे भ्रुवौ, एकाऽवटुः, चत्वारि पाणिपादहृदयानि॥11॥

There are fifty-six *Pratyaṅgās* (sub-parts) that attached to the six main parts of the body. They are not enumerated earlier. Even though some of them are enumerated previously, they are mentioned here in a different name.

1.	*Jaṅghāpiṇḍikā* (calves)	- 02
2.	*Ūrupiṇḍikā* (thigh muscles)	- 02
3.	*Sphik* (buttocks)	- 02
4.	*Vṛṣaṇa* (testes)	- 02
5.	*Śepha* (penis)	- 01
6.	*Ukha* (axilla)	- 02
7.	*Vaṅkṣaṇa* (groins)	- 02
8.	*Kukundara* (hips)	- 02
9.	*Vastiśīrṣa* (pelvis)	- 01
10.	*Udara* (abdomen)	- 01
11.	*Stana* (breasts)	- 02
12.	*Śleṣmabhuva* (tonsils)	- 02
13.	*Bāhupiṇḍkā* (biceps of arms)	- 02
14.	*Cibuka* (chin)	- 01
15.	*Oṣta* (lips)	- 02
16.	*Sṛkkaṇī* (angles of mouth)	- 02
17.	*Dantaveṣṭaka* (gums)	- 02
18.	*Tālu* (palate)	- 01
19.	*Galaśuṇḍikā* (uvula)	- 01
20.	*Upajihvikā* (epiglottis)	- 02
21.	*Gojihvā* (tongue)	- 01
22.	*Gaṇḍa* (cheeks)	- 02
23.	*Karṇaśaṣkulikā* (pinna)	- 02

24. *Karṇaputraka* (ear lobule) - 02
25. *Akṣīkūṭa* (orbits of eye) - 02
26. *Akṣivartma* (eyelids) - 04
27. *Akṣikanīnikā* (inner canthus of eye) - 02
28. *Bhrū* (eyebrows) - 02
29. *Avaṭu* (thyroid) - 01
30. *Pānipādahṛdaya* (soles of hand and feet) - 04



Cakrapāṇi:

षः्पञ्चाशत् प्रत्यङ्गानीति 'तद्यथा- द्वे जङ्घापिण्डिके' इत्यादिग्रन्थवक्ष्यमाणानि।- There are fifty-six *Pratyañgās* (sub-parts of the body). From this statement the details like *Dve Jañghāpiṇḍikā* (two calves) etc. which are going to be described should be taken.

यानीत्यादि यानि वक्ष्यमाणानि षट्पञ्चाशत् प्रत्यङ्गानि,- '*Yāni*' means the description of 56 sub-parts of the body that are going to be described.

पूर्वमङ्गेषु हस्तादिषु षट्सु, परिसंख्यायमानेष्वपरिसंख्यातानि, तान्यन्यैः पर्यायैः प्रकाश्यानि भवन्तीति योजना।- These 56 sub-parts of the body are not being counted while enumerating the six major body parts such as hands, foot etc. These are entitled to be described by other names.

पर्यायाश्च जङ्घापिण्डिकादयः शब्दा एव।- '*Paryāya*' means the terms such as *Jañghā piṇḍikā* etc.

एतेन हस्तादिषडङ्गकथनेनैव तदाश्रिता अपि जङ्घापिण्डिकादय उक्ता एव, संप्रति त्ववयवविशेषव्यवहारार्थं जङ्घापिण्डिकादयः पृथगुक्ता इति वाक्यार्थः।- Even though while describing the six major parts like hands, foot etc. it is understood that these sub-parts are deemed to have been described, yet for the sake of specificity of the components, they are described in detail again.

'पूर्वमङ्गेषु' इत्यस्य स्थाने 'पूर्वमन्येषु' इति वा पाठः; तत्राप्यन्यशब्देन हस्तादीनि षडङ्गानि ग्राह्याणि।- In place of the term '*Pūrvamañgeṣu*', it has been mentioned as '*Pūrvamanyeṣu*' in other manuscript. There also it should be considered as the six major parts of the body like hands, foot etc.

उखे इति कक्षशिरोपार्श्वयोर्निम्नभागौ।- '*Ukha*' is the part located below the head, axilla and the sides.

कुकुन्दरौ स्फिचोरुपरि उन्नतभागौ।- '*Kukundara*' means the elevated part of the buttocks.

बस्तिशिरो नाभेरधः।- '*Vastiśira*' means the part below the umbilicus.

श्लेष्मभुवौ कण्ठस्य पार्श्वयोर्व्यवस्थितौ कठिनौ भागौ।- '*Śleṣmabhuvau*' means the hard part located in both the sides of the throat.

सृक्कण्यौ वदनान्ते।- '*Sṛkkaṇyau*' means the end part of the mouth or angles of the mouth.

द्वे उपजिह्विके इति जिह्वाया अधोगता जिह्वा तथा उपरिगता ग्राह्या। - The term '*Dve-upajihvike*' should be understood as both the parts located above and beneath the tongue.

एका गोजिह्विकेति गौर्वाक्, तस्याः कारणभूता जिह्वा गोजिह्वा; तेन वचनकारणभूता प्रधानजिह्वैव गृह्यते।- '*Ekā Gojihvikā*' means that the part which is responsible for speech i.e. tongue.

कर्णशष्कुलिके कर्णगतावर्तकौ।- '*Karṇaśaṣkuli*' means the circles of ear i.e. helix

कर्णपुत्रकौ तु बाह्यकर्णाविव।- '*Karṇaputraka*' means the external ear.

अक्षिकूटके अक्षिगोलके।- '*Akṣikūṭaka*' means the orbits of eye.

द्वे अक्षिकनीनिके इत्यत्र कनीनिकाशब्देन नासायाः सममक्षिसन्धिरभिधीयते।- '*Dve Akṣikanīnike*' means *Akṣikanīnikās* are two in number. Here the term '*Kanīnikā*' denotes that joint of the eyes at the level of nose i.e. inner canthus of eye.

अवटुः घाटा।- '*Avaṭu*' means *Ghāṭa* i.e. the backside of the neck.

चत्वारि पाणिपादहृदयानीति पाण्योः पादयोश्च तलानि मध्यानि चत्वारीत्यर्थः।- '*Catvāri Pāṇipādahṛdayāni*' means *Pāṇipādahṛdayās* are four in number. The middle portion of hands and feet are four.

एतावतैव षट्पञ्चाशत् प्रत्यङ्गानि पूर्यन्ते।।11।।- Thus, ends the description of 56 *Pratyañgās*.

Nine major orifices

नव महन्ति छिद्राणि- सप्त शिरसि, द्वे चाधः॥12॥
एतावद्दृश्यं शक्यमपि निर्देष्टुम्।13॥

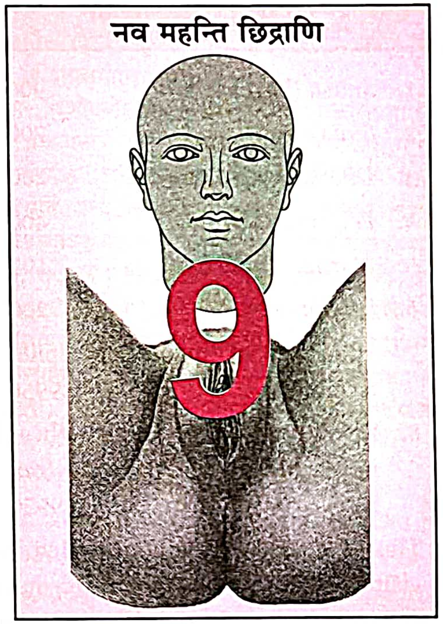
There are nine major orifices in the body. Seven of them are in the head and two in the lower part of the trunk.

These are visible and describable.

Cakrapāṇi:

नव महान्ति छिद्राणीति ग्रन्थं व्याकरोति- सप्त शिरसि द्वे चाध इति।- In this treatise, the author describes nine major holes. Seven of them are in the head and the other two are in the lower part of the body.

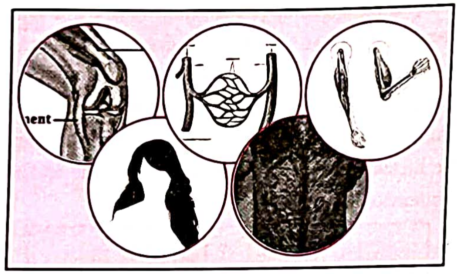
एतावद्दृश्यमिति एतावत्त्वगादि दृश्यं प्रायः प्रत्यक्षोपलब्धिविषयमित्यर्थः।।12।।13।।- '*Etāvat dṛśyam*' means that these nine major apertures are visible. Perhaps knowledge of microscopic pores such as sweat pores present in the skin may be known from direct observation due to the appearance of sweat.



Description of number of Snāyu, Sirā etc.

अनिर्देश्यमतः परं तर्क्यमेव।
तद्यथा- नव स्नायुशतानि, सप्त सिराशतानि, द्वे धमनीशते, चत्वारि पेशीशतानि, सप्तोत्तरं मर्मशतं, द्वे सन्धिशते, एकोनत्रिंशत्सहस्राणि नव च शतानि षट्पञ्चाशत्कानि सिराधमनीनामणुशः प्रविभज्यमानानां मुखाग्रपरिमाणं, तावन्ति चैव केशश्मश्रुलोमानीति।
एतद्यथावत्संख्यातं त्वक्प्रभृति दृश्यं, तर्क्यमतः परम्।
एतदुभयमपि न विकल्पते, प्रकृतिभावाच्छरीरस्य॥14॥

- ☐ What cannot be described beyond this can be known by inference. They are enumerated as mentioned under.



1.	*Snāyu* (ligaments)	-	900
2.	*Sirā* (veins)	-	700
3.	*Dhamanī* (arteries)	-	200
4.	*Peśī* (muscles)	-	400
5.	*Marma* (vital points)	-	107
6.	*Sandhi* (joints)	-	200
7.	Sirā-dhamanī mukhāgra (capillary terminals)	-	29956
8.	Keśa (scalp hair), Śmaśru (beard, mustaches etc.) and Loma (body hair)	-	29956

- ☐ Thus, the parts of the body which are visible such as *Tvak* (skin) etc. have calculated properly and the remaining invisible parts can be known by inference.
- ☐ These two types do not differ in any way during the normal state of a person's body.

Cakrapāṇi:

अतः परं तर्क्यमेवेति अतस्त्वगादेः परं यत् स्नाय्वादि तत् प्रायस्तर्क्यमेव अनुमानगम्यमेवेत्यर्थः।- After the description of *Tvak* (skin) and other parts of the body, the knowledge of the entities which are going to be described such as *Snāyu* (ligaments) etc. etc. can be by inference.

यद्यपि स्नाय्वाद्यपि प्रत्यक्षं भवति, तथाऽपीह वक्ष्यमाणसंख्यायुक्तं सर्वं स्नाय्वादि न प्रत्यक्षेण सुकरग्रहमिति तर्क्यमित्युक्तम्।- Although some tendons appear, not all of them can be perceived by direct observation and therefore they are told as that they can be detected by inference.

स्नाय्वादिभेदानेवाह- नव स्नायुशतानीत्यादि।- The types of ligaments and the remaining entities are described in this verse by starting the number of ligaments as nine hundred.

अणुशः प्रविभज्यमानानामिति अणुप्रभेदेन भिद्यमानानाम्।- '*Aṇuśaḥ pravibhajyamānānām*' means to be divided into minutely.

मुखाग्रपरिमाणमिति मुखरूपस्याग्रस्य परिमाणम्।- '*Mukhāgraparimāṇa*' means having very small holes at the tip of the blood vessel.

अत्र यान्येव सप्त सिराशतानि धमनीशतद्वयं चोक्तं तदेव सूक्ष्मप्रतानाग्रभेदगणनया एकोनत्रिंशत्सहस्राणि नव च शतानि षट्पञ्चाशत्कानि भवन्ति, स्थूलगणनतया तु पूर्वसंख्या सिराधमन्यन्तर्भवतीति न विरोधः।- The number of veins are mentioned as 700 and the arteries as 200. But when these veins and arteries are subdivided into subtle channels the total number becomes 29956.

तावन्ति चैव केशश्मश्रुलोमानीति एकोनत्रिंशत्सहस्राणि नवशतानि षट्पञ्चाशत्कानि केशश्मश्रुलोम्नां भवन्तीत्यर्थः।- '*Tāvanti caiva keśa-śmaśru-lomāni*' means the number of scalp hair, beard and mustaches along with body hair is also same as mentioned above i.e. 29956.

एतच्च केशादिसंख्यानं स्थूलसिरामुखगतकेशादिविभागेन ज्ञेयं, सूक्ष्मतमविभागेन तु केशादीनां बहुत्वमपि शास्त्रान्तरोक्तं भवतीति ज्ञेयम्।- The above number of hairs etc. is stated only on the basis of their gross structure and if it is being counted on the basis of micro structures then the number becomes much higher as described in other texts.

एतत् त्वक्प्रभृति दृश्यं तर्क्यं च स्नाय्वादि यथावत् संख्यातमिति योजना।- The number of body structures like skin etc. are directly visible and the number of other structures such ligaments etc. can be known by inference.

संप्रति यथोक्तं त्वगादीनां मानं प्रकृतिस्थे शरीरे न व्यभिचरतीति दर्शयन्नाह- एतदुभयमित्यादि।- Beginning with the word '*Etadubhayam*', the author has mentioned here that the above enumeration of different structures of the body is pertaining to healthy body only. In the abnormal state the number in the structures may vary.

उभयमिति दृश्यं तर्क्यं च।- '*Ubhayam*' means those which are directly visible and known by inference.

प्रकृतिभावादिति अविकृतत्वाच्छरीरस्य।- '*Prakṛtibhāvāt*' means not in the abnormal state i.e. in the healthy state of the body.

यत्र तु शरीरं विकृतं भवति तत्र यथोक्तं त्वगादिमानमपि विकृतं भवतीति भावः। किंवा, एतद्यथावत्संख्यातमिति छेदः।- When there will be any abnormality is seen in the body, abnormality in the structures of the body as well as the in their number like skin etc. occurs.

एकीयमतमाह- "त्वक्प्रभृति दृश्यं तर्क्यमेव चैके" इति पाठः। अर्थस्तु- त्वक्प्रभृति यदुक्तं दृश्यं तदपि तर्क्यमेवेत्येके आचार्या ब्रुवते,- Here the commentator has presented the other scholar's opinion that "Skin etc. can be known by visual perception and through inference".

तदुभयमिति तदेकीयमतमस्मन्मतं च, न विकल्पते इति यथोक्तावयवसंख्या (व्य) तिरेकेण न व्यवस्थाप्यते; प्रकृतिभावाच्छरीरस्येति पूर्ववद् व्याख्येयम्।- There is no difference in the opinion of other scholars and the author's version regarding the counting of skin and other body parts. The term '*Prakṛtibhāvāccharīrasya*' should be understood as healthy state of body as explained earlier.

एतेन यत्त्वगादि तर्क्यमेव वा भवतु, दृश्यं तर्क्यभेदभिन्नं वा भवतु, तथाऽपि यथोक्तं संख्यां नातिक्रामतीति वाक्यार्थः।।14।।- It is not the question whether the number is ascertained through inference or direct assumption; the fact is that the number is the same.

Description of substances to be measured by Añjali in the body

यत्त्वञ्जलिसंख्येयं तदुपदेक्ष्यामः; तत् परं प्रमाणमभिज्ञेयं, तच्च वृद्धिह्रासयोगि, तर्क्यमेव।
तद्यथा- दशोदकस्याञ्जलयः शरीरे स्वेनाञ्जलिप्रमाणेन, यत्तु प्रच्यवमानं पुरीषमनुबध्नात्यतियोगेन तथा मूत्रं रुधिरमन्यांश्च शरीरधातून्, यत्तु सर्वशरीरचरं बाह्या त्वग्बिभर्ति, यत्तु त्वगन्तरे व्रणगतं लसीकाशब्दं लभते, यच्चोष्मणाऽनुबद्धं लोमकूपेभ्यो निष्पतत् स्वेदशब्दमवाप्नोति, तदुदकं दशाञ्जलिप्रमाणं; नवाञ्जलयः पूर्वस्याहारपरिणामधातोः, यं 'रस' इत्याचक्षते; अष्टौ शोणितस्य, सप्त पुरीषस्य, षट् श्लेष्मणः, पञ्च पित्तस्य, चत्वारो मूत्रस्य, त्रयो वसायाः, द्वौ मेदसः, एको मज्जायाः, मस्तिष्कस्यार्धाञ्जलिः, शुक्रस्य तावदेव प्रमाणं, तावदेव श्लैष्मिकस्यौजस इति।
एतच्छरीरतत्त्वमुक्तम्॥15॥

Those substances in the body that can be measured in the quantity of *Añjali* are now going to be described. This measurement is the mean standard and the increased and decreased state of these measurements can be known by inference.

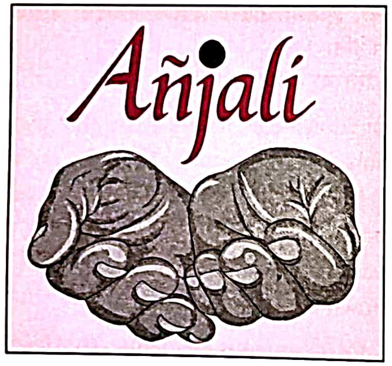
1. *Udaka* (aqueous element) -10 *Añjali*

   [Which is found to be associated with feces, urine, blood and other body tissues;

   It is seen all over surface of the body by occupying the skin; Under the skin it is present in the form of lymph and exudes through the wounds; Due to the influence of heat it comes out through hair follicles in the form of sweat]

2. *Rasa*, the first product of food that gets after digestion - 09 *Añjali*
3. *Śoṇita* (blood) - 08 *Añjali*
4. *Purīṣa* (feces) - 07 *Añjali*
5. *Śleṣma* (*Kapha*) - 06 *Añjali*
6. *Pitta* - 05 *Añjali*
7. *Mūtra* (urine) - 04 *Añjali*
8. *Vasā* (muscle fat) - 03 *Añjali*
9. *Medas* (fat) - 02 *Añjali*
10. *Majjā* (bone marrow)- 01 *Añjali*
11. *Mastiṣka* (CSF) - ½ *Añjali*
12. *Śukra* (semen) - ½ *Añjali*
13. *Śleṣmika* type of *Ojas*- ½ *Añjali*

In this way various factors concerning the body are described.



Cakrapāṇi:

ननु यथा प्रकृतिस्थे शरीरे यथोक्तं मानं त्वगादि न व्यभिचरति, तथा किं प्रकृतिस्थे शरीरे तदुदकाद्यपि यथोक्तं मानं न व्यभिचरतीत्याह- यत्त्वञ्ज- लीत्यादि।- Since the number of body parts, such as the skin, does not change with the normal state of the body, it is doubtful whether the measurements of other entities in the body, such as the *Udaka*, should remain the same. The author has clarified the doubt by starting the verse with the word '*Yattvañjali*'.

यत्तु उदकादि अञ्जलिसंख्येयमग्रे वक्ष्यमाणं, तदुदकादेः परमुत्कृष्टं प्रमाणम्।- Here what is the measurement of *Añjali* for *Udaka* etc. is mentioned and it should be taken as the absolute maximum quantity.

तेन प्रकृतिस्थेऽपि शरीरे उदकादि वृद्धिह्रासयोगि भवतीति तर्क्यमेव। एतेन, यदुदकादेरिह प्रमाणमभिधातव्यं तत् प्रकृष्टस्योदकादेः प्रमाणं; तेनोक्तप्रमाणात् किंचिन्न्यूनमपि तथाऽधिकमपि यदुदकादिमानं तदपि प्रकृतमानमेव।- It is inferred that even in the normal state of the body the measurements of *Udaka* etc. may be slightly increased or decreased. The quantities of the entities like *Udaka* etc. mentioned here should be considered as the maximum quantity. Thus, even the slight variation in these quantities also should be considered as normal.

दशोदकाञ्जय इत्यादावभिधायापि तदुदकं दशाञ्जलिप्रमाणमिति पुनर्यत् करोति, तेन मध्यग्रन्थकृतलसीकास्वेदादिसंज्ञया उदकस्यानन्यतां दर्शयति।- Initially it is mentioned as the quantity of *Udaka* as 10 *Añjali* and in continuation *Lasīkā* and *Sveda* are mentioned. It clearly suggests that there is no differentiation among them and the *Lasīkā* and *Sveda* are to be considered as the two aspects of *Udaka dhatu*.

पूर्वस्येति प्रथमस्य।- The term '*Pūrvasya*' refers to the earlier one.

वसा मांसस्नेहः।- '*Vasā*' means *Māṃsasneha* i.e. muscle fat.

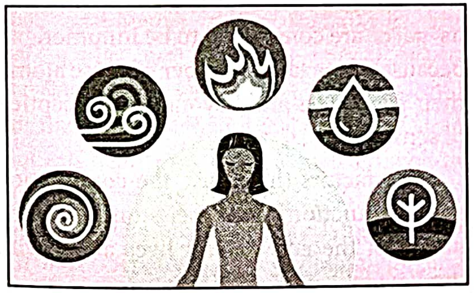
मस्तिष्कः शिरोगतस्नेहः।- '*Mastiṣka*' means *Śirogatasneha* i.e. the fluid present in the brain.

श्लैष्मिकस्यौजस इत्यनेन यदोजोऽष्टबिन्दुकं तद्व्यतिरिक्तस्यौजस ओजोवहधमनीवाह्यस्य विशुद्धश्लेष्मसमानगुणस्यार्धाञ्जलिप्रमाणतां दर्शयति। ओजो हि परावरभेदेन द्विविधमर्थेदशमहामूलीये दर्शितमेव।।15।।- In the chapter *Arthedaśamahāmūlīya*, it is clearly mentioned that *Ojas* is of two types viz. *Para* and *Apara*. The quantity of the *Sleṣmika Ojas* is ½ *Añjali* and it circulates in the body and which is different from eight drops quantity *Para Ojas*, but it is possessing the attributes of pure *Śleṣma*. It is also called *Apara Ojas*.

Description of body parts based on Pañcamahābhūta

तत्र यद्विशेषतः स्थूलं स्थिरं मूर्तिमद्गुरुखरकठिनमङ्गं नखास्थिदन्तमांसचर्मवर्चःकेशश्मश्रुलोमकण्डरादि तत् पार्थिवं गन्धो घ्राणं च; यदद्रवसरमन्दस्निग्धमृदुपिच्छिलं रसरुधिरवसाकफपित्तमूत्रस्वेदादि तदाप्यं रसो रसनं च; यत् पित्तमूष्मा च यो या च भाः शरीरे तत् सर्वमाग्नेयं रूपं दर्शनं च; यदुच्छ्वासप्रश्वासोन्मेषनिमेषाकुञ्चनप्रसारणगमन-प्रेरणधारणादि तद्वायवीयं स्पर्शः स्पर्शनं च; यद्विविक्तं यदुच्यते महान्ति चाणूनि स्रोतांसि तदान्तरीक्षं शब्दः श्रोत्रं च; यत् प्रयोक्तृ तत् प्रधानं बुद्धिर्मनश्च।
इति शरीरावयवसंख्या यथास्थूलभेदेनावयवानां निर्दिष्टा।।16।।

In general, all body parts consist mainly of one of the *Mahābhūtās* and their details are given below.



1. ***Pārthiva dravya*** **(dominated by *Pṛthvī Mahābhūta*):**
    a. Organs which are *Sthūla* (large), *Sthira* (stable), *Mūrtimat* (having form), *Guru* (heavy), *Khara* (rough) and *Kaṭhina* (hard) such as *Nakha* (nails), *Asthi* (bones), *Danta* (teeth), *Māṃsa* (flesh), *Carma* (skin), *Varca* (feces), *Keśa* (scalp hair), *Śmaśru* (beard, mustaches etc.), *Loma* (body hair), *Kaṇḍara* (tendons) etc.
    b. *Gandha* (odor of various body parts)
    c. *Ghrāṇa* (olfactory sense organ)
2. ***Āpya dravya*** **(dominated by *Ap Mahābhūta*):**
    a. Factors in the body which are *Drava* (liquid), *Sara* (movable), *Manda* (slow), *Snigdha* (unctuous), *Mṛdu* (soft), *Picchila* (slimy) such as *Rasa* (plasma), *Rudhira* (blood), *Vasā* (muscle fat), *Kapha*, *Pitta*, *Mūtra* (urine), *Sveda* (sweat) etc.
    b. *Rasa* (tastes of various body elements)
    c. *Rasanā* (gustatory sense organ)
3. ***Āgneya dravya*** **(dominated by *Agni Mahābhūta*):**
    a. Factors in the body like *Pitta*, *Ūṣmā* (warmness), *Śarīra Bhāḥ* (radiating luster of the body) etc.
    b. *Rūpa* (colors of different body parts)
    c. *Darśana* (visual sense organ)
4. ***Vāyavīya dravya*** **(dominated by *Vāyu Mahābhūta*):**
    a. Bodily activities like *Ucchvāsa* (inhalation), *Praśvāsa* (exhalation), *Unmeṣa* (opening eyes), *Nimeṣa* (shutting eyes), *Ākuñcana* (flexion), *Prasāraṇa* (extension), *Gamana* (movement), *Preraṇa* (inspiration), *Dhāraṇa* (retention) etc.

   b. *Sparśa* (factors which are known by touch)
   c. *Sparśana* (tactile sense organ)

5. ***Antarikṣa dravya* (dominated by *Ākāśa Mahābhūta*):**
   a. Factors that are *Vivikta* (having space), *Mahā* and *Aṇu Srotases* (gross and minute channels of the body)
   b. *Sabda* (all the sounds in the body parts)
   c. *Śabda* (auditory sense organ)

The soul, the intellect and the mind while stimulating the various sense organs towards their objects are dominated by the qualities of respective sense organs.

In this way the body parts are described in detail.

Cakrapāṇi:

शरीरावयवसंख्यां प्रमाणतोऽभिधाय पार्थिवादिभेदेनावयवानभिधातुमाह- तत्रेत्यादि।- Beginning the verse with the word '*Tatra*', after describing the body parts on the basis of their number and quantity, now the author is going to describe the body parts based on five basic elements like *Pṛthvī* etc.

सरं किंचिद्द्रतिमत्।- '*Sara*' means slightly movable.

मन्दं मन्दक्रियम्।- '*Manda*' means slow in action.

विविक्तमिति विभक्तम्।- '*Vivikta*' means separated by.

यदुच्यत इति वचनमित्यर्थः। शब्दग्रहणेनेह वचनव्यतिरिक्तः शब्दः शारीरो गृह्यते, वचनस्य यदुच्यत इतिपदेनैव गृहीतत्वात्।- The term '*Yaducyata*' refers to utterance or speech. Whereas the word '*Śabda*' is that which is different from *Vacana* and it insinuates the sounds coming from body, because by the word *Vacana*, it is properly understood.

प्रयोक्तृ इति यच्छरीरादिप्रेरकं चेतनम्।- The word '*Prayoktṛ*' insinuates consciousness and which stimulates the body.

यथास्थूलभेदेनेति वचनात् सूक्ष्मावयवभेदेन परमाणुरूपेणासंख्येयतां वक्ष्यमाणां सूचयति।- By the mention of the word '*Yathāsthūlabhedena*', it can be inferred that the subtle entities which are going to be described are innumerable.

अतिबहुत्वादित्यनेनातिबहुत्वमपि गङ्गावालुकानामिवासंख्यातहेतुर्भवतीति दर्शयति।।16।।- '*Atibahutvāt*' means many and numerous in their number just like the sand particles on the banks of the river *Ganga*.

Innumerability of body organs due to their atomic form

शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया भवन्ति, अतिबहुत्वादतिसौक्ष्म्यादतीन्द्रियत्वाच्च।
तेषां संयोगविभागे परमाणूनां कारणं वायुः कर्मस्वभावश्च॥17॥

Assuming that the body is made up of atoms, its 'parts' are considered to be innumerable, because of the large number of these atoms, their subtleness and beyond the perception of senses.

The factors that cause the conjunction and disjunction of these atoms are the nature of the acts of past lives along with the *Vāyu*.

Cakrapāṇi:

अतिसौक्ष्म्यादिति अतिसूक्ष्मबुद्धिबोध्यत्वात्।- '*Atisaukṣmyāt*' means by being able to know with very subtle intellect.

अतीन्द्रियत्वं च परमाणूनां स्वभावसिद्धमेवास्मदादीन् प्रति।- '*Atīndriyatvaṃ*' means the atomic structures of the body are unable to perceive by the senses in general.

यत्तु सूक्ष्ममतीन्द्रियं वा तत् परिसंख्यातुं नितरामेव दुःशकं भवतीति युक्तं हेतुत्रयमपरिसंख्याने। अथैते विषयकलिताः परमाणवः कथं शरीरारम्भे संयुज्यन्ते, शरीरविनाशे च वियुज्यन्त इत्याह- तेषामित्यादि। ननु यदि वायुः कारणं परमाणूनां संयोगविभागे, तत् किमिति सर्वदा तौ न करोतीत्याह- कर्मस्वभावश्चेति।- Since these atomic structures are minute and beyond the perception of senses, they cannot be enumerated and hence the above three causes are mentioned. Now a doubt may arise that how these *Paramāṇūs* of individual *Bhūtās* gets conjunction at the beginning of creation and disjunction at the time of death. This doubt has been clarified by the mention of the word '*Teṣām*'. Another doubt may arise that if *Vāyu* is only responsible for the conjunction and disjunction of atoms, why does it is not happening all the times. This doubt has clarified by the author by the mention of the word '*Karmasvabhāvāsca*'.

न केवलो वायुः किन्तु कर्मस्वभावपरिगृहीत एव। तेन यदा संयोजकस्वभावेन कर्मणा परिगृहीतो वायुर्भवति तदा परमाणूनां संयोगं कुर्वञ्छरीरमारभते; यदा तु वियोजनस्वभावेन कर्मणा वायुः परिगृहीतो भवति तदा विभागं परमाणूनां विनाशरूपं जनयतीत्यर्थः।।17।।- Only *Vāyu* is not responsible for the conjunction and disjunction of atoms but it is happening when associated with the nature of the acts of past life. For this reason, when the conjunctive nature is occupied by *Vāyu*, it starts the body by combining atoms; When the *Vāyu* is occupied by the nature of separation, then the disjunction of atoms, that is, destructively work produces.

The effect of the knowledge of enumeration of body parts

तदेतच्छरीरं संख्यातमनेकावयवं दृष्टमेकत्वेन सङ्गः, पृथक्त्वेनापवर्गः।
तत्र प्रधानमसक्तं सर्वसत्तानिवृत्तौ निवर्तते इति॥18॥

This body which is described thus and it consists of many parts, when viewed as a person, gives rise to bondage, when contemplated with an analytical approach, which leads to salvation. The basic element of the soul is not associated with this group. When all the causative factors stop functioning good or bad, the process of the cycle of birth and death ends.

Cakrapāṇi:

इदानीं शरीरसंख्यानफलमाह- तदेतदित्यादि।- Beginning the verse with the word '*Tadetat*', the author has presented the effect of the knowledge of enumeration of body parts.

परमार्थतोऽनेकावयवमपि त (स) च्छरीरं संख्याने मोहादेकत्वेन दृष्टं संग उन्यते सङ्गहेतुर्भवतीत्यर्थः। एकत्वेन हि शरीरं पश्यन् तदुपकाराय प्रवर्तमानो रागद्वेषाभ्यां सक्तो भवति।- Even though the body possesses many parts, it appears as one due to illusion and gets attachment towards the body because of passion. Due to this he himself gets victimized by the sense of attachment and hatred.

अपवर्ग इति अपवर्गहेतुरित्यर्थः।- '*Apavarga*' means the cause for detachment.

शरीरं हि पृथगवयवभेदेन भाव्यमानं न ममतास्पदं भवति, ममताभावाच्च न तदुपकारकापकारकेषु रागद्वेषौ भवतः, तदभावाच्च प्रवृत्त्युपरमे सति धर्माधर्माभावादपवर्गो भवतीत्यर्थः। शरीरपृथकत्त्वसंख्याने यथा मोक्षो भवति तदाह- तत्रेत्यादि।- When the body is seen to be made up of many body parts, there will be no attachment and it will neither strive for the good of the body nor will there be any attachment or hatred for the substance which is responsible for its well-being. In the absence of any instigation, the individual will not be afflicted with sins or virtues leading to salvation.

प्रधानम् आत्मा।- '*Pradhānam*' means *Ātmā*.

तत्रेति शरीरपृथत्त्वभावनायाम्।- The word *Tatra* insinuates feeling of the separation of body parts.

असक्तमिति यथोक्तक्रमेण रागद्वेषरहितम्।- '*Asaktam*' means detachment from passion and aversion.

सर्वसत्तानिवृत्ताविति सर्वत्रोपकारके वाऽपकारके च भावे आस्थानिवृत्तौ सत्याम्।- '*Sarvasattānivṛttā*' means nonexistence of the feelings of benefits or impairment.

निवर्तत इति संसारो निवर्तते।।18।।- '*Nivartata*' means leads to salvation.

To sum up

तत्र श्लोकौ-
शरीरसंख्यां यो वेद सर्वावयवशो भिषक्।
तदज्ञाननिमित्तेन स मोहेन न युज्यते॥19॥
अमूढो मोहमूलैश्च न दोषैरभिभूयते।
निर्दोषो निःस्पृहः शान्तः प्रशाम्यत्यपुनर्भवः॥20॥

The physician, who knows the anatomy of the body with details of all its various parts, is never a victim of the illusion produced by ignorance.

Due to the absence of illusion, he does not suffer from the defects of such delusions and becomes free (without having any attachment) and peaceful. This prevents rebirth.

Cakrapāṇi:

इममेव गद्योक्तमर्थं श्लोकेनाह- शरीरेत्यादि।- Beginning with the word '*Śarīra*', here the author has emphasized the subject matter described in the prose is again in the form of verse.

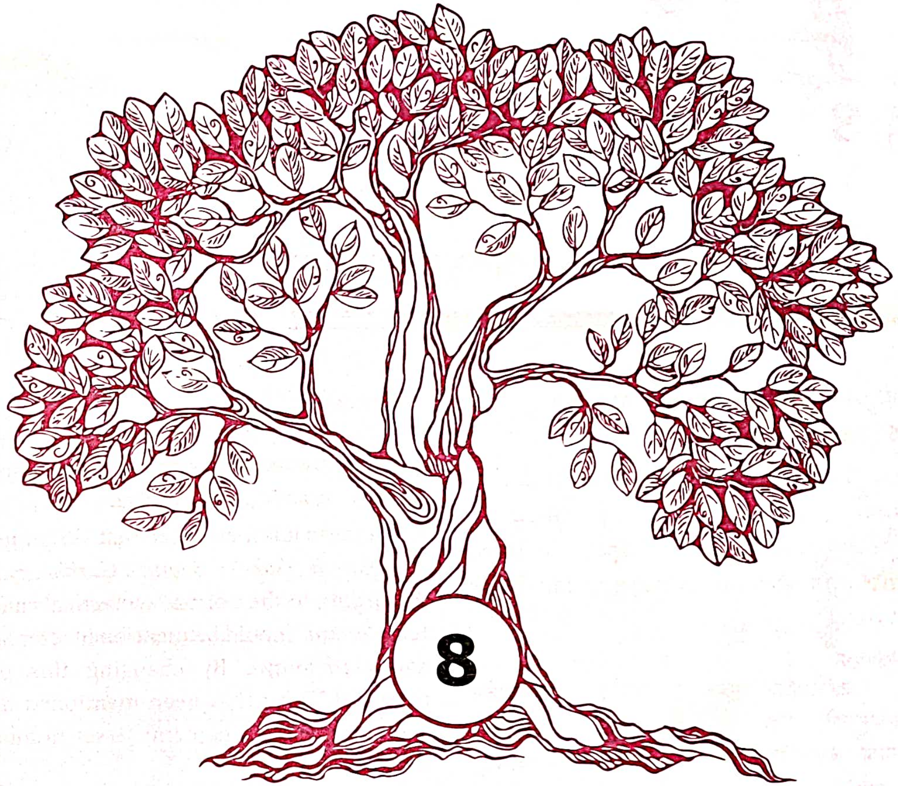
तदज्ञाननिमित्तेनेति शरीरैकतारूपमिथ्याज्ञानजन्येन।- '*Tadagñāna nimittena*' means considering the total body as one as a result of ignorance arising out of false knowledge

मोहेनेति 'अहं स्थिरशरीरी एको, ममेदमुपकारकं, ममेदमुपकारकम' इत्यादिरूपेण मोहेन। मोहमूलैरिति मोहकारणकैः। दोषैरिति रागद्वेषैः; निर्दोषत्वेन निःस्पृहो भवति, रागद्वेषमूला हीच्छा तदभावान्न भवति, निःस्पृहश्च सन् सर्वक्रियोपरमाच्छान्तो भवति, शान्तश्च सन् प्रशाम्यति संसरणे विश्राम्यति; ततश्च नास्य पुनर्भवो जन्मरूपो भवतीति।।19।।20।।- Due to delusion the person feels that he has only one stable body, it is beneficial and it is harmful. When he becomes free from passion and aversion, he becomes free from desire. Since the person is free from desires all the activities will be stopped and he will become calm. Once he becomes calm, he will get rid of the cycle of birth and death. Thus, it leads to salvation.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने शरीरसंख्याशारीरं नाम सप्तमोऽध्यायः॥7॥

Thus, ends the seventh chapter of the *Śārīrasthāna titled Śarīrasaṃkyā śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

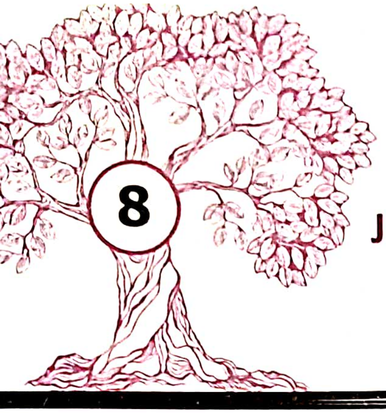
***



Jātisūtrīyaṃ śārīraṃ

[Measures of Procreation]

जातिसूत्रीयशारीरम्



8

Jātisūtrīyaṃ śārīraṃ

[Measures of Procreation]

जातिसूत्रीयशारीरम्

अथातो जातिसूत्रीयं शारीरं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Śarīrasaṃkyā śārīraṃ Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Jātisūtrīyaṃ śārīraṃ Adhyāya* as taught by Lord *Ātreya.*

Cakrapāṇi:
संप्रति पारिशेष्याज्जातिसूत्रीय उच्यते। जातिशब्देन जन्मकारणमुच्यते, तस्य सूत्रं जन्मोपायकथनं, तदधिकृत्य कृतोऽध्यायो जातिसूत्रीयः।।1।।2।।- Now the chapter '*Jātisūtrīya*' is propounded to describe the remaining subject matter related to human body. The word '*Jāti*' refers to be the cause of birth. The *Sūtra* means the description of the method of his birth, the reason for the birth of a man and the chapter aimed at describing the way is known as *Jātisūtrīya Adhyāya.*

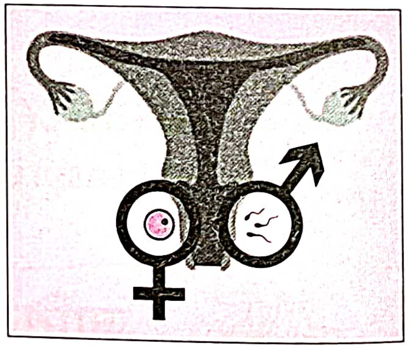
Requisite Procedures for begetting Excellent Progeny

Status of couple

स्त्रीपुंसयोरव्यापन्नशुनक्रशोणितगर्भाशययोः श्रेयसीं प्रजामिच्छतोस्तदर्थाभिनिर्वृत्तिकरं कर्मोपदेक्ष्यामः॥3॥

The author is now going to explain the procedures to be followed by a man and a woman possessing healthy sperm, ovum and uterus for begetting excellent progeny.

Cakrapāṇi:
स्त्रीपुंसयोरिति क्रमनिर्देशं कृत्वा 'अव्यापन्नशोणितगर्भाशयशुक्रयोः' इति निर्देशो यथानक्रमानुरोधाद्यद्यपि युज्यते, तथाऽप्यल्पाक्षरं पूर्वं निपततीति न्यायमाश्रित्य क्रमभेदेन निर्देशः कृतः।- In the above verse it is mentioned that '*Strīpuṃsayoḥ Avyāpanna Śukra Śoṇita Garbhāśayayoḥ*'. According to the normal syntactical rule, the term '*Śukra*' should be mentioned after *Śoṇita* and *Garbhāśaya*. By changing this order, the word '*Śukra*' has been mentioned in the beginning since it contains lesser number of syllables.



श्रेयसीं प्रजामिच्छतोरित्यत्र श्रेयसी प्रजा गुणवान् पुत्रो गुणवती च कन्याऽभिप्रेता, यतोऽत्र कन्योत्पादविधानमपि लेशतः करिष्यति; तेन निर्गुणयोः कन्यापुत्रयोस्तथा नपुंसकस्य चाश्रेयस्त्वेन व्युदासः;- '*Śreyasīṃ Prajāmicchati*' means those who are desirous for begetting excellent progeny. Here the term *Śreyasī prajā* refers to that both the male and female child possessing excellent

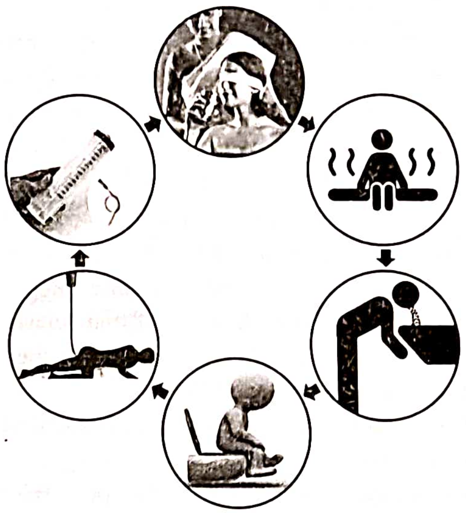
qualities. Along with the detailed description of the measures to be taken for begetting the male child endowed with excellent qualities Here how to get the excellent female baby is also described in the present chapter. Also, no parents want their offspring male or female children to be born with defective traits and have impotence.

अन्ये तु पुत्रमेव श्रेयसीं प्रजामाहुः; यतोऽत्र सर्वं पुत्रमेवोद्दिश्य विधानं प्रायः करिष्यति। तदर्थाभिनिर्वृत्तिकरमिति श्रेयः प्रजारूपप्रयोजननिष्पादकम्।।3।।- Some scholars opined that the word '*Prajā*' is applicable only for a male child only since the method for procreating a male child of excellent qualities are mainly described in this chapter. '*Tadarthābhinirvṛttikaram*' means fulfillment of the objective of attaining excellent progeny.

Preparation of couple

अथाप्येतौ स्त्रीपुंसौ स्नेहस्वेदाभ्यामुपपाद्य, वमनविरेचनाभ्यां संशोध्य, क्रमेण प्रकृतिमापादयेत्।
संशुद्धौ चास्थापनानुवासनाभ्यामुपाचरेत्; उपाचरेच्च मधुरौषधसंस्कृताभ्यां घृतक्षीराभ्यां पुरुषं, स्त्रियं तु तैलमाषाभ्याम्॥4॥

- ☐ Initially both the male and female partners should undergo oleation (*Sneha-karma*) and sudation (*Sveda-karma*) and followed by emesis (*Vamana karma*) and purgation (*Virecana karma*) for the elimination of vitiated *Doṣās.*
- ☐ Afterwards to bring back the normalcy, they should be given appropriate diet.
- ☐ Then the couple should undergo non-unctuous enemata (*Āsthāpanavasti*) and unctuous enemata (*Anuvāsanavasti*).
- ☐ Later on, the man should be given milk and the ghee processed with sweet substances; and the woman should be given black-gram (*Māṣa*) and sesame oil (*Tila Taila*) for intake.



Cakrapāṇi:
अथापीत्यादौ अथशब्दोऽधिकारे, अपिशब्दो विशेषार्थः।- Here the word '*Atha*' refers to the present context. The word '*Api*' has been used to denote the specific meaning.

तेनाव्यापन्नशुक्रशोणितगर्भाशययोरपि स्त्रीपुंसयोः श्रेयः प्रजाजनकगुणाधानार्थं स्त्रेहादिकर्मकरणमिति दर्शयति।- Although both male and female partners are possessing unaffected semen, ovum and uterus, for both the parents must be conducted systematically the oleation (*Sneha-karma*), sudation (*Sveda-karma*) and other elimination therapies to obtain excellent progeny.

यद्यप्येताविति पदेनैवाधिकृतौ स्त्रीपुंसौ लब्धौ, तथाऽपि पुनर्यतः स्त्रीपुंसाविति करोति तेन युगपदेव स्त्रीपुंसौ स्नेहनादिवक्ष्यमाणकर्मणा योज्याविति दर्शयति।- Although the word '*Yadyapi*' conveys the meaning of *Strī* and *Puruṣa*, again the usage of the words *Strī* and *Puruṣa* suggests that the therapies like *Sneha*, *Sveda* etc. should be conducted to both of them simultaneously.

क्रमेणेति पेयादिक्रमेण।- '*Krameṇa*' means the order of administration of specific type of food substance like *Peya*, *Vilepī*, *Yūṣa* etc.

स च क्रमो वमने विरेचने च पृथक् पृथक् प्रदेशान्तरोक्तक्रमन्यायेन बोद्धव्यः।- This order of specific type of food should be known from the descriptions available at different places where *Vamana-karma* and *Virecana-karma* are described.

पुनः 'संशुद्धौ च' इति वचनात् सम्यक्शुद्धयोरेवास्थापनानुवासने कर्तव्ये, नासम्यक्शुद्धयोरिति दर्शयति।- By these words '*Punaḥ Saṃśuddhau ca*', it clearly suggests that one should undergo for *Āsthāpanavasti* and *Anuvāsanavasti*, only after properly purified by *Vamana* and *Virecana*. Thus, if the body is not properly purified *Vasti* should not be conducted.

मधुरौषधशब्देन सर्वमधुरौषधग्रहणं, मधुरस्य विशेषेण शुक्रवृद्धिकरत्वात्; अन्ये तु मधुरौषधशब्देन जीवनीयगण-मिच्छन्ति।।4।- The word '*Madhurauṣadha*' refers to all the group of drugs having sweet taste, since the sweet drugs promote the quantity of semen. Some scholars opined that '*Madhurauṣadha*' means the drugs belongs to *Jīvanīya Gaṇa*.

Procedures to be followed for Sexual Intercourse

ततः पुष्पात् प्रभृति त्रिरात्रमासीत ब्रह्मचारिण्यधःशायिनी, पाणिभ्यामन्नमजर्जरपात्राद्भुञ्जाना, नच काञ्चिन्मृजामापद्येत। ततश्चतुर्थेऽहन्येनामुत्साद्य सशिरस्कं स्नापयित्वा शुक्लानि वासांस्याच्छादयेत् पुरुषं च।
ततः शुक्लवाससौ स्रग्विणौ सुमनसावन्योन्यमभिकामौ संवसेयातां स्नानात् प्रभृति युग्मेष्वहः सु पुत्रकामौ, अयुग्मेषु दुहितृकामौ।।5।।
न च न्युब्जां पार्श्वगतां वा संसेवेत।
न्युब्जाया वातो बलवान् स योनिं पीडयति, पार्श्वगताया दक्षिणे पार्श्वे श्लेष्मा स च्युतः पिदधाति गर्भाशयं, वामे पार्श्वे पित्तं तदस्याः पीडितं विदहति रक्तं शुक्रं च, तस्मादुत्ताना बीजं गृह्णीयात्; तथाहि यथास्थानमवतिष्ठन्ते दोषाः। पर्याप्ते चैनां शीतोदकेन परिषिञ्चेत्।
तत्रात्यशिता क्षुधिता पिपासिता भीता विमनाः शोकार्ता क्रुद्धाऽन्यं च पुमांसमिच्छन्ती मैथुने चातिकामा वा न गर्भं धत्ते, विगुणां वा प्रजां जनयति।
अतिबालामतिवृद्धां दीर्घरोगिणीमन्येन वा विकारेणोपसृष्टां वर्जयेत्।
पुरुषेऽप्येत एव दोषाः।
अतः सर्वदोषवर्जितौ स्त्रीपुरुषौ संसृज्येयाताम्।।6।।
संजातहर्षौ मैथुने चानुकूलाविष्टगन्धं स्वास्तीर्णं सुखं शयनमुपकल्प्य मनोज्ञं हितमशनमशित्वा नात्यशितौ दक्षिणपादेन पुमानारोहेत् वामपादेन स्त्री।।7।।
तत्र मन्त्रं प्रयुञ्जीत- ''अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव'' इति।
''ब्रह्मा बृहस्पतिर्विष्णुःसोमःसूर्यस्तथाऽश्विनौ।
भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम्'
इत्युक्त्वा संवसेयाताम्।।8।।

- ☐ Thereafter for three days i.e. after the commencement of menstruation, the woman should observe celibacy, sleep on the floor, and eat her food with her hands from an unbroken vessel and avoid bathing.

- ☐ On the fourth day she should be anointed her body with oil and take head bath. Afterwards she should wear white apparels. The man also should adopt the same procedure which was followed by the woman on the fourth day.
- ☐ Afterwards both of them should wear white clothes and garlands and enter into sexual activity with a pleasant mind and love for each other. If a boy is desired, they should meet on the even days and if a girl is desired, they should meet on the odd days.
- ☐ During intercourse, the woman should neither lie in prone position nor on either side. If she lies down in a prone posture during intercourse, the *Vāta* gets aggravated and afflicts her uterus. If she is lying on her right side, the *Kapha doṣa* reaches the mouth of uterus and obstructs the passage. If she is lying on her left side, the ovum and sperm are afflicted due to the hotness of *Pitta*. Therefore, the woman should lie on her back (supine position) for proper reception of sperm, since all the *Doṣās* will be in their normalcy.
- ☐ After the act of sexual intercourse genital organs should be properly washed with cold water.
- ☐ The woman who has over eaten, suffering from hunger or thirst, if frightened, miserable, grief, anger, desire for another man, or having excessive lust will fail to conceive; or even if conceived she give the birth to a deformed child.
- ☐ One should not have sexual intercourse with a young girl, or a very old woman, or a woman suffering from chronic disease or any other disease. The same are regarded as defects in case of male also. Therefore, only the male and the female who are freed from such defects should be participated in the act of sexual intercourse for begetting excellent progeny.
- ☐ The couple having excitement for sexual intercourse should take pleasant and wholesome food, and then arrange for bed which is pleasant, scented and comfortable; afterwards the male partner should ascend the bed with his right leg first and then the female partner should ascend the bed with her left leg first.
- ☐ Afterwards they should recite the following *Mantra*

''अहिरसि आयुरसि सर्वतः प्रतिष्ठाऽसि धाता त्वा ददतु विधाता त्वा दधातु ब्रह्मवर्चसा भव'' इति।
''ब्रह्मा बृहस्पतिर्विष्णुः सोमः सूर्यस्तथाऽश्विनौ।
भगोऽथ मित्रावरुणौ वीरं ददतु मे सुतम्''

"You are the serpent god, you are the life, you constitute the support of everything, may god *Dhātṛ* release you, may god *Vidhātṛ* maintain you, be equipped with *Brahmavarcas*"

"May *Brahma*, *Bṛhaspati*, *Viṣṇu*, *Soma*, *Sūrya*, *Aśvins*, *Bhaga*, *Mitra* and *Varuṇa* provide me with a brave child".

Having recited this *Mantra*, the couple should commence the act of sexual intercourse.

Cakrapāṇi:

पुष्पादिति आर्तवदर्शनात्।- '*Puṣpāt*' means after the appearance of menstrual bleeding.

ब्रह्मचारिणीति अधःशायिनीति च त्रिरात्रमित्यनेन संबध्यते।- The term '*Trirātram*' is applicable to both the words *Brahmacāriṇī* and *Athaḥśāyinī* .

अधःशायिनीति नोच्चशय्याशायिनी।- *Athaḥśāyinī* means that one should not sleep on the cot of much height. It means the woman during menstrual period should sleep on the floor.

पाणिभ्यामन्नमजर्जरपात्राद्भुञ्जानेति पाण्योरुपर्यस्फुटितं पात्रं दत्त्वा तत्रस्थमन्नं भुञ्जाना।- "*Pāṇibhyām-annam-ajarjara-pātrād-bhuñjāna*" means the woman during her menstruation, she should consume food by putting it on an unbroken vessel by taking in her hands.

न च कांचिन्मृजामिति शरीरावयवेषु कृत्स्नशरीरे वा मार्जनम्।- '*Na ca kāncinmṛjām*' means the woman during her menstruation should not wash her body either even partially or fully.

पुरुषं च चतुर्थेऽहनि उत्साद्येत्यादिग्रन्थोक्तक्रियया योजयेदिति योजना।- On the fourth day the male partner should also anoint the body with oil and then it is advised to take a head bath

स्नानात् प्रभृतीति संवसेयातामित्यनेन संबध्यते। तेन स्नानात् प्रभृति मैथुनं विधीयते न तु स्नानदिनात् प्रभृति,– The word "*Snānāt prabhṛtī*' refers to that both the parents should be advised to have sexual intercourse after having menstrual bath; that means the day after having the menstrual bath, but not on the same day.

पुत्रकामयोर्युग्मदिनविधानोत् युग्मदिनं तु प्रथमर्तुदिनात् प्रभृत्येव गणनीयम्।- Sexual intercourse during the days with even number causes to get a male baby; and the odd and the even days should be counted from the day of menstruation but not from the day of menstrual bath.

यदुक्तं हारीते- "चतुर्थीषष्ठ्यष्टमीद्वादशीषु गुणवन्तमायुष्मन्तं पुत्रं जनयति, पञ्चमीनवम्येकादशीषु कन्यां गुणवतीं, सप्तम्यां दुर्भगां कन्याम" इति।- It is told in *Hārīta Saṁhitā* that, "The parents who have sexual intercourse during 4th, 6th, 8th and 12th day will give birth to a male child endowed with best qualities and longevity. If the parents have sexual intercourse during 5th, 9th, and 11th day will give birth to a female child endowed with best qualities and when cohabited on the 7th day they give birth to unfortunate female baby".

न्युब्जामिति अधोमुखीम्।- '*Nyubjām*' means the woman in the downward position.

पर्याप्ते इति समाप्ते मैथुने।- '*Paryāpte*' means after the completion of the act of intercourse.

मैथुने चातिकामेति निवृत्तेच्छेऽपि पुरुषे मैथुनमिच्छन्ती।- '*Maithune ca atikāma*' means even after the completion of the act of intercourse, the woman who is desirous to have more sex with her male partner.

अन्येन वा विकारेणेति कुष्ठादिना जुगुप्सितेन रोगेण।- '*Anyena vā vikāreṇa*' means the woman who is suffering from *Kuṣṭha* and other unpleasant diseases

आरोहेत् शयनमिति संबन्धः।- The word '*Ārohet*' is related with the term *Śayanam*.

'अहिरसि' इत्यादि 'ददतु मे सुतम' इत्यन्तो मन्त्रः।।5-8।।- The word that which starts from '*Aharasi*' and ends with '*Dadatu me sutam*' is the *Mantra* to be chanted.

Rituals to be followed by a woman desirous of a healthy male child

सा चेदेवमाशासीत- बृहन्तमवदातं हर्यक्षमोजस्विनं शुचिं सत्त्वसंपन्नं पुत्रमिच्छेयमिति, शुद्धस्नानात् प्रभृत्यस्यै मन्थमवदातयवानां मधुसर्पिर्भ्यां संसृज्य श्वेताया गोः सरूपवत्सायाः पयसाऽऽलोड्य राजते कांस्ये वा पात्रे काले सप्ताहं सततं प्रयच्छेत् पानाय।

प्रातश्च शालियवान्नविकारान् दधिमधुसर्पिर्भिः पयोभिर्वा संसृज्य भुञ्जीत, तथा सायमवदातशरणशयनासनपानवसनभूषणा च स्यात्।
सायं प्रातश्च शश्वच्छ्वेतं महान्तं वृषभमाजानेयं वा हरिचन्दनाङ्गदं पश्येत्।
सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत।
सौम्याकृतिवचनोपचारचेष्टांश्च स्त्रीपुरुषानितरानपि चेन्द्रियार्थानवदातान् पश्येत्
सहचर्यश्चैनां प्रियहिताभ्यां सततमुपचरेयुस्तथा भर्ता।
न च मिश्रीभावमापद्येयातामिति।
अनेन विधिना सप्तरात्रं स्थित्वाऽष्टमेऽहन्याप्लुत्याद्भिः सशिरस्कं सह भर्त्रा अहतानि वस्त्राण्याच्छादयेदवदातानि, अवदाताश्च स्रजो भूषणानि च बिभृयात्॥9॥

- ☐ If a woman desirous of having a son with large body, fair complexion, with the strength as that of a lion with vigor, purity and strong mind she should follow the following food and regimen from the day one onwards after purificatory bath of menstruation.
- ☐ Initially procure the milk from a white colored cow that has a white calf. Then prepare thin gruel (*Mantha*) with barley (*Yava*) by boiling with the above milk and mix it with ghee and honey in a silver or bronze bowl and should be given to drink daily morning and evening for a period of seven days.
- ☐ In the morning hours she should be given food preparations of *Sāli* rice or barley mixed with curd, honey and ghee or with milk. In the evening she should use all the things which are white in color such as room, bed, apparels, drinks, ornaments etc.
- ☐ In the morning and in the evening, she should repeatedly see a white big bull or a horse of excellent breed, whose body is pasted with sandalwood and decorated with ornaments.
- ☐ She should be entertained by hearing pleasant and favorite stories.
- ☐ She should also see other women and men who are of agreeable appearance and conversation and dress and conduct as well as subjects of the senses which are the best of their kind.
- ☐ Her companions and also the husband should entertain her with favorite and wholesome things but the couple should not have sexual contact during this period.
- ☐ After following the above regimen for seven days, she should take head bath along with her husband on the eighth day and wear white apparels, white garlands and white ornaments.

Cakrapāṇi:

हर्यक्षं सिंहविक्रमं; हर्यक्षता सामुद्रकैः स्तुता, तेनोपादेया।- '*Harkṣaṁ*' means to possess the valor like a lion. According to *Sāmudrika śāstra* (the science relating to marks on the body that which tells the good or bad fortune), '*Haryakṣatā*' means possession of gait, strength and valor like a lion is considered as the excellent features of a man. Thus, desirous of having such a male child by the mother is ideal.

इच्छेयमित्यनेकार्थत्वाद्धातूनां लभेयमित्यर्थः; तेन 'आशासीत' इत्यस्य 'इच्छेयं' इत्यनेन न पौनरुक्त्यमिति व्याख्यानयन्ति।- The word '*Iccheyam*' by its *Dhātu* connotes several meanings. Here instead of desire, one must understand the meaning of '*Lābheyam*' to receive. With this word, '*Āśāsita*' which means hope, i.e. desires, this word is not repeated, such an explanation is given.

काले काले इति सायम्प्रातः।- '*Kāle kāle*' means the morning and evening.

अत्र च मन्थपानस्य तथा शालियवान्नभोजनस्य च विहितत्वादुभावपि काले काले मात्रया करणीयौ।- Here it is told that *Mantha Pāna* and *Śali-yavānna Bhojana* should be given. It means both the types of food substances should be given two times such as both in the morning and evening.

शरणं गृहम्।- '*Śaraṇaṃ*' means the house.

आजानेयम् उत्तमकुलजातमश्वम्।- '*Ājāneyam*' means the best breed horse.

हरिचन्दनशब्देन श्वेतचन्दनं विवक्षितं, हरिशब्दस्यानेकार्थत्वात्; हरिशब्देन श्वेतस्यैव ग्रहणं, प्रशस्तत्वात्;- By the mention of the word '*Haricandana*', it should be taken as the white-colored sandalwood powder. Even though the term '*Hari*' connotes several meanings, here it should be understood as white colored only, due to its excellence.

अङ्गदः अङ्गरागः; किंवा अङ्गदः बाहुभूषणम्।- The word '*Añgada*' refers to the paste useful for application on the body or the ornament useful for decorating the arms.

पश्येदिति उपलभेत; तेन श्रोत्रमनोभ्यामपि अवदातत्वग्रहणं लभ्यते।।9।।- '*Paśyet*' means to get it, by this word one gets the meaning that which is favorable to the ears and also favorable to the mind.

Vedic rites for procreating a child of desired qualities

तत ऋत्विक् प्रागुत्तरस्यां दिश्यगारस्य प्राग्प्रवणमुदक्प्रवणं वा प्रदेशमभिसमीक्ष्य, गोमयोदकाभ्यां स्थण्डिलमुपलिप्य, प्रोक्ष्य चोदकेन, वेदीमस्मिन् स्थापयेत्।

तां पश्चिमेनाहतवस्त्रसञ्चये श्वेतार्षभे वाऽप्यजिन उपविशेद् ब्राह्मणप्रयुक्तः, राजन्यप्रयुक्तस्तु वैयाघ्रे चर्मण्यानडुहे वा, वैश्यप्रयुक्तस्तु रौरवे बास्ते वा। तत्रोपविष्टः पालाशीभिरैङ्गुदीभिरौदुम्बरीभिर्माधूकीभिर्वा समिद्भिरग्निमुपसमाधाय, कुशैः परिस्तीर्य, परिधिभिश्च परिधाय, लाजैः शुक्लाभिश्च गन्धवतीभिः सुमनोभिरुपकिरेत्। तत्र प्रणीयोदपात्रं पवित्रपूतमुपसंस्कृत्य सर्पिराज्यार्थं यथोक्तवर्णानाजानेयादीन् समन्ततः स्थापयेत्॥10॥

ततः पुत्रकामा पश्चिमतोऽग्निं दक्षिणतो ब्राह्मणमुपविश्यान्वालभेत सह भर्त्रा यथेष्टं पुत्रमाशासाना।

ततस्तस्या आशासानाया ऋत्विक् प्रजापतिमभिनिर्दिश्य योनौ तस्याः कामपरिपूरणार्थं काम्यामिष्टिं निर्वर्तयेद् 'विष्णुर्योनिं कल्पयतु' इत्यनयर्चा।

ततश्चैवाज्येन स्थालीपाकमभिघार्य त्रिर्जुहुयाद्यथाम्नायम्। मन्त्रोपमन्त्रितमुदपात्रं तस्यै दद्यात् सर्वोदकार्थान् कुरुष्वेति।

ततः समाप्ते कर्मणि पूर्वं दक्षिणपादमभिहरन्ती प्रदक्षिणमग्निमनुपरिक्रामेत् सह भर्त्रा।

ततो ब्राह्मणान् स्वस्ति वाचयित्वाऽऽज्यशेषं प्राश्नीयात् पूर्वं पुमान्, पश्चात् स्त्री; न चोच्छिष्टमवशेषयेत्।

ततस्तौ सह संवसेयातामष्टरात्रं, तथाविधपरिच्छदावेव च स्यातां, तथेष्टपुत्रं जनयेताम्॥11॥

या तु स्त्री श्यामं लोहिताक्षं व्यूढोरस्कं महाबाहुं च पुत्रमाशासीत, या वा कृष्णं कृष्णमृदुदीर्घकेशं शुक्लाक्षं शुक्लदन्तं तेजस्विनमात्मवन्तम्; एष एवानयोरपि होमविधिः।

किन्तु परिबर्हो वर्णवर्जं स्यात्।

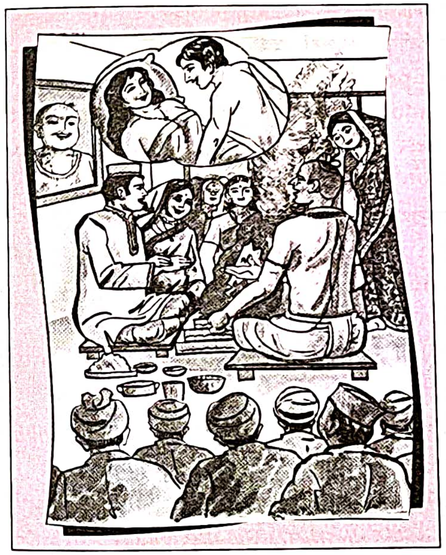
पुत्रवर्णानुरूपस्तु यथाशीरेव तयोः परिबर्होऽन्यः कार्यः स्यात्॥12॥

शूद्रा तु नमस्कारमेव कुर्यात् (देवाग्निद्विजगुरुतपस्विसिद्धेभ्यः)॥13॥

या या च यथाविधं पुत्रमाशासीत तस्यास्तस्यास्तां तां पुत्राशिषमनुनिशम्य तांस्ताञ्जनपदान्मनसाऽनुपरिक्रामयेत्। ततो या या येषां येषां जनपदानां मनुष्याणामनुरूपं पुत्रमाशासीत सा सा तेषां तेषां जनपदानां मनुष्याणामाहारविहारोपचारपरिच्छदाननुविधत्स्वेति वाच्या स्यात्। इत्येतत्सर्वपुत्राशिषांसमृद्धिकरंकर्मव्याख्यातंभवति॥14॥

- ☐ Thereafter the priest should select a suitable place in the north-eastern direction of the house and which has to be slightly sloped towards north or east. Afterwards the selected place should be besmeared with cow dung mixed with water and then construct an altar after sprinkling water.

- ☐ The priest should sit on the west side of the altar. If the procedure is conducting for the sake of *Brāhmaṇās* he should sit on a new white piece of cloth or on the skin of a white bull. If the procedure is meant for *Kṣatriyās*, he should sit on the skin of a tiger or a bullock and if it is conducting for the sake of *Vaiśyās*, he should sit on the skin of a deer or a goat.



- ☐ Thus, seated the priest should kindle the sacrificial fire with the twigs of either *Palāśa*, *Ingudī*, *Udumbara* or *Madhuka*. Then arrange *Kuśa* on the four sides of altar and place big sticks of *Palāśa* on *Kuśa* grass. Afterwards scatter the fried paddy grains, white fragrant flowers. Then he should take sacred water pot and purified with sacred *Mantrās*. He also should get the purified ghee for oblation. Then bring the horse of excellent breed of specific colored one as described earlier and it should be placed near the altar.
- ☐ After that the woman who desirous of excellent progeny should sit with her husband on the west side of the sacred fire and on the south side of the priest and perform the sacrificial rites according to the instructions of the priest.
- ☐ After she has expressed her desire, the priest should respectfully pray the God of procreation *Prajāpati* and for the fulfillment of her desire in her womb, and by offering *Kāmya* type of oblation to the fire by reciting the *Mantra* "*Viṣṇuryoni Kalpayatu*" (May Lord *Viṣṇu fulfill* her desire in the womb) – Rigveda 10:148:8.
- ☐ Then the priest should prepare a bolus of cooked rice in an earthen pot by mixing with ghee and then offering to the holy fire thrice according the prescribed methods. Afterwards the priest should give the sanctified pot of water to the woman and which is to be used for all purposes.
- ☐ On completion of the sacred rites, she should walk around the sacred fire along with her husband by placing her right foot first. Afterwards take the blessing of the other *Brāhmaṇās* sitting there, and then the husband should first take the sacrificial ghee and then

she should take it. Care should be taken that they should not leave any portion of this is leftover.

- On completion of the rituals, they should have sexual intercourse for eight nights by wearing apparels as mentioned earlier. Thus, they will be able to beget desired progeny.
- The woman who desirous of a child with sky-complexioned with red eyes, broad chest and long arms or who desirous the same black-complexioned, with black, soft and long hairs, white eyes, white teeth, vigorous and having self-restraint should have to be followed the same procedure of oblations as mentioned earlier. The only differentiation would vary in respect of material used for the rituals. According to the desired complexion of the progeny they should use different colored apparels, seats, flowers etc.
- As far as the *Sūdra* woman is concerned, it will be enough to bow down to the holy fire, *Brāhmaṇās*, sages and *Acāryās*, and to the deities.
- By knowing about the kind of progeny the woman desirous, she should be advised to visit such places mentally where people having similar dispositions live. She is also to be advised to follow the diet, regimen, and apparels of those places that she wishes her progeny to resemble.
- Hence this is the whole approach described here leads to the excellence of the offspring that the woman desires.

Cakrapāṇi:

स्थण्डिलं पूजनस्थानम्।- '*Sthaṇḍila*' means the place of worship.

वेदीं पिण्डिकाम्।- '*Vedīṃ*' means the stage or platform

तां पश्चिमेनेति वेदिकायाः पश्चिमे।- '*Tāṃ pascimena*' means western side to the platform

श्वेतार्षभे वाऽप्यजिने इति श्वेतवृषभचर्मणि वेत्यर्थः।- '*Śvetārṣabhe vā api ajine*' means the skin of white bull or the deer.

ब्राह्मणप्रयुक्त इति यदि ब्राह्मणेन पुत्रेष्ट्यर्थं प्रयुक्तः स्यात् तदा स ऋत्विक् श्वेतवस्त्रसञ्चये श्वेतवृषभचर्मणि वा उपविशेत्।- If the procedure of *Yāga* for male progeny is conducting for the sake of brahmins, the priest should sit on a new white piece of cloth or on the skin of a white bull.

राजन्यप्रयुक्तस्तु वैयाघ्रादिचर्मणि 'उपविशेत्' इति शेषः।- If the procedure of *Yāga* for male progeny is conducting for the sake of *Kṣatriya*, the priest should sit on the skin of a tiger etc.

रुरुः हरिणविशेषः।- '*Ruru*' means that it is a type of deer.

परिधिभिरिति चतुर्भिः पलाशबृहद्दण्डैः।- '*Paridhibhiḥ*' means the four big sticks of *Palāśa*.

परिधायेति वेष्टयित्वा।- '*Paridhāya*' means to be arranged on the four sides of altar.

पवित्रमेव पूतं मन्त्रेण पवित्रपूतं, तच्चोदपात्रविशेषणम् उपसंस्कृत्येति तदुदपात्रमेव संस्कारमन्त्रैरुपसंस्कृत्य।- '*Pavitrapūtaṃ*' means sanctified with holy hymns, and this is the adjective applicable to the water pot. '*Upasaṃskṛtya*' means that the water pot should be sanctified with the recitation of holy hymns.

सर्पिराज्यार्थमिति नवनीतं घृतार्थं; किंवा सर्पिर्घृतमेव, आज्यार्थमिति मन्त्रपूतघृतकरणार्थम्; आज्यशब्देन मन्त्राभिमन्त्रितं घृतमुच्यते।- '*Sarpirājyārtham*' means the *Navanīta* which should be kept for *Ghṛta*, or the *Sarpi* itself is nothing but *Ghṛta*. '*Ājyārtham*' means in order to sanctify the *Ghṛta* with *Mantrās*; the word *Ājya* is called *Ghṛta* invoked with *Mantrās*.

पश्चिमतोऽग्निं दक्षिणतो ब्राह्मणमिति यथा पूर्वेणाग्निर्वामे च ब्राह्मणो भवति तथेत्यर्थः।- '*Paścimato-agniṃ dakṣiṇato brāhmaṇam iti*' means that he who perform rituals should sit to the west side of the fire and the priest should be to his south side. That means the fire should be in front of the person performing rituals and the priest will be sitting on his left side.

अनुलभेतेति ऋत्विक्प्रयुक्ता ऋत्विग्विधानमनुकुर्यादित्यर्थः।- '*Anulabhet*' means that the person who wishes to perform spiritual rites should follow the instructions of the priest.

प्रजापतिमभिनिर्दिश्येति ब्रह्माणमभिमन्त्रय। योनौ कामपूरणार्थमग्नाविष्टिं निर्वपेत् इष्टिं कुर्यात्।- '*Prajāpati*' refers to *Brahma* and one should offer oblations to the god of fire for the fulfillment of their desires.

विष्णुर्योनिमित्यादिका इष्टिसाधिका ऋक्।- '*Viṣṇuryonim kalpayatu*' means that may the God *Viṣṇu* bless you for the fulfillment of the desire of begetting best progeny.

पाकमिति चरुम्।- '*Pākam*' means *Caru* i.e. the pudding prepared with the cereals for oblation of fire god.

अभिघार्येति मिश्रीकृत्य।- '*Abhidhārya*' means after properly mixed.

यथाम्नायमिति यथावेदम्।- '*Yathāmnāyam*' means as per the Vedic procedure

किन्तु परिबर्हो वर्णवर्जमिति परिबर्हः शयनासनपुष्पादिपरिच्छदः; तेन यथाविधा पुत्रेच्छा तथावर्णः परिबर्हः कर्तव्य इति वाक्यार्थः।- '*Kintu paribarho varṇavarjam*' means the entire procedure is same except the color of apparels etc. Here the word *Paribarha* refers to bedding, seat, flowers. According to the desired complexion of the progeny they should use different colored apparels, seats, flowers etc.

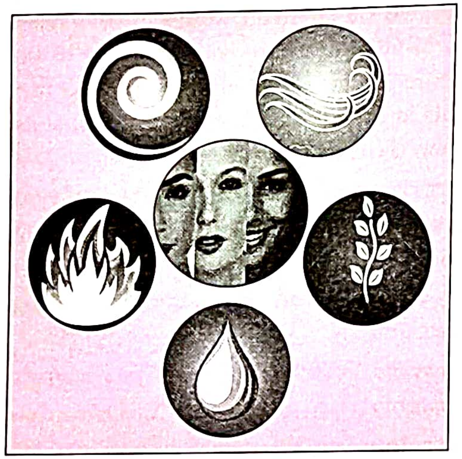
शूद्राविधानमाह- शूद्रा त्वित्यादि।- Beginning the verse with the word '*Śūdrā tu*', the author is going to be explained the procedure to be adopted by a *Śūdra* woman who desirous to be getting best progeny.

नमस्कारमेव कुर्यादिति शूद्राया मन्त्रे होमे चानधिकारात् नमस्कारमात्रकरणम्।।10-14।।- '*Namaskārameva kuryāt*' means the women belongs to *Śūdra* clan are not having right to recite hymns as well as performing *Vedic* rituals, and thus they should be just offering of respectful greetings only.

Other factors responsible for complexion of children

न खलु केवलमेतदेव कर्म वर्णवैशेष्यकरं भवति।
अपितुतेजोधातुरप्युदकान्तरिक्षधातुप्रायोऽवदातवर्णकरो भवति, पृथिवीवायुधातुप्रायः कृष्णवर्णकरः, समसर्वधातुप्रायः श्यामवर्णकरः॥15॥

- Apart from the procedures mentioned above, *Pañcamahābhūtās* also plays an important role in causing the complexion of skin.
- If the *Tejo Mahābhūta* when associated with Ap and *Ākāśa Mahābhūta*, it causes fair complexion.
- If the *Tejo Mahābhūta* when associated with *Pṛthvī* and *Vāyu Mahābhūta*, it causes dark complexion.
- If all the *Pañcamahābhūtās* are in equal proportion, it results in *Śyāva varṇa*.



Cakrapāṇi:

वर्णविशेषकरं हेत्वन्तरमाह- न तु खल्वित्यादि।- Beginning the verse with the words '*Na tu khalu*', the author has described the other factors responsible for the complexion of progeny.

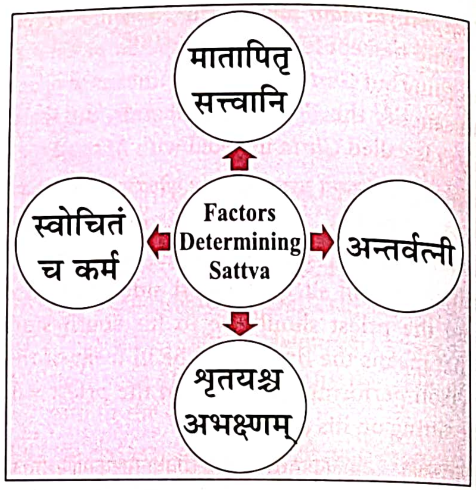
तेजोधातुः कृष्णवर्णे श्यामवर्णे च वर्तते।।15।।- Tejo *dhātu* is also responsible for producing dark complexion as well as fair complexion.

Factors determining the Sattva of progeny

सत्त्ववैशेष्यकराणि पुनस्तेषां तेषां प्राणिनां मातापितृ-सत्त्वान्यन्तर्वत्न्याः श्रुतयश्चाभीक्ष्णं स्वोचितं च कर्म सत्त्वविशेषाभ्यासश्चेति॥16॥

The factors that determine the *Sattva* of the progeny are as follows:

1. The psychic nature of the parents.
2. The impressions received by the pregnant woman.
3. The effect of the past deeds performed by the child.
4. Frequent desires for a particular type of psyche by the progeny in his past life.



Cakrapāṇi:

वर्णविशेषहेतुमभिधाय सत्त्वभेदहेतुमाह- सत्त्वेत्यादि।- After describing the causative factors responsible for complexion of the baby, the author is now going to explain the factors that determine the psyche by beginning the verse with the term '*Sattva*'.

मातापितृसत्त्वानीति मातापित्रनुकारेण सत्त्वानि प्रायः प्रभावादेव भवन्ति।- '*Mātāpitṛsattvāni*' means the psyche of the progeny may be corresponding to their parents due to *Prabhāva*.

अन्तर्वत्नी गर्भिणी।- '*Antarvatnī*' means the pregnant woman.

श्रुतयश्चाभीक्ष्णमिति यथा गर्भिणी गीतादि शृणोति, तथासत्त्वमपत्यं जनयति।- '*Śṛtayascābhīkṣṇam*' means that whatever the pregnant woman frequently listening the music or devotional songs etc. influences the psyche in the progeny.

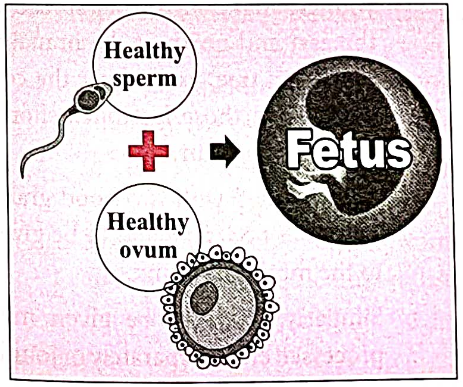
स्वोचितं च कर्मेति गर्भेणोपार्जितं कर्म स्वफलानुरूपं सत्त्वं जनयति। सत्त्वविशेषाभ्यासश्चेति यथाविधं सत्त्वं पुरुषोऽभ्यस्यति जन्मान्तरे तथासत्त्व एव जायते। वचनं हि- "जन्म जन्म यदभ्यस्तं दानमध्ययनं तपः। तेनैवाभ्यासयोगेन तच्चैवाभ्यसते नरः" इति।।16।।- The effects of past deeds also influence the psyche of the baby. The constant practice of the fetal mind in relation to its previous life affects the type of psyche in the present life. It is also told that "The person who is accustomed to be in practice of charity, study, penance etc. from many births, he follows the same in the present life also due to acclimatization".

Importance of purification of body of the couple

यथोक्तेन विधिनोपसंस्कृतशरीरयोः स्त्रीपुरुषयोर्मिश्रीभावमापन्नयोः शुक्रं शोणितेन सह संयोगं समेत्याव्यापन्नमव्यापन्नेन योनावनुपहतायामप्रदुष्टे गर्भाशये गर्भमभिनिर्वर्तयत्येकान्तेन।

यथा- निर्मले वाससि सुपरिकल्पिते रञ्जनं समुदितगुणमुपनिपातादेव रागमभिनिर्वर्तयति, तद्वत्; यथा वा क्षीरं दध्नाऽभिषुतमभिषवणाद्विहाय स्वभावमापद्यते दधिभावं, शुक्रं तद्वत्॥17॥

☐ When a man and a woman have intercourse after properly cleansing their bodies, the healthy sperm will fuse with the healthy egg in the healthy womb and the fetus will form certainly.



☐ Just as in a well-washed clean cloth the dye produces coloring instantly after its contact, so is it in this case. Similarly, when few drops of curd when combined the milk attains the form of curd by leaving its original state. The sperm also operates like this.

Cakrapāṇi:

संप्रति गर्भोत्पत्तिक्रममाह- यथोक्तेनेत्यादि।- Now the author is going to explain the method of formation of fetus by the author by beginning the verse with the word '*Yathoktena*'.

यथोक्तेन विधिनेति पञ्चकर्मोक्तेन।- '*Yathoktena vidhinā*' means the procedure described in the *Pañcakarma* therapy.

रञ्जनं रागद्रव्यम्।- '*Rañjanaṃ*' means the coloring agent.

दध्यभिषुतमिति दध्ना स्तोकमात्रेण मिश्रितम्। आपद्यते दधिभावमिति दधित्वमापद्यते। तद्वदिति यथा क्षीरं दधि भवति, रञ्जनं रागो वा भवति, तथा शुक्रं गर्भमभिनिर्वर्तयति। शुक्रं यथोक्तं शोणितयुक्तमित्यर्थः।।17।।- Even if a small amount of curd is mixed with milk, the whole milk turns into curd. How the milk is turning into curd, and how the coloring agent dyes the fabric, so does the sperm, producing the embryo after getting associated with the ovum.

Cause of birth of male or female child

एवमभिनिर्वर्तमानस्य गर्भस्य स्त्रीपुरुषत्वे हेतुः पूर्वमुक्तः। यथा हि बीजमनुपतप्तमुप्तं स्वां स्वां प्रकृतिमनुविधीयते व्रीहिर्वा व्रीहित्वं यवो वा यवत्वं तथा स्त्रीपुरुषावपि यथोक्तं हेतुविभागमनुविधीयेते॥18॥

Factors that determine the sex of the fetus have already been described. When planted the healthy seed reproduces its own variety, the paddy seed germinates as paddy and the planted barley seed germinates as barley seed. Similarly, the male and the female sex of the fetus also follow the natural characteristics accordingly.

Cakrapāṇi:

यथोक्तं हेतुविभागमनुविधीयेते इति "रक्तेन कन्यामधिकेन पुत्रं शुक्रेण" (शा.अ.2) इत्यादिग्रन्थोक्तविभागं स्त्रीपुरुषजनकमनुविधीयेते।।18।।- '*Yathoktaṃ hetuvibhāgamanuvidhīyate*' means that the birth of male and female child happens due to the specific cause that was explained. It is told that due to the dominance of *Rakta* (*Ārtava*) the birth of female baby and due to the dominance of *Śukra* the birth of male baby is happening (Ca. Śā. 2/12).

Puṃsavana Vidhi

तयोः कर्मणा वेदोक्तेन विवर्तनमुपदिश्यते प्राग्व्यक्तीभावात् प्रयुक्तेन सम्यक्।

कर्मणां हि देशकालसम्पदुपेतानां नियतमिष्टफलत्वं, तथेतरेषामितरत्वम्। तस्मादापन्नगर्भां स्त्रियमभिसमीक्ष्य प्राग्व्यक्तीभावाद्गर्भस्य पुंसवनमस्यै दद्यात्।

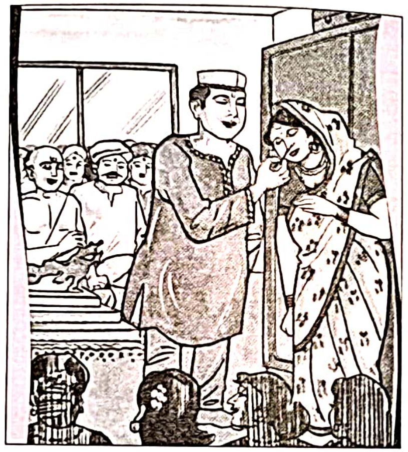
गोष्ठे जातस्य न्यग्रोधस्य प्रागुत्तराभ्यां शाखाभ्यां शुङ्गे अनुपहते आदाय द्वाभ्यां धान्यमाषाभ्यां सम्पदुपेताभ्यां गौरसर्षपाभ्यां वा सह दध्नि प्रक्षिप्य पुष्येण पिबेत्, तथैवा-पराञ्जीवकर्षभकापामार्गसहचरकल्कांश्च युगपदेकैकशो यथेष्टं वाऽप्युपसंस्कृत्य पयसा, कुड्यकीटकं मत्स्यकं वोदकाञ्जलौ प्रक्षिप्य पुष्येण पिबेत्, तथा कनकमयान् राजतानायसांश्च पुरुषकानग्निवर्णानणुप्रमाणान् दध्नि पयस्युदकाञ्जलौ वा प्रक्षिप्य पिबेदनवशेषतः पुष्येण, पुष्येणैव च शालिपिष्टस्य पच्यमानस्योष्माणमुपाघ्राय तस्यैव च पिष्टस्योदकसंसृष्टस्य रसं देहल्यामुपनिधाय दक्षिणे नासापुटे स्वयमासिञ्चेत् पिचुना।

यच्चान्यदपि ब्राह्मणा ब्रूयुराप्ता वा स्त्रियः पुंसवनमिष्टं तच्चानुष्ठेयम्।

इति पुंसवनानि॥19॥

❑ Here the procedure described in the Vedic scriptures that change the sex of an offspring even before its birth. If the procedure is adopted properly by consulting the excellence of locality and time, it can produce the desired effects certainly, otherwise it cannot yield the expected results. Therefore, the pregnant woman should get *Puṃsavana* therapy before the formation of sex in the fetus.

❑ The measures prescribed for *Puṃsavana* therapy are as follows:



1. On the day of *Puṣya Nakṣatra*, initially collect two intact calyxes of young buds (*Śuñga*) that spread to the east and north of the branches of banyan tree grown near the cow shed. Then those leaf buds should be mixed with curd
2. And blended with two good grains of *Māṣa* or *Sarṣapa* and to be given to the mother to drink.
3. Similarly, she may be given milk processed either separately or jointly with the paste of *Jīvaka*, *Ṛṣabhaka*, *Apāmārga* and *Sahacara* as per the requirement.
4. Or the pregnant woman can be given a handful of water along with *Kuḍyakīṭa* (a type of insect) or *Matsyaka* (a type of small fish) on the day of *Puṣya Nakṣatra* for getting the desired effect.
5. Initially the idols of a man made of gold, silver or iron are to be heated up to red hot and immerse it in a handful measure of the curd, milk or in the water on the day of *Puṣya Nakṣatra*. Then the woman should be instructed to drink the entire quantity without leaving any remnant.
6. Moreover, the pregnant woman should be instructed to inhale the steam coming out of *Śāli* rice while cooking on the day of *Puṣya Nakṣatra*. She also should be instructed to lie down on the floor in the head tilted position by resting her head on the door-sill. Then advise her to take the juice extracted from the paste of rice with a cotton swab after adding water and then pour into her right nostril by herself.
7. In addition to these measures, any other formulations suggested by Brahmins or experienced women also can be adopted. Thus, ends the *Puṃsavana* therapy.

Cakrapāṇi:

संप्रति स्त्रीत्वे पुरुषत्वे च रक्ताधिकत्वं तथा शुक्राधिकत्वं च पूर्वोक्तं हेतुमनूद्य वैदिकं पुत्रजनकं विधानान्तरमाह- तयोरित्यादि।- In addition to the cause of the birth of female and male baby as described earlier like the dominance of *Rakta* and *Śukra*, the author is now going to describe the Vedic method of achieving male progeny.

वेदोक्तेनेति आयुर्वेदोक्तेन।- '*Vedoktena*' means that what has been told in *Āyurveda*

प्राग्व्यक्तीभावादिति यावन्न स्त्रीत्वं पुंस्त्वं वा गर्भस्य व्यक्तं भवति तावदेव तद्वक्ष्यमाणं कर्म लिङ्गपरिवृत्तिकरं भवति।- '*Prāgvyaktībhāvāt*' means before the manifestation of distinct sexual characteristics. That means until the formation of distinct sexual characteristics such as male and female, it is very much possible to change the sex of fetus by adopting the procedures prescribed in *Āyurveda*.

व्यक्तिस्तु द्वितीये मासे भवति; यदुक्तं- "द्वितीये मासे घनः सम्पद्यते" (शा. 4) इत्यादि; किंवा तृतीये मासे अङ्गप्रत्यङ्गाभिव्यक्तेर्व्यक्तीभावो ज्ञेयः, द्वितीये तु मासे ग्रन्थ्यादिरूपे गर्भे प्रत्यङ्गव्यक्तीभावो न व्यक्तः; तेन वक्ष्यमाणं कर्म मासद्वयं यावत् कर्तव्यम्।- Determination of sex happens in the fetus during the second month of pregnancy. It is told that "During the second month of gestation, the embryo takes a compact form" (Ca. Śā. 4/10). In the third month major and minor body parts are formed. Since the body parts do not manifest due to the shape of the fetus is nodular in the second month of pregnancy, *Puṃsavana* karma can be done up to the second month.

प्रयुक्तेनेति पूर्वेण संबध्यते।- The word '*Prayuktena*' is related to the previous one.

नियतं निश्चितम्।- '*Niyataṃ*' means definitely.

तथेतरेषामितरत्वमिति कर्मणां देशकालविगुणानामनिष्टफलं निश्चितमित्यर्थः।- '*Tathetareṣāmitaratvam*' means that if the procedure of *Puṃsavana* is being performed according to the time and place, it gives the desired effects certainly. Otherwise, it does not give the expected results.

पुंसवनमिति पुंस्त्वकारकं कर्म।- '*Puṃsavanam*' means the procedure for the cause of male progeny.

गोष्ठः गवां विश्रामस्थानम्।- '*Goṣṭaḥ*' means the place where the cows take rest i.e. cow-shed.

अत्र च स्थानादिविशेषपरिग्रह एव फलदो भवतीति वचनादुन्नीयते,

नात्रास्मादृशां युक्तयः प्रभवन्ति।- It is beneficial in following the places etc. mentioned in the above text but there is no benefit in getting such similarities.

धान्यमाषशब्देन व्रीहिमाषं ग्राहयन्ति, सुवर्णमाषं च व्यावर्तयन्ति।- The term '*Dhānyamāṣa*' refers to *Vrīhimāṣa* only and it separates from *Suvarṇamāṣa*.

गौरसर्षपः श्वेतसर्षपः।- '*Gaurasarṣapa*' means white colored mustard.

पुष्येणेति पुष्यनक्षत्रेण।- '*Puṣyeṇa*' means during *Puṣya* constellation.

यथेष्टमित्यनेन द्विशस्त्रिशो वा पिबेदित्यपि दर्शयति।- '*Yatheṣṭam*' means that it can be taken twice or thrice for drinking as per one's desire.

कुड्यकीटः 'कवडिगणा' इति ख्यातः; किंवा ज्येष्ठी कुड्यकीटः।- '*Kuḍyakīṭa*' is a type of insect and is familiar in the name of '*Kavadigaṇā*' or it is called *Jyeṣṭī*.

जतूकर्णेऽप्यत्र प्रयोगे 'भित्तिमत्स्यः' इति पठ्यते, भित्तिमत्स्यशब्देन च पाश्चात्ये 'ज्येष्ठी' उच्यते।- *Ācārya Jatūkarṇa* has also mentioned the word *Bhittimatsyaḥ* and it connotes the meaning *Jyeṣṭī* by the westerns.

मत्स्यकः ह्रस्वमत्स्यः।- '*Matsyaka*' means a small fish.

देहली गृहद्वाराधःकाष्ठं, तत्रोपनिधाय 'शिर' इति शेषः; किंवा आत्मानमेव देहल्यामुपनिधायेति मन्तव्यम्। यदुक्तं जतूकर्णे- "देहल्यामासीना" इति।।19।।- '*Dehalī*' is the wooden log at the bottom of the door of the house. The woman should keep her head on the *Dehalī* and the head should be in the downward position while administering the medicine. *Jatūkarṇa* also said that the woman should lie down on the door-still.

Garbhasthāpana Vidhi (measures to be taken for stabilizing pregnancy)

अत ऊर्ध्वं गर्भस्थापनानि व्याख्यास्यामः- ऐन्द्री ब्राह्मी शतवीर्या सहस्रवीर्याऽमोघाऽव्यथा शिवाऽरिष्टा वाट्यपुष्पी विष्वक्सेनकान्ता चेत्यासामोषधीनां शिरसा दक्षिणेन वा पाणिना धारणं, एताभिश्चैव सिद्धस्य पयसः सर्पिषो वा पानम्, एताभिश्चैव पुष्ये पुष्ये स्नानं, सदा च ताः समालभेत। तथा सर्वासां जीवनीयोक्तानामोषधीनां सदोपयोगस्तैस्तैरुपयोगविधिभिः।

इति गर्भस्थापनानि व्याख्यातानि भवन्ति।।20।।

Hereafter the author is going to describe the measures to be taken for stabilizing pregnancy (*Garbhasthāpana Vidhi*):

❑ A pregnant woman should wear the following herbs on her head or tie around her right arm.

1. *Aindrī*
2. *Brāhmī*
3. *Śatavīryā*
4. *Sahasravīryā*
5. *Amoghā*
6. *Avyathā*
7. *Śivā*
8. *Ariṣṭā*
9. *Vāṭyapuṣpī*
10. *Viṣvaksenakāntā*

❑ She is also should be given the milk or ghee processed with the above drugs.

❑ During the day of *Puṣya Nakṣatra* she has to be advised to take the bath with the water boiled with the above herbs.

❑ It is also recommended to touch those herbs by her.

❑ In the same way the drugs mentioned in the group of *Jīvanīya Gaṇa* also are useful for stabilizing pregnancy.

❑ In this way the procedures useful for stabilization of pregnancy are described.

Cakrapāṇi:

संप्रति स्थितस्य गर्भस्य गर्भोपघातकभावप्रभावखण्डकत्वेन यत् पुनः स्थितिकारकं तद्गर्भस्थापनमुच्यते- अत ऊर्ध्वमित्यादिना।- Now the author is going to explain the measures useful for maintenance of pregnancy by starting the verse with the word '*Ata ūrdhvam*'.

ऐन्द्री गोरक्षकर्कटी।- '*Aindrī*' means *Gorakṣakarkaṭī*

शतवीर्यासहस्रवीर्ये दूर्वाद्वयम्।- '*Śatavīrya* and *Sahasravīryā* are jointly known as *Dūrvā dvaya*

अमोघा पाटला।- *Amoghā* means *Pāṭalā*

अव्यथा गुडूची।- *Avyathā* means *Guḍūcī*

अरिष्टा कटुरोहिणी।- *Ariṣṭā* means *Kaṭurohiṇī*

वाट्यपुष्पी पीतबला।- *Vāṭyapuṣpī* means *Pītabalā*

विष्वक्सेनकान्ता प्रियङ्गुः।।20।।- *Viṣaksenakāntā* means *Priyaṅgu*

Garbhopaghātakara Bhāva

गर्भोपघातकरास्त्विमे भावा भवन्ति; तद्यथा- उत्कटविषमकठिनासनसेविन्या वातमूत्रपुरीषवेगानुपरुन्धत्या दारुणानुचितव्यायामसेविन्यास्तीक्ष्णोष्णातिमात्रसेविन्याः प्रमिताशनसेविन्या गर्भो म्रियतेऽन्तः कुक्षेः, अकाले वा स्रंसते, शोषी वा भवति; तथाऽभिघातप्रपीडनैः श्वभ्रकूपप्रपातदेशावलोकनैर्वाऽभीक्ष्णं मातुः प्रपतत्यकाले गर्भः, तथाऽतिमात्रसंक्षोभिभिर्यानैर्यानेन, अप्रियातिमात्रश्रवणैर्वा।

प्रततोत्तानशायिन्याः पुनर्गर्भस्य नाभ्याश्रया नाडी कण्ठमनुवेष्टयति, विवृतशायिनी नक्तञ्चारिणी चोन्मत्तं जनयति, अपस्मारिणं पुनः कलिकलहशीला, व्यवायशीला दुर्वपुषमह्रीकं स्त्रैणं वा, शोकनित्या भीतमपचितमल्पायुषं वा, अभिध्यात्री परोपतापिनमीर्ष्युं स्त्रैणं वा, स्तेना त्वायासबहुलमतिद्रोहिणमकर्मशीलं वा, अमर्षिणी चण्डमौपधिकमसूयकं वा स्वप्ननित्या तन्द्रालुमबुधमल्पाग्निं वा, मद्यनित्या पिपासालुमल्पस्मृतिमनवस्थितचित्तं वा, गोधामांसप्राया शार्करिणमश्मरिणं शनैर्मेहिणं वा, वराहमांसप्राया रक्ताक्षं क्रथनमतिपरुषरोमाणं वा, मत्स्यमांसनित्या चिरनिमेषं स्तब्धाक्षं वा, मधुरनित्याप्रमेहिणंमूकमतिस्थूलंवा, अम्लनित्यारक्तपित्तिनं त्वगक्षिरोगिणं वा, लवणनित्या शीघ्रवलीपलितं खालित्यरोगिणं वा, कटुकनित्या दुर्बलमल्पशुक्रमनपत्यं वा, तिक्तनित्या शोषिणमबलमनुपचितं वा, कषायनित्या श्यावमानाहिनमुदावर्तिनं वा, यद्यच्च यस्य यस्य व्याधेर्निदानमुक्तं तत्तदासेवमानाऽन्तर्वत्नी तन्निमित्तविकारबहुलमपत्यं जनयति।

पितृजास्तु शुक्रदोषा मातृजैरपचारैर्व्याख्याताः।

इति गर्भोपघातकरा भावा भवन्त्युक्ताः।

तस्मादहितानाहारविहारान् प्रजासंपदमिच्छन्ती स्त्री विशेषेण वर्जयेत्।

साध्वाचारा चात्मानमुपचरेद्धिताभ्यामाहारविहाराभ्यामिति।।21।।

The following are the factors that could cause injury to the fetus (*Garbhopaghātakara Bhāva*):

❑ The fetus may die in the womb, or delivered early or it may be dries up due the following reasons.

गर्भोपघातकर भाव

a. Sitting constantly on uneven, uncomfortable and hard seats
b. Suppression of natural urges like flatus, urine and feces
c. Indulging in intensive and extreme type of physical exercises
d. Regular intake of hot and pungent substances
e. Intake of excessive quantity of food or insufficient food

❑ Abortion may take place due to the

following reasons.

a. Injury, compression or repeated trauma

b. Looking down from heights such as mountain tops or look into deep wells etc.

c. Travelling long distances excessively on jerky carriages

d. Listening unenduring and excessively loud sounds

- ☐ If the pregnant woman constantly rests in the supine position, the umbilical cord becomes twisted around neck of the fetus.
- ☐ Sleeping in open air and moving lonely during nighttime by the pregnant woman, it causes in giving birth to insane progeny.
- ☐ If the pregnant woman is indulging in too much of quarrels or conflicts, it causes the birth of the progeny suffering from epilepsy.
- ☐ The woman who is indulged in excessive sexual intercourse leads in causing to give birth to physically ill formed baby, shameless and will be under control of women.
- ☐ The woman under constant grief would give birth to a timid, or underdeveloped or short-lived child.
- ☐ The woman who is always thinking badly of others would give birth to the child that who will become anti-social element.
- ☐ The woman who is stealing others property would give birth to a lazy, malicious and inactive child.
- ☐ The woman who is intolerant would give birth to a ferocious, deceitful and jealous child.
- ☐ The woman who is indulging in constant sleep for long hours would give birth to a dull, unwise child with poor digestive power.
- ☐ The woman who is addicted to alcohol beverages would give birth to constantly thirsty, short of the memory and fickle minded child.
- ☐ The woman who is addicted to consume the flesh of iguana (*Godhā*) would give birth to the diabetic, the stones in the bladder and the child suffering with dribbling of urine.
- ☐ The woman who is addicted to consume the pork would give birth to a child with red eyes, rough body hair and respiratory disorders.
- ☐ The woman who is addicted to consume fish would give birth to a child with eye disorders such as lagophthalmos.
- ☐ The woman who is addicted to consume more sweet substances would give birth to a child with diabetes, dumbness and obese.
- ☐ The woman who is addicted to consume more sour substances would give birth to the child suffering with bleeding disorders, skin problems and eye diseases.
- ☐ The woman who is addicted to consume more saline substances would give birth to the child suffering from wrinkles of skin, graying of hair and baldness.

- ☐ The woman who is addicted to consume more pungent substances would give birth to weak, deficient semen and impotent child.
- ☐ The woman who is addicted to consume more bitter substances would give birth to emaciated, weak and undeveloped child.
- ☐ The woman who is addicted to consume more astringent substances would give birth to gray colored, constipated and the child with abdominal distension.
- ☐ If a pregnant woman takes substances that cause various disorders, the offspring will also suffer from the same disorders.
- ☐ The defects in the offspring due to the defective sperm of the father are described in the same way as in the mother. Thus, the factors responsible for the impairment of pregnancy are described.
- ☐ Therefore, a woman desirous to have an excellent progeny should especially stay away from unhealthy diet and behavior. She should follow good conduct and manage herself with healthy diet and behavior.

Cakrapāṇi:

बालस्याचिरजातस्यापि गर्भव्यपदेशो भवति, तेन कुक्षेर्बहिरपि मरणसद्भावे अन्तःकुक्षेरिति विशेषणमुपपन्नम्।- The mother who deliver the child prematurely is also called the pregnant. The ectopic pregnancy also dies and thus to specifically describe the fetus that dies in the uterus, the author has used the term '*Antaḥkukṣe*'

प्रततोत्तानशायिनी उत्तानशयनशीला।- '*Pratatottānaśāyinī*' means the woman who is habituated to sleep on a high bed.

विवृते अनावृते देशे शयनशीला विवृतशायिनी।- '*Vivṛtaśāyinī*' means a woman with the habit of sleeping on the terrace.

विवृतशायिनी तथा नक्तञ्चारिणी च रक्षःप्रभृतिभूताभिगमनीया भवति; ततश्च भूतैरभिभूतो गर्भ उन्मत्तो भवतीति युक्तम्।- The woman who is sleeping in the open air i.e. on the terrace and moving at night alone will be attacked by the evil spirits and thereby causing to give birth to insane progeny.

कलिः वाचिकः, कलहस्तु शारीरकः।- '*Kali*' means the woman who fights with verbally. '*Kalaha*' means the woman who fights physically.

स्त्रैणं स्त्रीवशम्।- '*Strauṇaṁ*' means that he who is subjugated to women.

अभिध्यात्री मनसा द्रोहणशीला।- '*Abhidhyātrī*' means a woman having the attitude with treacherous thoughts.

औपधिकं शाङ्ग्यप्रचारिणम्।- '*Aupadhikaṁ*' means wicked women.

क्रथनम् अकस्मादुच्छ्वासावरोधः, तद्वानपि 'क्रथन' इत्युच्यते।- '*Krathanam*' means sudden obstruction of inspiration and the one who is suffering from such problem is called *Kra Thana*.

मधुरनित्येह गर्भिणीविहितं क्षीरं विहायान्यमधुरानुसेविनी बोद्धव्या; क्षीरस्य तु विहितत्वेन प्राशस्त्यम्।- Regular use of sweet substances by the mother causes some complications in the offspring and thus those substances are prohibited for continued use, but milk is exempted even if it is sweet as it is good for health.

तत्र षण्णामपि रसानामत्यर्थोपयोगे दोषमभिधाय यत् पुनर्मद्यादीनामत्यर्थसेवने पृथग्दोषं ब्रूते, तद्द्रव्यप्रभावस्य दोषविशेषाभिधानार्थमिति ज्ञेयम्। यद्वस्तुसेवया ये विकारा इह गर्भस्योचितनिदाना दृश्यन्ते ते तावदुचितोत्पादा एव। यथा- निद्रातिसेवया तन्द्रालुः, मधुरसेवया मेही, अम्लेन रक्तपित्तादियुक्त इत्यादि।- Here the author has explained the complications arises due to the use of all the six tastes independently. However, the problems caused by the excessive consumption of alcoholic beverages are mentioned separately, as it is mentioned separately to show how that particular substance affects the *Doṣa*. The substances that cause problems in the mother become the factors that cause similar problems in the fetus. For example: Excessive sleep of mother during pregnancy causes drowsiness in the progeny. Excessive intake of sweet substances by the mother during pregnancy gives birth to a child with diabetes. If the pregnant mother consumes excessive sour substances, it leads to bleeding disorders in the progeny.

ये तु हेत्वसदृशा विकारा गर्भस्य दृश्यन्ते, यथा- गोधामांसेन शर्कराश्मरीत्यादि, तेऽपि द्रव्यप्रभावादेव ज्ञेयाः।- Problems like gravel in the urine and stone in the bladder which are arising in the baby at times may not be the same as the causative factors such as eating the iguana meat. This is due to the specific effect of the substance.

यद्यपि गर्भग्रहणात् प्रागपि स्त्रिया अपथ्यसेवाऽऽर्तवदुष्टिद्वारा गर्भे विकारं जनयति, तथा पुरुषस्यापथ्यसेवा शुक्रदुष्टिद्वारा गर्भे दुष्टिं जनयतीति इहैव 'पितृजास्तु' इत्यादिना ग्रन्थेन वक्तव्यं, तथाऽपि गृहीतगर्भायाः स्त्रिया अपचारविशेषेणाव्यवधानाद्गर्भदुष्टिकरा भवन्तीति कृत्वा 'तत्तदासेवमानाऽन्तर्वत्नी' इत्युक्तम्।- Even before the conception if the woman is resorted to unwholesome food and activities causes the vitiation of *Ārtava* and results in fetal defects; similarly, if the male partner who is resorted to unwholesome food and activities causes the vitiation of *Śukra* and it also can lead to fetal defects. However, in mother these factors play their role both before and after conception also. Before conception, these factors cause defects in the fetus by vitiating ovum, but after conception these factors cause injury or defects in the fetus directly.

मातृजैरपचारैर्व्याख्याता इति यथा मातुरपचारानुरूपा गर्भव्याधयो भवन्ति; एवं पितुरपि व्यवायात् प्रागपचारेण शुक्रदुष्ट्याऽपचारानुरूपा व्याधयो भवन्तीत्यर्थः।- '*Mātṛjairapacārairvyākhyātā*' means - just as fetal defects are caused by the mother's unhealthy foods and activities, so are fetal defects caused by vitiated *Śukra*, which is caused by resorting to unhealthy diet and activity by the male partner before sexual intercourse.

स्त्री विशेषेणेत्यनेन पुरुषोऽपि वर्जयेदिति दर्शयति।- '*Strī viśeṣeṇa*', means that the female partner should avoid such factors which are injurious to the fetus especially, and it also suggests that the male partner also should avoid such unwholesome foods and activities.

साध्वाचारेति मङ्गलाचारशीला।।21।।- '*Sādhvācārā*' means the one who always follow the auspicious acts.

Line of treatment to be followed in pregnant woman when afflicted with various diseases; Abortion; Miscarriage & Its management

व्याधींश्चास्या मृदुमधुरशिशिरसुखसुकुमारप्रायैरौषधाहारोपचारैरुपचरेत्, न चास्या वमनविरेचनशिरोविरेचनानि प्रयोजयेत्, न रक्तमवसेचयेत्, सर्वकालं च नास्थापनमनुवासनं वा कुर्यादन्यत्रात्ययिकाद्व्याधेः।
अष्टमं मासमुपादाय वमनादिसाध्येषु पुनर्विकारेष्वात्ययिकेषु मृदुभिर्वमनादिभिस्तदर्थकारिभिर्वोपचारः स्यात्।
पूर्णमिव तैलपात्रमसंक्षोभयताऽन्तर्वत्नी भवत्युपचर्या।।22।।
सा चेदपचाराद् द्वयोस्त्रिषु वा मासेषु पुष्पं पश्येन्नास्या गर्भः स्थास्यतीति विद्यात्; अजातसारो हि तस्मिन् काले भवति गर्भः।।23।।
सा चेच्चतुष्प्रभृतिषु मासेषु क्रोधशोकासूयेर्ष्याभयत्रासव्यवायव्यायामसंक्षोभसंधारणविषमाशनशयनस्थानक्षुत्पिपासातियोगात् कदाहाराद्वा पुष्पं पश्येत्, तस्या गर्भस्थापनविधिमुपदेक्ष्यामः।
पुष्पदर्शनादेवैनां ब्रूयात् शयनं तावन्मृदुसुखशिशिरास्तरणसंस्तीर्णमीषदवनतशिरस्कं प्रतिपद्यस्वेति।
ततो यष्टीमधुकसर्पिर्भ्यां परमशिशिरवारिणी संस्थिताभ्यां पिचुमाप्लाव्योपस्थसमीपे स्थापयेत्तस्याः, तथा शतधौतसहस्रधौताभ्यां सर्पिर्भ्यामधोनाभेः सर्वतः प्रदिह्यात्, सर्वतश्च गव्येन चैनां पयसा सुशीतेन मधुकाम्बुना वा न्यग्रोधादिकषायेण वा परिषेचयेदधो नाभेः, उदकं वा सुशीतमवगाहयेत्, क्षीरिणां कषायद्रुमाणां च स्वरसपरिपीतानि चेलानि ग्राहयेत्, न्यग्रोधादिशुङ्गासिद्धयोर्वाक्षीरसर्पिषोः पिचुं ग्राहयेत्, अतश्चैवाक्षमात्रं प्राशयेत्, प्राशयेद्वा केवलं क्षीरसर्पिः, पद्मोत्पलकुमुदकिञ्जल्कांश्चास्यै समधुशर्करान् लेहार्थं दद्यात्, शृङ्गाटकपुष्करबीजकशेरुकान् भक्ष्णार्थं, गन्धप्रियङ्गूवसितोत्पलशालूकोदुम्बरशलाटून्यग्रोधशुङ्गानि वा पाययेदेनामाजेन पयसा, पयसा चैनां बलातिबला शालिषष्टिकेक्षुमूलकाकोलीशृतेन समधुशर्करं रक्तशालीनामोदनं मृदुसुरभिशीतलं भोजयेत्, लावकपिञ्जलकुरङ्गशम्बरशशहरिणैणकालपुच्छकरसेन वा घृतसुसंस्कृतेन सुखशिशिरोपवातदेशस्थां भोजयेत्, क्रोधशोकायासव्यवायव्यायामेभ्यश्चाभिरक्षेत्, सौम्याभिश्चैनां कथाभिर्मनोनुकूलाभिरुपासीत; तथाऽस्या गर्भस्तिष्ठति।।24।।

- If a woman becomes ill during pregnancy, she should be treated with the drugs, diet and other measures which are mild, sweet, cold, acceptable and which doesn't cause any inconvenience.
- She should never be administered emesis (*Vamana*), purgation (*Virecana*), errhines therapy (*Śirovirecana*) and bloodletting (*Raktamokṣaṇa*).
- Except in an emergency, she should not be given *Āsthāpanavasti* and *Anuvāsanavasti* also.
- *Vamana* and the other therapies may be given with mild drugs after the eighth month of pregnancy in an emergency condition.

Management of Abortion, Miscarriage

- Much care should be taken to protect the pregnant woman just as to how carefully one should walk to avoid falling down when carrying an oil filled vessel.
- If bleeding occurs due to unhealthy diet and behavior during the second and third months of pregnancy, it should be known that conception will not be sustained, as the fetus does not have enough strength.
- If there is any bleeding per vagina during or after the fourth month of pregnancy due to excessive anger, grief, jealousy, fear, sexual intercourse, exercises, jerks, suppression of manifested urges, improper food, sleep and posture, hunger, thirst and intake of unwholesome food, then the following measures should be taken for the protection of pregnancy.

1. As soon as vaginal bleeding is seen,

she should be instructed to take bed rest. The bed should be soft, cool and covered with comfortable bed sheet. While lying on the bed the head should be slightly downward position.

2. Afterwards take a cotton swab and soak it in ghee mixed with *Yaṣṭmadhu* powder. Then it should be placed over the vagina after dipping in cold water.
3. Later on, the whole body under her umbilical region should be anointed with *Śatadhauta* and *Sahasradhauta Ghṛta*.
4. Similarly, the whole body under her umbilical region should be sprinkled with cold cow milk, the decoctions of *Yaṣṭmadhu* and *Nyagrodha* etc.
5. Then she should be instructed to take tub bath with cold water.
6. Cotton swab should be inserted into the vaginal canal after properly soaked with the juices of milky latex and the astringent plants.
7. The cotton swabs which are soaked in the milk or ghee after boiling with *Vaṭa Śuñga* also can be kept in the vagina.
8. She may also be given the milk or ghee after boiling with *Vaṭa Śuñga* internally in a dose of one *Akṣa* (12 ml).
9. Also, only the milk or ghee can be given for drinking.
10. Similarly, the linctus prepared with *Padma*, *Utpala* and *Kumuda Kesara* after mixing with honey and sugar should be given internally.
11. She should also be given for eating the *Śṛṅgāṭaka*, *Puṣkara bīja* and *Kaśeruka*.
12. She should be given the goat's milk after boiling with *Priyañgu*, *Nīlotpala*, *Śālūka*, *Udumbara śalāṭu* and *Nyagrodha Śuñga*.
13. She should eat soft, fragrant and cooked rice of red *Śāli* with honey and sugar as well as milk cooked from the roots of *Balā*, *Atibalā*, *Śāli*, *Ṣaṣṭika* and sugarcane and *Kākolī*.
14. She should be present in a comfortable place having cold breeze and take the rice prepared with *Rakta Śāli* along with the meat soups of *Lāva*, *Kapiñjala*, *Kurañga*, *Śambara*, *Śaśa*, *Hariṇa*, *Eṇa* and *Kālapucchaka* after adding ghee.
15. She should be away from anger, sorrow, exertion, sexual intercourse and heavy exercises.
16. See that she should be entertained with such words and stories which are pleasing to her mind.

In this way her conception gets protected from abortion.

Cakrapāṇi:

मृदुभिर्वमनादिभिरिति मृदुद्रव्यकृतैरल्पमात्रैश्च वमनादिभिरित्यर्थः।- '*Mṛdubhirvamanādibhiḥ*' means *Vamana* and the other eliminative therapies should be conducted by the use of mild drugs and with minimum dosage.

तदर्थकारिभिर्वेति यथा वमनार्थकारि निष्ठीवनं, विरेचनार्थकारिणी फलवर्तिः, इत्यादिभिरुपचारः कर्तव्यः।- '*Tadarthakāribhirvā*' means the therapies which are having similar effects. For example: *Niṣṭīvana* (spitting) is having the same effect as that of *Vamana* (emesis); and *Phalavarti* (suppository) is also having similar effect as that of Virecana (purgation). Thus, the therapies like *Niṣṭīvana* and *Phalavarti* can be opted instead of emesis and purgation in an emergency to a pregnant woman.

संधारणं वेगसंधारणम्।- '*Sandhāraṇaṃ*' means *Vegasandhāraṇaṃ* i.e. suppression of natural urges.

कदाहारः कुत्सिताहारः।- '*Kadāhāraḥ*' means spoiled food

शिशिरं शीतम्।- '*Śiśraṃ*' means cold.

यष्टीमधुकसिद्धं सर्पिः यष्टीमधुकसर्पिः।- '*Yaṣṭimadhukasarpiḥ*' means the ghee which is prepared by boiling with *Yaṣṭimadhu*.

चेलानि ग्राहयेदित्यत्र 'योनिं' इति शेषः।- Here the word '*Yoniṃ*' should be annexed to '*Celāni grāhayet*' to get an appropriate meaning. The cotton swab is to be soaked in the medicated oils and decoctions and then insert into vaginal canal.

अतश्चैवेति न्यग्रोधादिशुङ्गात्।- '*Atascaiva*' means the decoction which is to be prepared with the *Śuñga* (calyx of young bud) of *Nyagrodha* etc.

किंवा 'क्षीरसर्पिषः' इत्यस्मिन् पाठे क्षीरोत्थितं सर्पिः क्षीरसर्पिः।।22-24।।- '*Kṣīrasarpi*' means the ghee which is extracted directly from the milk.

Incurability of miscarriage due to Āma

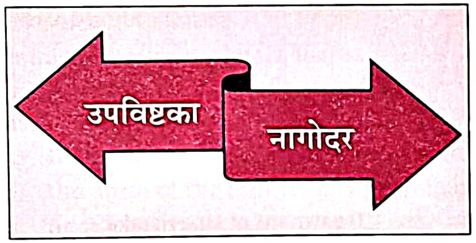
यस्याः पुनरामान्वयात् पुष्पदर्शनं स्यात्, प्रायस्तस्यास्तद्गर्भोपघातकरं भवति,
विरुद्धोपक्रमत्वात्तयोः॥25॥

If the bleeding is associated with *Āma* often it leads to abortion because it is difficult to manage both of them due to their mutually contradictory treatments.

Upaviṣṭaka & Nagodara

यस्याः पुनरुष्णतीक्ष्णोपयोगाद्गर्भिण्या महति संजातसारे गर्भे पुष्पदर्शनं स्यादन्यो वा योनिस्त्रावस्तस्या गर्भो वृद्धिं न प्राप्नोति निःस्रुतत्वात्; स कालमवतिष्ठतेऽतिमात्रं, तमुपविष्टकमित्याचक्षते केचित्।
उपवासव्रतकर्मपरायाः पुनः कदाहारायाः स्नेहद्वेषिण्या वातप्रकोपणोक्तान्यासेवमानाया गर्भो वृद्धिं न प्राप्नोति परिशुष्कत्वात्; स चापि कालमवतिष्ठतेऽतिमात्रम्, अस्पन्दनश्च भवति, तं तु नागोदरमित्याचक्षते॥26॥

When a woman becomes pregnant the womb has become large and the fetus has become compact or solid, may develop the menstrual or any other kind of discharge due to intake of hot foods and drinks, thus her fetus ceases the growth due to such discharge and therefore the fetus remains in the womb longer period than usual. Some call such a condition *Upaviṣṭaka*.



If a pregnant woman observes fasts, vows and other religious acts, or, if she takes unhealthy food and drink, or, if she abstains from oil or oily substances, or, if she consumes substances which cause *Vāta* aggravates, the embryo does not develop due to drying up due to lack of proper nutrition in its womb. Even under such conditions, the fetus remains in the womb for a longer period than the normal duration and becomes immobile. Such a condition is called '*Nagodara*'.

Cakrapāṇi:

आमान्वयादिति आमजनकहेतोः सकाशादित्यर्थः।- '*Āmānvayāt*' means that due to the association of those factors that can produce *Āma*.

विरुद्धोपक्रमत्वादिति गर्भस्रावे हि स्तम्भनं कर्तव्यं, तच्च शीतं मृदु मधुरं च; तच्चामविरुद्धम्, आमजनकत्वात्; इति विरुद्धोपक्रमता।- '*Viruddhopakramatvāt*'- means that due to the contrary treatment. For the management of *Garbhasrāva* (abortion) *Sthambhana* treatment should be given by means of cold, mild and sweet substances. But these drugs are not useful for the management of *Āma*, rather they produce *Āma*. It requires hot and sharp substances. Thus, treatment of *Garbhasrāva* associated with *Āma* is difficult because of contrary treatment.

अन्यो वेति आर्तवलक्षणव्यतिरिक्तः।- '*Anyo vā*' means that the bleeding which is different from that of menstrual blood.

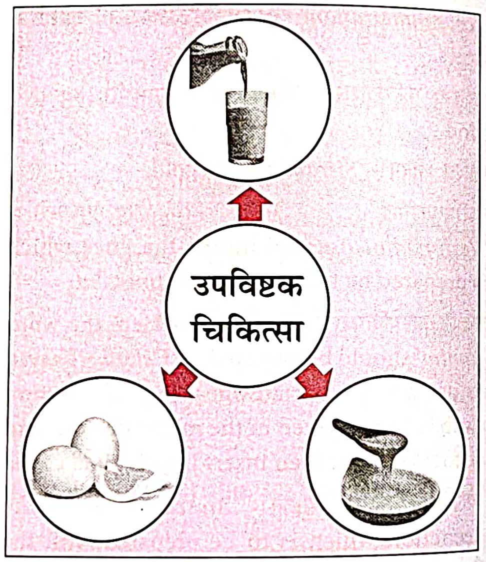
यद्यपि केचिदित्युक्तं, तथाऽप्यप्रतिषेधादाचार्यस्याप्येतत् सम्मतम्।।25-26।।-If it is told that it is the opinion of some scholars, then it can be taken also as the opinion of the author of this treatise when it is not denied.

Treatment of Upaviṣṭaka

नार्योस्तयोरुभयोरपि चिकित्सितविशेषमुपदेक्ष्यामः- भौतिकजीवनीयबृंहणीयमधुरवातहरसिद्धानां सर्पिषां पयसामामगर्भाणां चोपयोगो गर्भवृद्धिकरः; तथा संभोजनमेतैरेव सिद्धैश्च घृतादिभिः सुभिक्षायाः, अभीक्ष्णं यानवाहनापमार्जनावजृम्भणैरुपपादनमिति॥27॥

Now the treatment modalities for the management of both these conditions are described as follows.

- ☐ The woman should be given the milk or ghee processed with the drugs which are antagonistic to evil spirits and the *Vāta*, and also those which are enlivening, nourishing, sweet and which are useful for the growth and development of fetus.
- ☐ She should also be given the milk, eggs and ghee cooked with above drugs when she feels hungry for the growth and development of fetus.

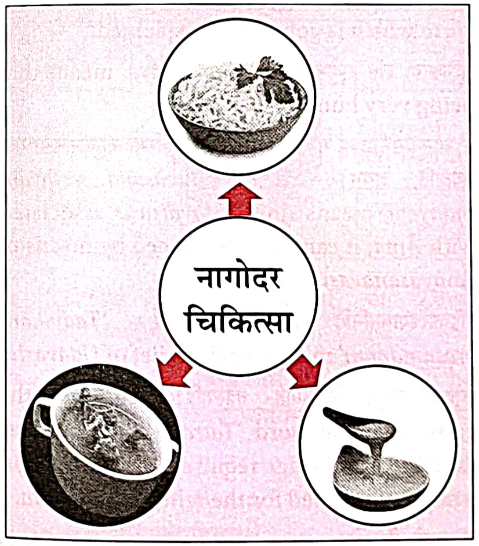


- ☐ She should be provided proper vehicles for travel. Her baths and wash, conversation and everything that conduces comfort of body and mind should be provided.

Treatment of Nagodara

यस्याः पुनर्गर्भः प्रसुप्तो न स्पन्दते तां श्येनमत्स्यगवयशिखिताम्रचूडतित्तिरीणामन्यतमस्य सर्पिष्मता रसेन माषयूषेण वा प्रभूतसर्पिषा मूलकयूषेण वा रक्तशालीनामोदनं मृदुमधुरशीतलं भोजयेत् तैलाभ्यङ्गेन चास्या अभीक्ष्णमुदरबस्तिवंक्षणोरुकटीपार्श्वपृष्ठप्रदेशानीषदुष्णेनोपचरेत्॥28॥

- ☐ If the fetus in the womb of a woman seems to be immobile, that woman should be advised to take soft, sweet and boiled rice of *Rakta Śāli* along with the meat juice of *Śyena*, *Matsya*, *Gavaya*, *Śikhi*, *Tāmracūḍa*, *Tittiri* and ghee Or *Māṣa Yūṣa* Or *Mūlaka Yūṣa* added with plenty of ghee is prescribed.
- ☐ Her abdomen, pelvis, groin, thigh, waist, flanks and back should be frequently massaged with lukewarm oil.

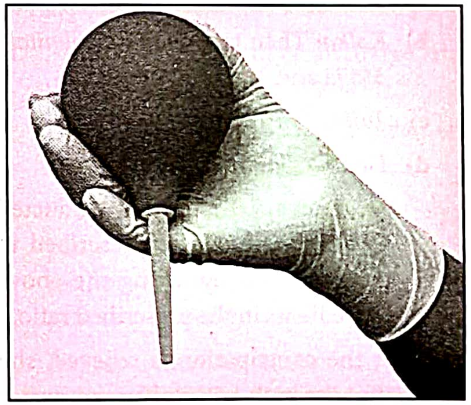


Treatment of Udāvarta

यस्याः पुनरुदावर्तविबन्धः स्यादष्टमे मासे न चानुवासनसाध्यं मन्येत ततस्तस्यास्तद्विकारप्रशमनमुपकल्पयेन्निरूहम्। उदावर्तो ह्युपेक्षितः सहसा सगर्भां गर्भिणीं गर्भमथवाऽतिपातयेत् तत्र वीरणशालिषष्टिककुशकाशेक्षुवालिकावेतसपरिव्याधमूलानां भूतीकानन्ताकाश्मर्यपरूषकमधुकमृद्वीकानां च पयसाऽर्धोदकेनोद्गमय्य रसं प्रियालबिभीतकमज्ज तिलकल्कसंप्रयुक्तमीषल्लवणमनत्युष्णं च निरूहं दद्यात्। व्यपगतविबन्धां चैनां सुखसलिलपरिषिक्ताङ्गीं स्थैर्यकरमविदाहिनमाहारं भुक्तवतीं सायं मधुरकसिद्धेन तैलेनानुवासयेत्।

न्युब्जां त्वेनामास्थापनानुवासनाभ्यामुपचरेत्॥29॥

- ☐ If the woman is suffering from *Udāvarta* along with *Vibandha* during her eighth month of gestation, when it is unable to manage with *Anuvāsanavasti*, she should be administered *Āsthāpanavasti* for the alleviation of constipation and abdominal distension.



- ☐ If *Udāvarta* is neglected, it may lead to the death of the mother as well as baby or at least the baby.
- ☐ *Nirūhavasti dravya*:
  - a) **Decoction:** Initially take the roots of following drugs and prepare the decoction by adding milk and half of the quantity of water.
    1. *Vīraṇa*
    2. *Śāli*

3. *Ṣaṣṭika*
4. *Kuśa*
5. *Kāśa*
6. *Ikṣuvālikā*
7. *Vetasa*
8. *Parivyādha*
9. *Bhūtika*
10. *Anantā*
11. *Kāśmarya*
12. *Parūṣaka*
13. *Madhuka*
14. *Mṛdvīkā*

b) **Kalka:** Then take *Priyāla*, *Vibhītakī Majjā* and *Tila*

c) **Taila:** *Tila Taila*

d) **Lavaṇa:** *Saindhavalavaṇa*

**Nirūhavasti* should be conducted as per the procedure prescribed in this scripture by taking the above ingredients in the prescribed ratio.

- ☐ After the constipation is relieved, she has to take bath with lukewarm water and then eat food which promotes stability and such food should not cause any burning sensation in the body.
- ☐ In the evening hours, she should be given *Anuvāsanavasti* with the oil processed with *Madhura rasa dravya*.

Note: Either *Āsthāpanavasti* or *Anuvāsanavasti* should be administered to the pregnant woman in the prone posture only.

Cakrapāṇi:

चिकित्सितविशेषमित्यत्र विशेषशब्देन गर्भव्याध्यन्तरापेक्षया चिकित्सितविशेषो ज्ञेयः; उपविष्टकनागोदरयोस्तु विशिष्टैवेह चिकित्सा वक्तव्या; किंवा 'यस्याः पुनर्गर्भः प्रसुप्तो न स्पन्दते' इत्यादिना योऽवस्थायां विशेषो वक्तव्यस्तमपेक्ष्योक्तं-चिकित्सितविशेषमिति।- '*Cikitsita viśeṣam*' means the diseases during pregnancy should be given special treatment when compared to other ailments. Thus, *Upaviṣṭaka* and *Nāgodara* are also requires special treatment. Or it can be understood as that since the fetus is not moving and sleepy in these conditions it requires special treatment.

भौतिकं भूतोपघातहितं वचागुग्गुल्वादि; किंवा महापैशाचिकं घृतं वक्ष्यमाणं द्रष्टव्यम्।- '*Bhautikaṁ*' means that the drugs which are useful for the killing the germs such as *Vacā*, *Guggulu* etc. or *Mahāpaiśācika ghṛta* which is going to be explained.

सुभिक्षाया इति सुबुभुक्षायाः।- '*Subhikṣāyā*' means that being very hungry.

न चानुवासनसाध्यं मन्येतेति सामत्वादुदावर्तस्य नानुवासनसाध्यता भवतीति ज्ञेयम्।- '*Na ca anuvāsana sādhyaṁ manyeta*' means since *Udāvarta* is associated with *Āma*, it cannot be managed by means of *Anuvāsanavasti*.

तद्विकारप्रशमनमिति उदावर्तप्रशमनमित्यर्थः।- '*Tadvikāra praśamanam*' means for the relief of *Udāvarta*.

तदुदावर्तप्रशमनं निरूहमाह- तत्रेत्यादि।- Beginning the verse with the word '*Tatra*', the author has explained the drugs required for *Nirūhavasti* which is indicated for the relief of *Udāvarta*.

परिव्याधो वेतसभेदः।- '*Parivyādha*' means that it is one of the varieties of *Vetasa*.

उद्गमय्य रसमिति क्वाथं निष्पाद्य।- '*Udgamya rasam*' means by preparing the decoction.

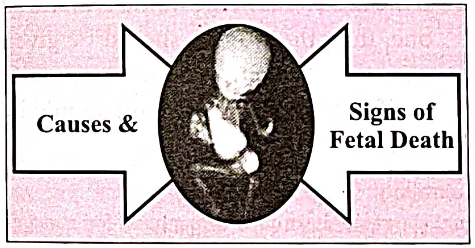
क्वाथादिपरिमाणं च निरूहपरिमणपरिभाषयैव कर्तव्यम्।- The quantity of the decoction etc. should be decided according to the description given in the context of *Nirūhavasti*.

न्युब्जामिति अधोमुखीम्।।27-29।।- '*Nyubjām*' means that lay down by keeping the face downwards.

Causes and Signs of fetal death

यस्याः पुनरतिमात्रदोषोपचयाद्वा तीक्ष्णोष्णातिमात्रसेवनाद्वा वातमूत्रपुरीषवेगविधारणैर्वा विषमाश (स) नशयनस्थान-सम्पीडनाभिघातैर्वा क्रोधशोकेर्ष्याभयत्रासादिभिर्वा साहसैर्वाऽपरैः कर्मभिरन्तःकुक्षेर्गर्भो म्रियते, तस्याः स्तिमितं स्तब्धमुदरमाततं शीतमश्मान्तर्गतमिव भवत्यस्पन्दनो गर्भः, शूलमधिकमुपजायते,नचाव्यःप्रादुर्भवन्ति,योनिर्नप्रस्त्रवति, अक्षिणी चास्याः स्त्रस्ते भवतः, ताम्यति, व्यथते, भ्रमते, श्वसिति, अरतिबहुला च भवति, न चास्या वेगप्रादुर्भावो यथावदुपलभ्यते; इत्येवंलक्षणां स्त्रियं मृतगर्भेयमिति विद्यात्।।30।।

The following are the factors responsible for the cause of fetal death in the womb:



a. Excessive accumulation of *Doṣās* (**अतिमात्रदोषोपचयात्**)

b. Excessive intake of sharp and hot substances (**तीक्ष्णोष्णातिमात्रसेवनात्**)

c. Due to suppression of manifested urges like flatus, urine and feces (**वातमूत्रपुरीषवेगविधारणैः**)

d. Due to the uneven or irregular posture while sitting, sleeping, standing; and due to compression and injury (**विषमाश (स) नशयनस्थानसम्पीडनाभिघातैः**)

e. Due to anger, grief, envy, fear, terror etc. (**क्रोधशोकेर्ष्याभयत्रासादिभिः**)

f. Due to other over exertive actions (**साहसैर्वाऽपरैः कर्मभिः**)

The following are the signs and symptoms which suggests that the woman is carrying dead fetus:

a. The abdomen of the pregnant woman is seen to be still, rigid, distended, cold and hard like a stone and the absence of quickening of fetus (**स्तिमितं स्तब्धमुदरमाततं शीतमश्मान्तर्गतमिव भवत्यस्पन्दनो गर्भः**).

b. Severe pain in the abdomen (**शूलमधिकमुपजायते**).

c. Absence of labor pains (**न चाव्यः प्रादुर्भवन्ति**).

d. Absence of any kind of discharge from the vaginal canal (**योनिर्न प्रस्त्रवति**).

e. Drooping of the eyes (**अक्षिणी चास्याः स्त्रस्ते भवतः**)

f. Feeling of darkness before eyes, pain, giddiness, dyspnea and intense restlessness (**ताम्यति, व्यथते, भ्रमते, श्वसिति, अरतिबहुला च भवति**)

g. Improper manifestation of natural urges (**न चास्या वेगप्रादुर्भावो यथावदुपलभ्यते**)

Cakrapāṇi:

अश्मान्तर्गतमिवेति अन्तर्गतप्रस्तरमिवेत्यर्थः।- '*Aśmāntar-gatamiva*' means feeling just as if a stone is inside.

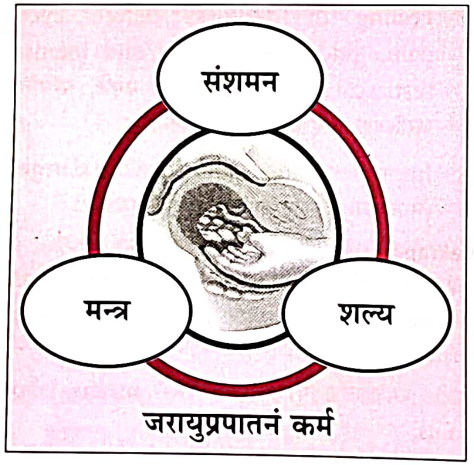
आवी प्रसवकालशूलम्।।30।।- '*Āvī*' means labor pains.

Management of a woman with dead fetus

तस्य गर्भशल्यस्य जरायुप्रपातनं कर्म संशमनमित्याहुरेके, मन्त्रादिकमथर्ववेदविहितमित्येके, परिदृष्टकर्मणा शल्यहर्त्रा हरणमित्येके।

व्यपगतगर्भशल्यां तु स्त्रियमामगर्भां सुरासीध्वरिष्टमधुमदिरासवानामन्यतममग्रे सामर्थ्यतः पाययेद्गर्भकोष्ठशुद्ध्यर्थमर्तिविस्मरणार्थं प्रहर्षणार्थं च, अतः परं संप्रीणनैर्बलानुरक्षिभिरस्नेहसंप्रयुक्तैर्यवाग्वादिभिर्वातत्कालयोगिभिराहारैरुपचरेद्दोषधातुक्लेदविशोषणमात्रं कालम्।
अतः परं स्नेहपानैर्बस्तिभिराहारविधिभिश्च दीपनीयजीवनीयबृंहणीयमधुरवातहरसमाख्यातैरुपचरेत्।
परिपक्वगर्भशल्यायाः पुनर्विमुक्तगर्भशल्यायास्तदहरेव स्नेहोपचारः स्यात्॥31॥

- ☐ The woman carrying a dead fetus should take the following steps to get relief as per the opinion of various scholars.
  a. Expulsion of the placenta by the use of medicaments.
  b. Incantation of *Mantrās* quoted in *Atharvaṇaveda*.
  c. Removal of dead fetus by surgical procedure by an expert surgeon.



- ☐ The dead fetus in the womb may be immature or mature. If it is immature, after the removal of dead fetus, initially the woman should be given the alcoholic beverages like *Surā*, *Sīdhu*, *Ariṣṭa*, *Madhu*, *Madirā* and *Āsava* for the purification of *Koṣṭa*, relief of pain and making her cheerful.
- ☐ Thereafter she should be given saturating, strength protecting *Yavāgu* etc. without mixing any oil till the moisture of *Doṣa* and *Dhātu* is absorbed.
- ☐ Afterwards she should be treated with unctuous substances, enemata and different types of diet which possess various therapeutic properties like *Dīpanīya*, *Jīvanīya*, *Bṛmhaṇīya*, *Madhura* and *Vātahara*.
- ☐ If the dead fetus in the womb is matured one, then the woman should be given unctuous substances in the beginning itself and then the dead fetus should be removed.

Cakrapāṇi:

'एके' इति वचनेन अप्रतिषेधेन च जरायुपातनकर्मादीनां त्रयाणामपि मृतगर्भापहरणं प्रति सम्यक्साधनता नास्तीति दर्शयति।- By the mention of the word '*Eke*', which is read in the above prose, clearly suggests that none of the three procedures are considered as reliable measures for the removal of dead fetus.

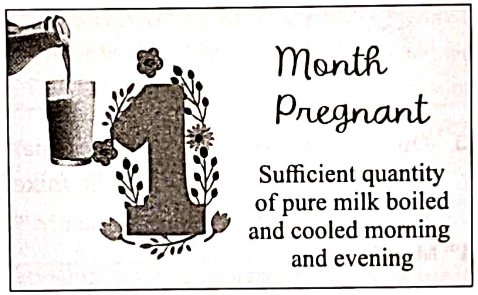
दोषधातुक्ले दविशोषणमात्रं कालमित्यनेन दोषधातुक्लेदविशोषणावधितां यथोक्तक्रमस्य दर्शयति।।31।।- The meaning of '*Doṣadhātu viśoṣaṇamātraṁ kālam*' is that the above procedures should be carried out as per the prescribed method till the vitiated *Doṣās* come back to their normal state as well as maintain the *Dhātūs* and till the moisture in the body starts drying up.

Month wise regimen to be prescribed for a pregnant woman

परमतो निर्विकारमाप्याय्यमानस्य गर्भस्य मासे मासे कर्मोपदेक्ष्यामः।
प्रथमे मासे शङ्किता चेद्गर्भमापन्ना
क्षीरमनुपस्कृतं मात्रावच्छीतं काले काले पिबेत्, सात्म्यमेव च भोजनं सायं प्रातश्च भुञ्जीत; द्वितीये मासे क्षीरमेव च मधुरौषधसिद्धं; तृतीये मासे क्षीरं मधुसर्पिर्भ्यामुपसंसृज्य; चतुर्थे मासे क्षीरनवनीतमक्षमात्रमश्नीयात्; पञ्चमे मासे क्षीरसर्पिः; षष्ठे मासे क्षीरसर्पिर्मधुरौषधसिद्धं; तदेव सप्तमे मासे।
तत्र गर्भस्य केशा जायमाना मातुर्विदाहं जनयन्तीति स्त्रियो भाषन्ते; तन्नेति भगवानात्रेयः, किन्तु गर्भोत्पीडनाद्वातपित्तश्लेष्माण उरः प्राप्य विदाहं जनयन्ति, ततः कण्डूरुपजायते, कण्डूमूला च किक्किसावाप्तिर्भवति।
तत्र कोलोदकेन नवनीतस्य मधुरौषधसिद्धस्य पाणितलमात्रं काले कालेऽस्यै पानार्थं दद्यात्, चन्दनमृणालकल्कैश्चास्याः स्तनोदरं विमृद्नीयात्, शिरीषधातकीसर्षपमधुकचूर्णैर्वा, कुटजार्जकबीजमुस्तहरिद्राकल्कैर्वा, निम्बकोलसुरसमञ्जिष्ठाकल्कैर्वा, पृषतहरिणशशरुधिरयुतया त्रिफलया वा; करवीरपत्रसिद्धेन तैलेनाभ्यङ्गः; परिषेकः पुनर्मालतीमधुकसिद्धेनाम्भसा; जातकण्डूश्च कण्डूयनं वर्जयेत्त्वग्भेदवैरूप्यपरिहारार्थम्, असह्यायां तु कण्ड्वामुन्मर्दनोद्धर्षणाभ्यां परिहारः स्यात्; मधुरमाहारजातं वातहरमल्पमस्नेहलवणमल्पोदकानुपानं च भुञ्जीत।
अष्टमे तु मासे क्षीरयवागूं सर्पिष्मतीं काले काले पिबेत्; तन्नेति भद्रकाप्यः, पैङ्गल्याबाधो ह्यस्या गर्भमागच्छेदिति; अस्त्वत्र पैङ्गल्याबाध इत्याह भगवान् पुनर्वसुरात्रेयः, न त्वेवैतन्न कार्यम्; एवं कुर्वती ह्यरोगाऽऽरोग्यबलवर्णस्वरसंहननसम्पदुपेतं ज्ञातीनामपि श्रेष्ठमपत्यं जनयति।
नवमे तु खल्वेनां मासे मधुरौषधसिद्धेन तैलेनानुवासयेत् अतश्चैवास्यास्तैलात् पिचुं योनौ प्रणयेद्गर्भस्थानमार्गस्नेहनार्थम्।
यदिदं कर्म प्रथमं मासं समुपादायोपदिष्टमानवमान्मासात्तेन गर्भिण्या गर्भसमये गर्भधारिणीकुक्षिकटीपार्श्वपृष्ठ मृदूभवति, वातश्चानुलोमः सम्पद्यते, मूत्रपुरीषे च प्रकृतिभूते सुखेन मार्गमनुपद्येते, चर्मनखानि च मार्दवमुपयान्ति, बलवर्णौ चोपचीयेते; पुत्रं चेष्टं संपदुपेतं सुखिनं सुखेनैषा काले प्रजायत इति॥32॥

Here onwards it is going to be described the measures to be taken month by month wise when the fetus is growing steadily without any disorder.

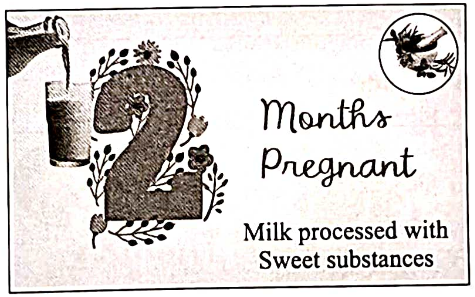
1st Month



Sufficient quantity of pure milk boiled and cooled morning and evening

- ☐ As soon as the woman is observed that she is conceived, she should be given milk regularly in sufficient quantity.
- ☐ The milk should be given after boiling and cooled; and there is no need to add any other substances to it.
- ☐ It is advised to take wholesome diet in the morning and evening.

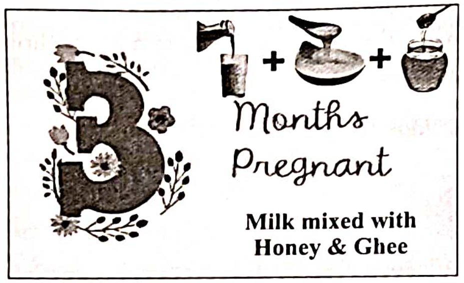
2nd Month



Milk processed with Sweet substances

- ☐ In the second month the pregnant woman should be given milk processed with *Madhura rasa dravya*.

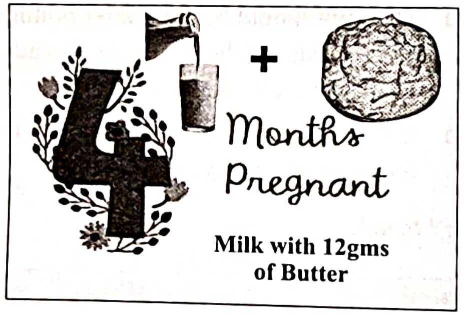
3rd Month.



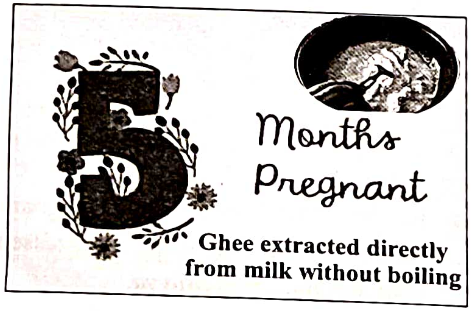
☐ During the third month the pregnant woman should be given milk mixed with honey and ghee.

4th Month

☐ During the fourth month of pregnancy, the woman should be given milk along with one *Akṣa* quantity (12 gm) of butter.

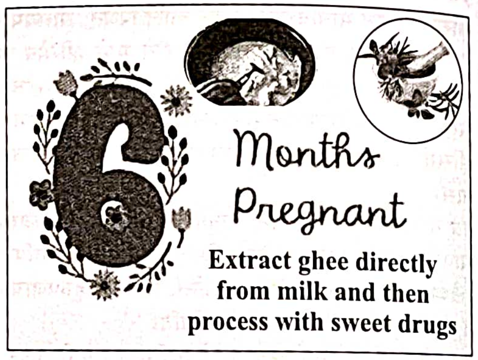


5th Month



☐ In the fifth month the pregnant woman should be given ghee extracted from milk without boiling.

6th Month



☐ In the sixth month the ghee should be extracted directly from milk and then such ghee should be processed with *Madhura rasa dravya* and then administer to the pregnant woman.

7th Month

☐ In the seventh month also, the ghee which is extracted directly from milk is boiled with *Madhura rasa dravya* and is administered to the pregnant woman.

7
Months
Pregnant

☐ Some women say that the pregnant lady experiences burning sensation in the chest during this month due to the growth of hair in the fetus. But this is not correct according to *Ātreya*. He opined that all the three *Doṣās* gets localized in the chest due to the pressure exerted by the fetus and which causes burning sensation and in turn leads to itching and results in the formation of *Kikkisa* (stria on the abdomen seen after delivery). This can be managed with the following recipes.

a) Regular intake of 12 gm of butter processed with *Madhura rasa dravya* after adding with Kola *Kaṣāya*.

b) Anointing the following pastes on her breasts and abdomen after mixing with the blood of *Pṛṣata*, *Hariṇa* or *Śaśa*

   i. The paste of *Candana* and *Mṛṇāla* (or)

   ii. The paste of *Śirīṣa*, *Dhātakī*, *Sarṣapa* and *Madhuka* (or)

   iii. The paste of *Kuṭaja*, *Arjaka*, *Mustā* and *Haridrā* (or)

   iv. The paste of *Nimba*, *Kola*, *Surasa* and *Mañjiṣṭā* (or)

   v. The paste of *Triphalā*.

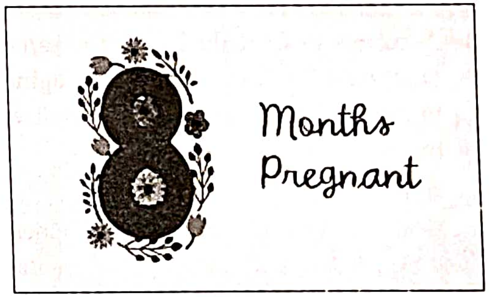
c) Massage with the oil processed with the leaves of *Karavīra*.

d) *Pariṣeka* with the water boiled with *Mālatī* and *Madhuka*

☐ If itching is present, avoid scratching the part so as to prevent skin tear or disfigured. If the itching is intolerable, it should be managed by means of *Unmardana* and *Udgharṣaṇa*.

☐ During the seventh month of pregnancy, she should be kept on diet consisting of *Madhura rasa* and *Vātahara* properties. She should be given food by adding little quantity of salt and oil. Water also should be given in small quantity as *Anupāna*.

8th Month



☐ During the eighth month of pregnancy, she should be given milk and gruel added with ghee regularly. The sage *Bhadrakāpya* denied the usage of this recipe, since it causes *Piñgala* color to the eyes of fetus. Lord *Ātreya* says that, even though it causes *Piñgala* color to the eyes of fetus, it can be taken as it helps in maintaining good health of the mother and at the same time, she gives birth to a child endowed with excellence of health, strength, color, voice and compactness which makes him the best among all children.

9th Month

9
Months
Pregnant

- ☐ During the ninth month of pregnancy, she should be given *Anuvāsanavasti* with the oil processed with *Madhura rasa dravya*.
- ☐ A cotton swab soaked with the same oil should be inserted into the vagina to lubricate the seat of fetus as well as the entire genital tract.

If the pregnant woman follows the month wise procedure as mentioned above, it helps to soften the placenta, pelvis, waist, flanks and back. It causes the downward movement of *Vāta*. The urine and feces also pass normally without any obstruction. Her skin and nails become soft. Her strength and complexion also increase. She gives birth to the desired child who is endowed with excellent qualities in an appropriate time with easy delivery.

Cakrapāṇi:

गर्भस्य प्रतिमासिकं कर्माह- परमत इत्यादि।- Beginning the verse with the word '*Paramata*', the author has presented the month wise diet and regimen to be followed for a pregnant woman.

तन्त्रेति भगवानात्रेय इति युगपदेव तृतीये मासेऽङ्गप्रत्यङ्गनिष्पत्तेः केशा अपि तदैव जाताः क्रमेण वर्धन्ते न सप्तमे मासे इति भावः अथ कथं तर्हि सप्तमे मासि विशेषेण कण्डूर्भवतीत्याह- गर्भोत्पीडनादित्यादि।- '*Tanneti Bhagavānātreya*' – It means that Lord *Ātreya* denied that hair is developed in the seventh month and also opined that in the third month hair is formed in the fetus along with the limbs and other body parts. Thus, the gradual development of limbs and hair takes place since third month only. Now the author has given the explanation about that how itching is originated in the seventh month by quoting the words '*Garbhotpīḍanāt*'.

किक्किसः चर्मविदरणम्।- '*Kikkisa*' means cracks in the skin.

स्तनावुदरं च स्तनोदरम्।- '*Stanāvudaraṃ*' means the breasts and the abdomen.

कोलं बदरी।- '*Kolaṁ*' means *Badarī*.

परिहारः 'कण्ड्वाः' इति शेषः।- The word '*Parihāraḥ*' should be annexed with '*Kaṇḍvāḥ*'

पैङ्गल्यं पिङ्गलनेत्रता।- '*Paiñgalyaṁ*' means tawny color eyes.

सा च यद्यपि पित्तकृता, यदुक्तं शालाक्ये- "पित्तेऽत्यर्थप्रदुष्टे तु नेत्रयोः पिङ्गलाक्षिता" इति; तथाऽपीहाष्टममासीयगर्भे क्षीरयवाग्वाहारसंबन्धप्रभावादेव पैङ्गल्यं भवतीति ज्ञेयम्।- The tawny color is happening due to the vitiation of *Pitta*. It is also told in *Śālākya* tantra also that "Excessive vitiation of *Pitta* leads to the manifestation of tawny coloured eyes". However during the eighth month of pregnancy due to the specific effect of *Kśīrayavāgū* also causes tawny color in the eyes.

न त्वेवैतन्न कार्यमिति पैङ्गल्यस्याल्पदोषत्वादुत्तरकालं सुकरप्रतिक्रियत्वाच्च क्षीरयवाग्ववचारणे बहुगुणलाभात्। कर्तव्यमेव क्षीरयवागूसेवनमिति भावः।- Some scholars opined that *Kśīrayavāgū* should not be given to the pregnant during 8th month of gestation. But Lord *Ātreya* has denied the above statement

and expressed his opinion that it should be used and except the minor complication of tawny colouring of the eyes, intake of *Kśīrayavāgū* is providing a number of other beneficial effects.

अतश्चैवेति मधुरौषधसिद्धतैलात्।- '*Ataścaiva*' means in the 9th month of pregnancy, the *Anuvāsanavasti* should be conducted with the oil prepared by boiling with the drugs possessing sweet taste.

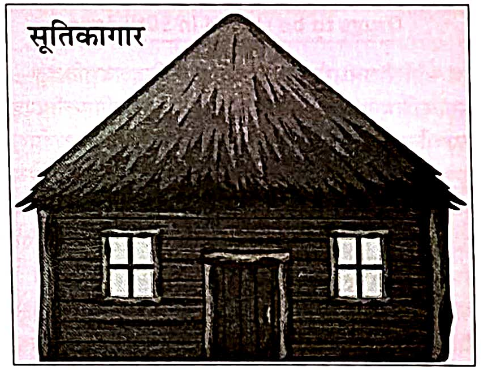
गर्भधारिणी अपरा।- - '*Garbhadhāriṇī*' means placenta.

अत्र पुत्रमिति प्रशस्तत्वे नोक्तं, तेन कन्यां चेति बोद्धव्यम्; अतो न प्रतिमासीयेन कर्मणा पुत्रजन्मैव परं भवतीति व्याकृतम्।।32।।- Here the son is mentioned because of being the best. By this it should also be known the girl child. Thus, it is explained that due the month wise diet and regimen, the woman gives birth to the best male child.

Construction of Sūtikāgāra (maternity home)

प्राक् चैवास्या नवमान्मासात् सूतिकागारं कारयेदपहृतास्थि-शर्कराकपाले देशे प्रशस्तरूपरसगन्धायां भूमौ प्राग्द्वार मुदग्द्वारं वा बैल्वानां काष्ठानां तैन्दुकैङ्गुदकानां भाल्लातकानां वार (रु) णानां खादिराणां वा; यानि चान्यान्यपि ब्राह्मणाः शंसेयुरथर्ववेदविदस्तेषां; वसनालेप-नाच्छादनापिधानसम्पदुपेतं वास्तुविद्याहृदययोगाग्निस लिलोदूखलवर्चः स्थानस्नानभूमिमहानसमृतुसुखं च॥33॥

- ☐ Before the commencement of the ninth month of pregnancy, maternity home (*Sūtikāgāra*) should be constructed by the physician in a place which is free from bones, gravel and broken pieces of earthenware. The soil should be excellent in color, taste and odor.
- ☐ The entrance door of the maternity home should be facing either east or north and made with the wood of *Bilva*, *Tinduka*, *Ingudī*, *Bhallātaka*, *Vāraṇa* or *Varuṇa*, *Khadira* or any other wood recommended by Brahmins who are well versed in *Atharva Veda*.
- ☐ The maternity home should be well built, spacious, well painted, having adequate doors and windows, bedding facilities, kitchen, bathroom, water storage etc. and built-in accordance with the principles of science of architecture. This maternity home should be comfortable in all the seasons.



Cakrapāṇi:

यत्र गर्भिणी प्रसूता यत्र च तिष्ठति तत् सूतिकागारमुच्यते।- The residence in which the pregnant woman is instructed to live for the purpose of delivery is called '*Sūtikāgāra*'.

बिल्वादीनां काष्ठानामगारं कारयेदिति संबन्धः।- The terms '*Āgāraṃ kārayet*' are connected to *Bilvādīnāṃ kāṣṭānām*. That means the maternity home should be constructed with the wood of *Bilva*, *Tinduka* etc.

वारणः पुन्नागः, वरुणो वा।- '*Vāraṇa* means *Punnāga* or *Varuṇa*

वसनं वस्त्रम्,- '*Vasanaṃ*' means cloth.

आच्छादनम् आस्तरणम्,- '*Ācchādanam*' means covering sheet

अपिधानं कपाःम् - '*Apidhānaṃ*' means the door

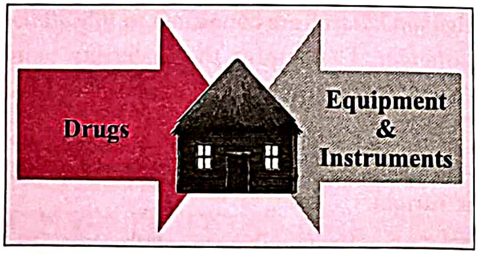
वास्तुविद्याहृदयं वास्तुविद्यातत्त्वं, तद्योगादग्न्यादीनां स्थानं यत्र गृहे तत्तथा; वास्तुविन्मतेन विभक्ताग्न्यादिस्थानं तद्गृहं कर्तव्यमित्यर्थः।- The maternity home should be well built-in accordance with the principles of science of architecture such as constructing the kitchen, bedroom, bathroom etc. at the appropriate places.

वर्तमानर्तुमपेक्ष्य सुखमृतुसुखम्।।33।।- This maternity home should be comfortable according to the season in which the woman delivers.

Drugs to be stored in Sūtikāgāra

तत्र सर्पिस्तैलमधुसैन्धवसौवर्चलकालविड्लवणविडङ्ग-कुष्ठकिलिमनागरपिप्पलीपिप्पली मूलहस्तिपिप्पलीमण्डूकपर्ण्येलालाङ्गली वचाचव्यचित्रकचिरबिल्वहिङ्गुसर्षपल-शुनकतककणकणिकानीपातसीबल्वजभूर्जकुलत्थमैरेय-सुरासवाः सन्निहिताः स्युः; तथाऽश्मानौ द्वौ, द्वे कु (च) ण्डमुसले, द्वे उदूखले, खरवृषभश्च, द्वौ च तीक्ष्णौ सूचीपिप्पलकौ सौवर्णराजतौ, शस्त्राणि च तीक्ष्णायसानि, द्वौ च बिल्वमयौ पर्यङ्कौ, तैन्दुकैङ्गुदानि च काष्ठान्यग्निसन्धुक्षणानि, स्त्रियश्च बह्व्यो बहुशः प्रजाताः सौहार्दयुक्ताः सततमनुरक्ताः प्रदक्षिणाचाराः प्रतिपत्तिकुशलाः प्रकृतिवत्सलास्त्यक्तविषादाः क्लेशसहिन्योऽभिमताः, ब्राह्मणाश्चाथर्ववेदविदः; यच्चान्यदपि तत्र समर्थं मन्येत, यच्चान्यच्च ब्राह्मणा ब्रूयुः स्त्रियश्च वृद्धास्तत् कार्यम्।।34।।

The following drugs and equipment should be made available in the maternity home.



a) Drugs to be stored in the maternity home:

1. *Ghṛta*
2. *Taila*
3. *Madhu*
4. *Saindhavalavaṇa*
5. *Sauvarcala- lavaṇa*
6. *Kālalavaṇa*
7. *Biḍālavaṇa*
8. *Viḍaṅga*
9. *Kuṣṭha*
10. *Kilima*
11. *Nāgara*
12. *Pippalī*
13. *Pippalīmūla*
14. *Gajapippalī*
15. *Maṇḍūkaparṇi*
16. *Elā*
17. *Lāṅgali*
18. *Vacā*
19. *Cavya*
20. *Citraka*
21. *Cirabilva*
22. *Hiṅgu*
23. *Sarṣapa*
24. *Laśuna*
25. *Kataka*
26. *Kaṇā*
27. *Kaṇikā*
28. *Nīpa*
29. *Atasī*

30. *Balvaja*
31. *Bhūrja*
32. *Kulattha*
33. *Maireya*
34. *Surā*
35. *Āsava*

b) Equipment and the other things to be stored in the maternity home:

1. Grinding stones - 2
2. Mortars - 2
3. Pestles - 2
4. Untamed bull - 1
5. Gold and silver cases for keeping needles - 2
6. Various metallic sharp surgical instruments
7. Cots made of *Bilva* wood- 2
8. Firewood of *Tinduka* and *Ingudī*
9. Apart from these things there should be a good number of female attendants, who are multipara, affectionate, well mannered, resourceful, pleasant to talk to, free from grief, tolerant of hardship and aggregable.
10. *Brahmins* well versed in *Atharva Veda*.
11. Along with the above things, whatever prescribed by *Brahmins* and experienced old ladies and found necessary should also be made available in the maternity home.

Cakrapāṇi:

सर्पिस्तैलादीनां चात्र गृहे स्थापनीयानां वक्तव्य एव तावदुपयोगः;- The drugs such as *Ghṛta*, *Taila* etc. which are mentioned above should be stored in the maternity home, because these are useful at the time of delivery.

बहुत्वेन येषां तु न वक्तव्यस्तेषामप्ययमुपयोग उन्नेयः।- Even though the drugs which are not mentioned here and which are considered useful should also be stored by keeping the necessity in view.

किलिमं देवदारु।- '*Kilima*' means *Devadāru*.

कणः 'कुण्डक' इति ख्यातः;- '*Kaṇaḥ*' is popularly known in the name of *Kuṇḍaka*.

कणिका तु कुण्डकात् स्थूलास्तण्डुलावयवा उच्यन्ते।- '*Kaṇikā*' is slightly bigger grains when compared to *Kuṇḍaka*.

तण्डुला येन कुड्यन्ते तन्मुसलम्।- '*Musala*' is a pestle useful to crush the rice.

कुण्डमुसले इति ह्रस्वमुसले, किंवा 'चण्डमुसले' इति पाठः; तदा गुरुतरमुसले इत्यर्थः। यद्यपि मुसलग्रहणं निषिद्धं, तथाऽप्युत्तरकालं द्वारे मुसलस्थापनं वक्तव्यमिति साधु मुसलोपादानम्।- '*Kuṇḍamusala*' means small and light pestle. '*Caṇḍamusala*' means big and heavy pestle. Even though holding the pestle and crushing the paddy by the pregnant is contraindicated, pestle should be stored in the maternity home, because it is useful in the later stage to be kept at the door and thus it is described.

सूच्याकारे शस्त्रे सूचीपिप्पलकौ; किंवा सूची यत्र स्थाप्यते स सूचीपिप्पलकः।- '*Sūcīpippalaka*' means the sharp instrument which is in the needle shaped or the pouch which is useful to keep the needles.

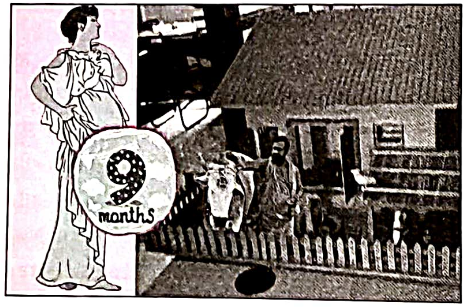
पर्यङ्कः खट्वा।- '*Paryaṅkaḥ*' means the bedstead.

समर्थं मन्येतेति उपयुक्तं मन्येत।।34।।- '*Samarthaṃ manyeta*' means the other useful things should also be collected.

Time of admission into Sūtikāgāra (maternity home)

ततः प्रवृत्ते नवमे मासे पुण्येऽहनि प्रशस्तनक्षत्रयोगमुपगते प्रशस्ते भगवति शशिनि कल्याणे कल्याणे च करणे मैत्रे मुहूर्ते शान्तिं हुत्वा गोब्राह्मणमग्निमुदकं चादौ प्रवेश्य गोभ्यस्तृणोदकं मधुलाजांश्च प्रदाय ब्राह्मणेभ्योऽक्षतान् सुमनसो नान्दीमुखानि च फलानीष्टानि दत्त्वोदकपूर्वमासनस्थेभ्योऽभिवाद्य पुनराचम्य स्वस्ति वाचयेत्।
ततः पुण्याहशब्देन गोब्राह्मणं समनुवर्तमाना प्रदक्षिणं प्रविशेत् सूतिकागारम्।
तत्रस्था च प्रसवकालं प्रतीक्षेत॥35॥

- During the ninth month of pregnancy, on an auspicious day, when the moon is in conjunction with a favorable constellation, and during auspicious *Karaṇa* and *Muhūrta* oblation should be offered to sacred fire for peace.



- Initially, cows, *Brāhmaṇās*, utensils of fire and water should be allowed to enter the maternity home.
- Then the cows should be fed with grass, water and the fried paddy mixed with honey.
- Afterwards the *Brāhmaṇās* should be given *Akṣatā* (unbroken rice mixed with turmeric powder), flowers, auspicious fruits like *Kharjūra* etc. and request them to sit properly on an appropriate seat. The woman should then wash the feet of the *Brāhmaṇās* and after bowing to them and request to give their blessings.
- While chanting the sacred *Mantrās*, the woman should circle the cows and the *Brāhmaṇās* clockwise and enter the maternity home. Living there she should wait for delivery time.

Cakrapāṇi:

शान्तिं कृत्वेति शान्तिहोमं कृत्वा।- '*Śāntiṁ kṛtvā*' means after performing *Śāntihoma*

नान्दीमुखानि च फलानि नान्दीमुखश्राद्धाय हितानि फलानि; किंवा नान्दी मुरजः, तन्मुखाकृतीनि फलानि खर्जूरादीनि।- '*Nāndīmukhāni ca phalāni*' means that the fruits useful in *Nāndīmukha śrāddha*' (a specific type of ritual that is performed for deceased ancestors). Or *Nāndī* means *Muraja* i.e. *Mṛdanga* (drum). The fruits which possess the shape of *Mṛdanga* (drum) such as *Kharjūra* etc.

पुण्याहशब्दो मङ्गलशब्दः।- '*Puṇyāhaśabda*' is an auspicious word.

प्रदक्षिणं यथा भवति तथा गोब्राह्मणं समनुवर्तमाना।।35।।- As the cows and Brahmins are on the right side of the pregnant woman, while staying in such a condition, imitating the group of cows and Brahmins, and should enter the maternity home.

Signs of impending delivery

तस्यास्तु खल्विमानि लिङ्गानि प्रजननकालमभितो भवन्ति; तद्यथा- क्लमो गात्राणां, ग्लानिराननस्य, अक्ष्णोः शैथिल्यं, विमुक्तबन्धनत्वमिव वक्षसः, कुक्षेरवस्त्रंसनम्, अधोगुरुत्वं, वंक्षणबस्तिकटीकुक्षिपार्श्वपृष्ठनिस्तोदः, योनेः प्रस्त्रवणम्, अनन्नाभिलाषश्चेति; ततोऽनन्तरमावीनां प्रादुर्भावः, प्रसेकश्च गर्भोदकस्य॥36॥

The signs and symptoms that may appear during delivery will be as follows:

आसन्न प्रसव
लक्षण

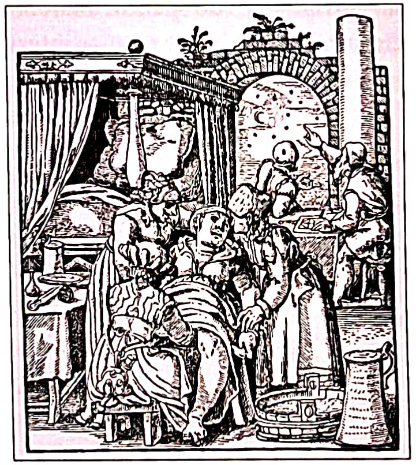
1. Exhaustion in the body parts (क्लमो गात्राणां)
2. Tiredness in the face (ग्लानिराननस्य)
3. Flabbiness in the eyes (अक्ष्णोः शैथिल्य)
4. Feeling in the chest as if knot is being untied (विमुक्तबन्धनत्वमिव वक्षसः)
5. Feeling something is coming down in the abdomen (कुक्षेरवस्त्रंसनम्)
6. Heaviness in the lower part of the body (अधोगुरुत्वं)
7. Pain in groin, bladder, pelvis, abdomen, flanks and back (वंक्षणबस्तिकटीकुक्षिपार्श्वपृष्ठ निस्तोदः)
8. Onset of vaginal discharge (योनेः प्रस्त्रवणम्)
9. Lack of desire for food (अनन्नाभिलाषश्चेति)

*Afterwards labor pains and flow of amniotic fluid starts.

Management after the onset of labor pains

आवीप्रादुर्भावे तु भूमौ शयनं विदध्यान्मृद्वास्तरणोपपन्नम्। तदध्यासीत सा।
तां ततः समन्ततः परिवार्य यथोक्तगुणाः स्त्रियः पर्युपासीरन्नाश्वासयन्त्यो वाग्भिर्ग्राहिणीयाभिः सान्त्वनीयाभिश्च॥37॥

- As soon as the labor pains started, bedding should be arranged on the ground with soft material and she should be instructed to sit on it.
- Then the female attendants possessing the said qualitied should surround her and console her with their agreeable discourses.

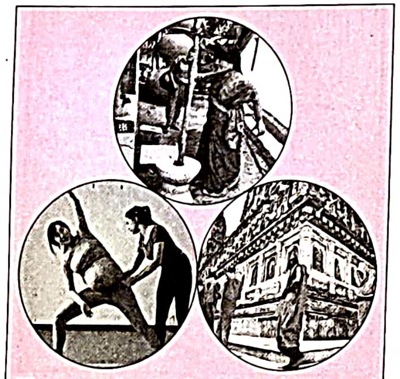


Management in case of delay in labor

सा चेदावीभिः संक्लिश्यमाना न प्रजायेताथैनां ब्रूयात्- उत्तिष्ठ, मुसलमन्यतरं गृहीष्व, अनेनैतदुलूखलं धान्यपूर्णं मुहुर्मुहुरभिजहि मुहुर्मुहुरवजृम्भस्व चङ्क्रमस्व चान्तराऽन्तरेति; एवमुपदिशन्त्येके।
तन्नेत्याह भगवानात्रेयः।
दारुणव्यायामवर्जनं हि गर्भिण्याः सततमुपदिश्यते, विशेषतश्च प्रजननकाले प्रचलितसर्वधातुदोषायाः सुकुमार्या नार्या मुसलव्यायामसमीरितो वायुरन्तरं लब्ध्वा प्राणान् हिंस्यात्, दुष्प्रतीकारतमा हि तस्मिन् काले विशेषेण भवति गर्भिणी; तस्मान्मुसलग्रहणं परिहार्यमृषयो मन्यन्ते, जृम्भणं चङ्क्रमणं च पुनरनुष्ठेयमिति।
अथास्यै दद्यात् कुष्ठैलालाङ्गलिकीवचाचित्रकचिरबिल्वचव्यचूर्णमुपघ्रातुं, सा तन्मुहुर्मुहुरुपजिघ्रेत्, तथा भूर्जपत्रधूमं शिंशपासारधूमं वा।
तस्याश्चान्तराऽन्तरा कटीपार्श्वपृष्ठसक्थिदेशानीषदुष्णेन

तैलेनाभ्यज्यानुसुखमवमृद्नीयात्।
अनेन कर्मणा गर्भोऽवाक् प्रतिपद्यते॥38॥

- ❑ Even though the labor pains started, if the woman is unable to deliver, some experienced old ladies will instruct her to pound mortar full of grains with a pestle by taking rest in between for easy delivery. Simultaneously she will be advised to do pandiculation and circumambulation at regular intervals.


Measures to be taken in case of delayed labor

- ❑ But Lord *Ātreya* did not accept such a proposal, as it is said that heavy physical exertion is prohibited during pregnancy. It is also especially said that during time of delivery, the woman's body will be delicate, all the *Doṣās* and *Dhātūs* are unstable and thus physical exertion leads to vitiation of *Vāta* and her life may put in danger. Thus, it is not advisable to do strenuous works like pounding grains. However, pandiculation and circumambulation can be done.
- ❑ It should be advised to inhale the powder of *Kuṣṭha*, *Elā*, *Lāṅgalī*, *Vacā*, *Citraka*, *Cirabilva* and *Cavya* frequently.
- ❑ The bark of *Bhūrja* and the pith of *Śiṃśapa* should be used for fumigation.
- ❑ Her waist, flanks, back and thighs also should be massaged gently with lukewarm oil.
- ❑ By these measures the fetus moves down.

Mantra to be recited during delivery

स यदा जानीयाद्विमुच्य हृदयमुदरमस्यास्त्वाविशति, बस्तिशिरोऽवगृह्णाति, त्वरयन्त्येनामाव्यः, परिवर्ततेऽधो गर्भ इति; अस्यामवस्थायां पर्यङ्कमेनामारोप्य प्रवाहयितुमुपक्रमेत।

कर्णे चास्या मन्त्रमिममनुकूला स्त्री जपेत्-
'क्षितिर्जलं वियत्तेजो वायुर्विष्णुः प्रजापतिः।
सगर्भां त्वां सदा पान्तु वैशल्यं च दिशन्तु ते।
प्रसूष्व त्वमविक्लिष्टमविक्लिष्टा शुभानने!।
कार्तिकेयद्युतिं पुत्रं कार्तिकेयाभिरक्षितम्' इति॥39॥

- ❑ When it is felt that the fetus is leaving the abdomen and entering into the brim of the pelvis the pain is intensifying and the fetus is moving downwards, so in this stage she should be instructed to lie down on the cot and advised to apply the necessary pressure.
- ❑ At this stage a female favorite attendant should utter the following *Mantra* into her ear.

'क्षितिर्जलं.........कार्तिकेयाभिरक्षितम्'

"May the *Pṛthvī*, *Jala*, *Ākāśa*, *Tejas*, *Vāyu*, *Viṣṇu* and *Prajāpati* protect you and the child in your womb. May the delivery take place without causing any difficulty to you and your son. May the lord *Kārtikeya* protect the child."

Mantra to be chanted

"क्षितिर्जलं..... कार्तिकेयाभिरक्षितम्"

Duties of Attendants

ताश्चैनां यथोक्तगुणाः स्त्रियोऽनुशिष्युः- अनागतावीर्मा प्रवाहिष्ठाः; या ह्यनागतावीः प्रवाहते व्यर्थमेवास्यास्तत् कर्म भवति, प्रजा चास्या विकृता विकृतिमापन्ना च, श्वासकासशोषप्लीहप्रसक्ता वा भवति।

यथा हि क्षवथूद्गारवातमूत्रपुरीषवेगान् प्रयतमानोऽप्यप्राप्तकालान्न लभते कृच्छ्रेण वाऽप्यवाप्नोति, तथाऽनागतकालं गर्भमपि प्रवाहमाणा; यथा चैषामेव क्षवथ्वादीनां सन्धारणमुपघातायोपपद्यते, तथा प्राप्तकालस्य गर्भस्याप्रवाहणमिति।

सा यथानिर्देशं कुरुष्वेति वक्तव्या स्यात्।
तथा च कुर्वती शनैः पूर्वं प्रवाहेत, ततोऽनन्तरं बलवत्तरम्।
तस्यां च प्रवाहमाणायां स्त्रियः शब्दं कुर्युः- 'प्रजाता प्रजाता धन्यं धन्यं पुत्रम्' इति।
तथाऽस्या हर्षेणाप्याय्यन्ते प्राणाः॥40॥

The female attendants who possess the requisite qualities should instruct her as mentioned under.

- ❑ "Don't apply any pressure in the absence of labor pains. If, so it doesn't serve any purpose and moreover it causes deformity in the fetus and leads to complications like *Śvāsa*, *Kāsa*, *Śoṣa* and *Plīha*.
- ❑ Even though if anyone makes efforts for the un-manifested urges of sneezing, eructation, flatus, urine and feces, those cannot be expelled, similar is the condition of the woman who strains for the delivery of the fetus untimely.
- ❑ On the other hand, if the manifested urges of sneezing etc. are suppressed, it gives rise to afflictions. In the same way the non-straining for the delivery of fetus in time also produces similar results. Thus, she should be instructed to follow the directions of the physician carefully.
- ❑ While she is straining, one female attendant should speak loudly in her ears that "You have delivered a worthy child" and by these words her heart will be filled with joy and gives relief.

Cakrapāṇi:

उपदेष्टव्यार्थाभिधायिनी वाक् ग्राहणीया।- In case of labor pain, the pregnant woman should be given proper instructions for a happy delivery.

अवजृम्भस्वेति गात्राणि प्रसारयस्व।- '*Avajṛmbhasva*' means stretching the body parts.

अन्तरं लब्ध्वेति हेतुमासाद्य।।36-40।।- '*Antaraṁ labdhvā*' means by getting the specific causative factors.

Procedure for the removal of placenta

यदा च प्रजाता स्यात्तदैवैनामवेक्षेत- काचिदस्या अपरा प्रपन्ना न वेति।
तस्याश्चेदपरा न प्रपन्ना स्यादथैनामन्यतमा स्त्री दक्षिणेन पाणिना नाभेरुपरिष्टाद्बलवन्निपीड्य सव्येन पाणिना पृष्ठत उपसङ्गृह्य तां सुनिर्धूतं निर्धुनुयात्।
अथास्याः पार्ष्ण्या श्रोणीमाकोटयेत्।
अस्याः स्फिचावुपसङ्गृह्य सुपीडितं पीडयेत्।
अथास्या बालवेण्या कण्ठतालु परिमृशेत्।
भूर्जपत्रकाचमणिसर्पनिर्मोकैश्चास्या योनिं धूपयेत्।

कुष्ठतालीसकल्कं बल्वजयूषे मैरेयसुरामण्डे तीक्ष्णे कौलत्थे व यूषे मण्डूकपर्णीपिप्पलीसम्पाके वा संप्लाव्य पाययेदेनाम्।

तथा सूक्ष्मैलाकिलिमकुष्ठनागर विडङ्गपिप्पलीकालागुरुचव्यचित्रकोपकुञ्चिकाकल्कं खरवृषभस्य वा जीवतो दक्षिणं कर्णमुत्कृत्य दृषदि जर्जरीकृत्य बल्वजक्काथादीनामाप्लावनानामन्यतमे प्रक्षिप्याप्लाव्य मुहूर्तस्थितमुद्धृत्य तदाप्लावनं पाययेदेनाम्

शतपुष्पाकुष्ठमदनहिङ्गुसिद्धस्य चैनां तैलस्य पिचुं ग्राहयेत्।

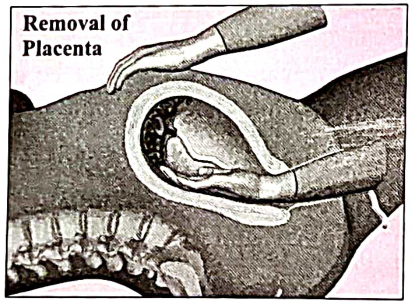
अतश्चैवानुवासयेत्।

एतैरेव चाप्लावनैः फलजीमूतेक्ष्वाकुधामार्गवकुटजकृतवेधनहस्तिपिप्पल्युपहितैरास्थापयेत्।

तदास्थापनमस्याः सह वातमूत्रपुरीषैर्निर्हरत्यपरामासक्तां वायोरेवाप्रतिलोमगत्वात्।

अपरां हि वातमूत्रपुरीषाण्यन्यानि चान्तर्बहिर्मार्गाणि सज्जन्ति॥41॥

- ☐ As soon as the woman delivered, one of the attendants should observe that the placenta is expelled or not.


Removal of Placenta

- ☐ If the placenta is not expelled, the abdomen of the woman's umbilical region should be pressed by a female attendant with her right hand and by holding her back with left hand and thus shake her body firmly.
- ☐ One female attendant should press the pelvic region of the delivered woman with her heels.
- ☐ The buttocks of the delivered woman should be pressed firmly with the hands of another female attendant.
- ☐ Her throat should be tickled by the braid of her hair.
- ☐ Her vagina should be fumigated with *Bhūrjapatra*, *Kācamaṇi* and *Sarpanirmoka* (slough of snake).
- ☐ The paste of *Kuṣṭha* and *Tālīsa* should be given internally in combination with any of the following liquids:
  - i. *Balvaja Yūṣa*
  - ii. *Tīkṣṇa Maireya Surāmaṇḍa*
  - iii. *Kulattha Yūṣa*
  - iv. *Maṇḍūkaparṇi* and *Pippalī Kaṣāya*
- ☐ Take the paste of *Sūkṣma Elā*, *Kilima*, *Kuṣṭha*, *Nāgara*, *Vidaṅga*, *Pippalī*, *Kṛṣṇāguru*, *Cavya*, *Citraka* and *Upakuñcikā* (or) the paste of right ear piece of untamed living bull prepared by pounding on a stone and mix with the decoctions of *Balvaja* etc. and kept for an hour and then the liquid portion should be given for drinking.
- ☐ The cotton swab soaked in oil prepared by boiling with *Śatapuṣpā*, *Kuṣṭha*, *Madana* and *Hiṅgu* should be kept in the vagina.
- ☐ *Anuvāsanavasti* also should be conducted with the same oil.
- ☐ The decoction of *Balvaja* etc. should be mixed with the paste of *Phala*, *Jīmūtaka*, *Ikṣvāku*, *Dhāmārgava*, *Kuṭaja*, *Kṛtavedhana* and *Gajapippali* and can be used as *Āsthāpanavasti*.

- ☐ This kind of *Āsthāpanavasti* is useful for the expulsion of placenta along with flatus, urine and feces due to the downward movement of *Vāta*. In fact, expulsion of placenta is prevented due to the obstruction of flatus, urine and stools due to the upward movement of *Vāta*.

Cakrapāṇi:

सुनिर्धूतमिति क्रियाविशेषणम्।- '*Sunirdhūtam*' means to vibrate it well and it is an adverb.

आकोटयेदिति पीडयेत्।- '*Ākoṭayet*' means squeezing well.

बालकृता वेणी बालवेणी।- '*Bālaveṇī*' means the twisted band of hair.

बल्वजयूषः बल्वजक्काथः।- '*Balvajayūṣa*' means *Balvaja quatha*.

मण्डूकपिप्पली मण्डूकपर्णी; किंवा मण्डूका मण्डूकपर्णी, पिप्पली पिप्पल्येव, तयोः सम्पाकः क्काथ इत्यर्थः।- '*Maṇḍūkapippalī*' means *Maṇḍūkaparṇī*; the word *Maṇḍūkā* refers to *Maṇḍūkaparṇī* and *Pippalī* means *Pippalī* only. *Tayoḥ sampākaḥ*' means that the decoction which is prepared from *Maṇḍūkaparṇī* and *Pippalī*.

तथेत्यनेन बल्वजयूषादौ सूक्ष्मैलादीनां पानं विधीयते।- The word '*Tathā*' refers to that the decoctions of *Balvaja* etc. as well as *Sūkṣma Elā* decoctions etc. should be administered internally in the postpartum period.

खरवृषभश्चण्डबलीबर्दः।- '*Kharavṛṣabha*' means *Chaṇabalīvarda* i.e., ferocious bull.

एतैरेव चेति बल्वजयुषादिभिः।- '*Etaireva*' means along with the *Balvaja Yūṣa* etc.

अन्तर्बहिर्मार्गाणि सज्जन्तीति बहिर्गमनशीलानि पुरीषादीनि, अन्तः अभ्यन्तरदेशे संसक्तानि भवन्ति।।41।।- '*Antarbahirmārgāṇi sajjanti*' means the feces, urine, etc. that are ready to be removed are not eliminated and sticking to the inner parts of the body.

Care of new-born baby

तस्यास्तु खल्वपरायाः प्रपतनार्थे कर्मणि क्रियमाणे जातमात्रस्यैव कुमारस्य कार्याण्येतानि कर्माणि भवन्ति; तद्यथा- अश्मनोः संङ्घट्टनं कर्णयोर्मूले, शीतोदकेनोष्णोदकेन वा मुखपरिषेकः, तथा स क्ले शविहतान् प्राणान् पुनर्लभेत। कृष्णकपालिकाशूर्पेण चैनमभिनिष्पुणीयुर्यद्यचेष्टः स्याद् यावत् प्राणानां प्रत्यागमनम् (तत्तत् सर्वमेव कार्यम्)।

ततः प्रत्यागतप्राणं प्रकृतिभूतमभिसमीक्ष्य स्नानोदकग्रहणाभ्यामुपपादयेत्॥42॥

अथास्य ताल्वोष्ठकण्ठजिह्वाप्रमार्जनमारभेताङ्गुल्या सुपरिलिखितनखया सुप्रक्षालितोपधानकार्पाससपिचुमत्या।

प्रथमं प्रमार्जितास्यस्य चास्य शिरस्तालु कार्पासपिचुना स्नेहगर्भेण प्रतिसञ्छादयत्।

ततोऽस्यानन्तरंसैन्धवोपहितेनसर्पिषाकार्यंप्रच्छर्दनम्॥43॥

The following measures for resuscitation of the newborn should also be carried out simultaneously along with the measures to be taken for the removal of the placenta.

Care of Newborn

- ☐ Two stone pieces should be striking each other near the ear lobe of the newborn.
- ☐ Sprinkle cold water on the face of the newborn in summer and warm water in winter.
- ☐ By the above measures the newborn

regains the vital breath which was stopped by the pressure exerted by the mother during delivery.

- ☐ Even after performing the above measures, if there is no movement in the newborn, he should be thoroughly fanned with a winnow made of reeds until he recovers.
- ☐ Once the newborn is recovered his body should be cleaned by giving bath with water.
- ☐ After that his palate, lips, throat and tongue should be cleaned with the help of a fingernail well cut and a well-washed, cushioned cotton swab.
- ☐ After washing the mouth, his anterior fontanel should be covered with a cotton swab soaked in oil.
- ☐ The baby should then vomit by giving ghee mixed with rock salt.

Cakrapāṇi:

शीतोदकेनोष्णोदकेन वेति विकल्पो ऋतुभेदेन ज्ञेयः; ग्रीष्मकाले शीतोदकेन, शीतकाले तूष्णोदकेनेत्यर्थः।- Usage of cold water and hot water is prescribed for sprinkling according the comfortability of the season. That means cold water in summer and hot water in winter is comfortable.

क्लेशविहतानिति योनियन्त्रपीडनादिक्लेशपराहतान्।- '*Kleśavihatān*' means afflicted by the pressure exerted during the usage of instruments like forceps etc. during delivery.

कृष्णकपालिका ईषिका नलमुञ्जवंशादिभवा, तत्कृतः शूर्पः कृष्णकपालिकाशूर्पः; तेन निष्पुणीयुः वीजयेयुरित्यर्थः। अथ कियन्तं कालं तद्वीजनमित्याह- यावत् प्राणानां प्रत्यागमनमिति।- '*Kṛṣṇakapālikā*' means that which is prepared from *Īṣikā*, *Nala*, *Muñja* and *Vaṃśa* etc. '*Kṛṣṇakapālikā śūrpaḥ*' means the winnowing basket prepared from *Īṣikā*, *Nala*, *Muñja* and *Vaṃśa* etc.

'*Tena niṣpuṇīyuḥ*' means the newborn should be fanning with that winnowing basket until the baby regains the vital breath.

उदकग्रहणं मलमार्गशौचार्थम्।- '*Udakagrahaṇaṃ*' means taking water for the purification of the excretory tract.

उपधानम् आवरणं, तच्चेहाङ्गुल्या कार्पासपिचुनैव।।42-43।।- '*Upadhānam*' means the covering that creates obstruction. It should be removed with the help of a padded finger with a cotton swab.

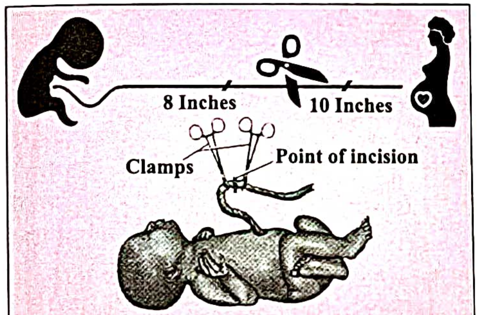
Cutting of Umbilical cord

ततः कल्पनं नाड्याः।
अतस्तस्याः कल्पनविधिमुपदेक्ष्यामः-
नाभिबन्धनात् प्रभृत्यष्टाङ्गुलमभिज्ञानं कृत्वा छेदनावकाशस्य द्वयोरन्तरयोः शनैर्गृहीत्वा तीक्ष्णेन रौक्मराजतायसानां छेदनानामन्यतमेनार्धधारेण छेदयेत्।
तामग्रे सूत्रेणोपनिबध्य कण्ठेऽस्य शिथिलमवसृजेत।
तस्य चेन्नाभिः पच्येत, तां लोध्रमधुकप्रियङ्गुसुरदारुहरिद्राकल्कसिद्धेन तैले नाभ्यज्यात्, एषामेव तैलौषधानां चूर्णेनावचूर्णयेत्।
इति नाडीकल्पनविधिरुक्तः सम्यक्।।44।।

Afterwards the umbilical cord should be separated and procedure of cord cutting is explained as follows.

- ☐ Leaving a space of eight inches from the root of the navel, and put a sign there, and reach the place where the umbilical cord is to be cut, it must be cut between the two knots, with a sharp knife of gold or silver, or iron, with the edge turned up. The proximal end of the cord should be carefully tied with the help of a thread and the ends of the thread should be loosely tied to the neck of the child.
- ☐ If there is any suppuration in the umbilical cord, it should be applied with the oil which is boiled with the pastes of *Lodhra*, *Madhuka*, *Priyañgu*, *Suradāru* and *Haridrā*.
- ☐ The powder of the above drugs which are used for the preparation of oil should be sprinkled over the suppurated umbilicus.

Thus, the process of separation of umbilical cord has been discussed in detail.



Umbilical cord Cutting

Cakrapāṇi:

अष्टाङ्गुलमभिज्ञानं कृत्वेति अष्टाङ्गुले चिह्नं कृत्वा।- '*Aṣṭāñgulamabhijñānaṃ kṛtvā*' means marking the umbilical cord eight inches away from the attachment to the belly.

अर्धधारः तिर्यग्धारः शस्त्रविशेषः।- '*Arthadhāra*' means a kind of sharp instrument which is having oblique edge.

तामिति च्छिन्नावशिष्टाङ्गुलां नाडीम्।- '*Tām*' means the rest of the eight-inch umbilical cord after cutting.

कण्ठेऽवसृजेदिति नाड्यग्रबद्धं सूत्रं कुमारस्य कण्ठे निबध्नीयात्।।44।।- '*Kaṇṭhe avasṛjet*' means the thread which is tied at the end portion of umbilical cord should be suspended in the neck of the baby.

Complications arising due to improper cutting of umbilical cord

असम्यक्कल्पने हि नाड्या आयामव्यायामोत्तुण्डितापिण्डलिकाविनामिकाविजृम्भिकाबाधेभ्यो भयम्।
तत्राविदाहिभिर्वातपित्तप्रशमनैरभ्यङ्गोत्सादनपरिषेकैः सर्पिर्भिश्चोपक्रमेत गुरुलाघवमभिसमीक्ष्य।।45।।

- ☐ If the umbilical cord be not properly cut, the following diseases of the navel may arise such as
  1. *Āyāmottuṇḍitā* (elevation of umbilicus in length wise)
  2. *Vyāyāmottuṇḍtā* (elevation of umbilicus in breadth)
  3. *Piṇḍālikā* (formation of a circular ring around the umbilicus)
  4. *Vināmikā* (elevation of umbilicus in periphery and depression in the center)
  5. *Vijṛmbhikā* (repeated increase and decrease in the size of umbilicus)
- ☐ By observing the mildness and seriousness of *Doṣās* properly these complications should be managed by adopting the following procedures:
  1. *Abhyañga*
  2. *Utsādana* and
  3. *Pariṣeka* with the ghee, which is prepared with smoothening substances and which alleviate *Vāta* and *Pitta*.

Cakrapāṇi:

नाड्या अविधिकल्पने दोषमाह- असम्यगित्यादि।- Beginning the verse with the term '*Asamyak*', the author has presented the complications arising from not cutting of umbilical cord properly.

आयामो दैर्घ्यं, व्यायामो विस्तारः, ताभ्यामुत्तुण्डिता आयामव्यायामोत्तुण्डिता,- '*Āyāma*' means length wise and '*Vyāyāma*' means the width wise. Umbilical bulging by length.and width wise is called '*Āyāmavyāyāmottuṇḍitā*'.

दीर्घपीनत्वयुतेत्यर्थः; पिण्डलिका परिमण्डलयुता;- '*Piṇḍālikā*' means formation of a circular ring around the umbilicus.

विनामिका अन्तोच्छूना मध्यनिम्ना;- '*Vināmikā*' means elevation of umbilicus in periphery and depression in the center.

विजृम्भिका तु मुहुर्मुहुर्वृद्धिमती।- '*Vijṛmbhikā*' means repeated increase and decrease in the size of umbilicus.

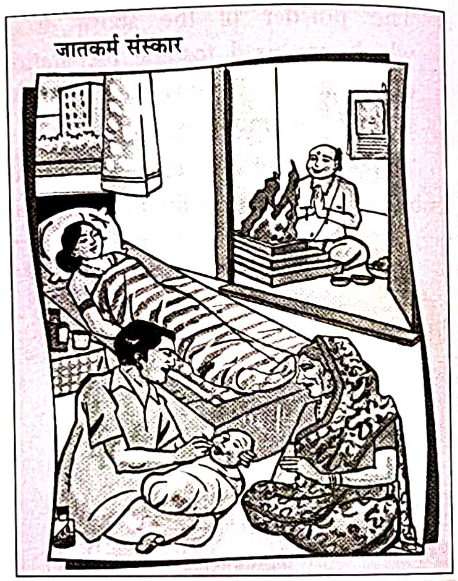
गुरुलाघवमभिसमीक्ष्येति नाडीपाककारकपित्ते तथा वाते चायामव्यायामोत्तुण्डितादिविकारचतुष्टयकारके यो दोषो गुरुः स उपचरितव्यस्त्वरयेत्यर्थः।।45।।- Suppuration of umbilicus is caused by the vitiation of *Pitta*. *Āyāma uttuṇḍtā*, *Vyāyāmottuṇḍitā* are caused by the vitiation of *Vāta*. Thus, by properly considering the mildness and severity of the *Doṣās*, whichever *Doṣa* is being vitiated in more severe form, it should be treated initially by selecting suitable medicines.

Jātakarma (birth rites)

अतोऽनन्तरं जातकर्म कुमारस्य कार्यम्। तद्यथा-
मधुसर्पिषी मन्त्रोपमन्त्रिते यथाम्नायं प्रथमं प्राशितुं दद्यात्।
स्तनमत ऊर्ध्वमेतेनैव विधिना दक्षिणं पातुं पुरस्तात् प्रयच्छेत्।
अथातः शीर्षतः स्थापयेदुदकुम्भं मन्त्रोपमन्त्रितम्॥46॥

Thereafter birth rites of newborn as prescribed in the *Vedik* scriptures should be performed as mentioned under.

- ☐ Initially honey and ghee sanctified with the *Mantrās* according the devotion towards specific *Veda* of child's parents, should be given to the newborn.
- ☐ Thereafter by following the same devotion, the baby should be made to suck the right-side breast at first.



- ☐ Then the earthenware full of water sanctified with proper *Mantrās* and should be kept nearer to the head of newborn.

Cakrapāṇi:

जातमात्रस्य वेदोक्तं कर्म जातकर्म।- '*Jātakarma*' means the rituals which should be conducted to the newborn as prescribed in the Vedik scriptures.

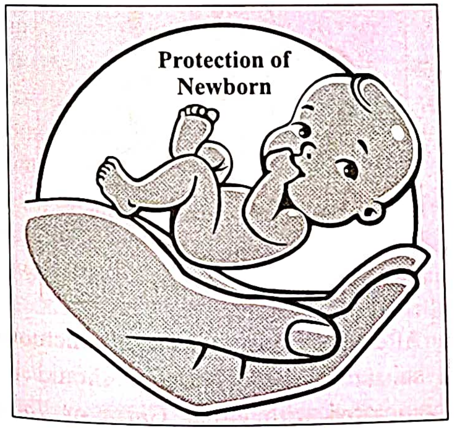
यथाम्नायमिति यथागमं मन्त्रोपमन्त्रिते।- '*Yathāmṇāyam*' means sanctification of ghee and honey with *Mantrās* according the devotion towards specific *Veda* of child's parents.

एतेनैव विधिनेति स्तन (न्य) मप्यभिमन्त्रितं पाययेदित्यर्थः।।46।।- The same process of sanctification should be followed also before the mother is breastfed.

Rakṣāvidhi (protection of new born)

अथास्य रक्षां विदध्यात्- आदानीखदिरकर्कन्धुपीलुपरूषकशाखाभिरस्या गृहं समन्ततः परिवारयेत्।
सर्वतश्च सूतिकागारस्य सर्षपातसीतण्डुलकणकणिकाः प्रकिरेयुः।
तथा तण्डुलबलिहोमः सततमुभयकालं क्रियेतानामकर्मणः।
द्वारे च मुसलं देहलीमनु तिरश्चीनं न्यसेत्।
वचाकुष्ठक्षौमकहिङ्गुसर्षपातसीलशुनकणकणिकानां-रक्षोघ्नसमाख्यातानां चौषधीनां पोट्टलिकां बद्ध्वा सूतिकागारस्योत्तरदेहल्यामवसृजेत्, तथा सूतिकायाः कण्ठे सपुत्रायाः, स्थाल्युदककुम्भपर्यङ्केष्वपि, तथैव च द्वयोर्द्वारपक्षयोः।
कणककण्टकेन्धनवानग्निस्तिन्दुककाष्ठेन्धनश्चाग्निः सूतिकागारस्याभ्यन्तरतो नित्यं स्यात्।
स्त्रियश्चैनां यथोक्तगुणाः सुहृदश्चानुश्चानुजागृयुर्दशाहं द्वादशाहं वा।
अनुपरतप्रदानमङ्गलाशीः स्तुतिगीतवादित्रमन्नपानविशदमनुरक्तप्रहृष्टजनसम्पूर्णं च तद्वेश्म कार्यम्।
ब्राह्मणश्चाथर्ववेदवित् सततमुभयकालं शान्तिं जुहुयात् स्वस्त्ययनार्थं कुमारस्य तथा सूतिकायाः।
इत्येतद्रक्षाविधानमुक्तम्॥47॥

The following are the measures to be adopted for the protection of the child:



- ☐ The branches of *Ādānī*, *Khadira*, *Karkandhu*, *Pīlu* and *Parūṣaka* should be placed around the maternity home.
- ☐ The seeds of *Sarṣapa*, *Atasī* and seeds of broken rice should sprinkle in the whole house.
- ☐ The oblation of offering of the rice to the fire should be performed continuously twice a day till the naming ceremony takes place.
- ☐ A pestle of iron or heavy wood should be placed at the entrance of the maternity home parallel to the threshold.
- ☐ At first take the small pieces of *Vacā*, *Kuṣṭha*, *Coraka*, *Hiṅgu*, *Sarṣapa*, *Atasī*, *Laśuna*, *Kaṇakaṇikā* and the other drugs which can repel the evil spirits, in a piece of cloth and prepare a bolus and then it should be made hanging at the upper beam of the threshold of the maternity home.
- ☐ Similar boluses are also should wear in the neck of the mother and child.
- ☐ They also should be kept in the cooking vessels, water jars, bed steads and doors of both sides etc.
- ☐ Fire should be constantly burning inside the maternity home with the firewood of *Kaṇaka* and *Tinduka*.
- ☐ Female attendants who had the requisite qualities should be a constant vigil on both the mother and baby for about 10 to 12 days.
- ☐ In addition, gifts, auspicious rites, blessings, praise, songs, musical instruments should be played constantly in the household with food

and drink which should be provided adequately and be full of affectionate and happy people.

- ☐ A *Brāhmaṇa*, well versed in the *Atharva-Veda*, should, morning and evening, perform the *Śānti-Homa* for the welfare of both the mother and the child.
- ☐ In this way the protective measures are explained.

Cakrapāṇi:

आदानी घोषकभेदः।- '*Ādānī*' is one of the varieties of *Ghoṣaka*.

तण्डुलबलिहोमः कियत्कालं कर्तव्य इत्याह- आनामकर्मण इति।- दशाहं यावदित्यर्थः; दशाहे तु नामकर्म भविष्यति।- '*Taṇḍulabalikarma*' means the oblation of offering of the rice to the fire. How long this should be conducted? The author has cleared the doubt by saying that it should be conducted daily twice until the naming ceremony. That means the oblation should be offered up to the tenth day since the naming ceremony is being conducted on the tenth day in general.

जतूकर्णोऽप्युक्तं- "तण्डुलबलिहोमो द्विकालमादशाहम्" इति।- *Jatūkarṇa* also mentioned the same that '*Taṇḍulabalihoma*' should be performed twice daily in the morning and evening for ten days.

रक्षोघ्नसमाख्यातानामित्यनेन गुग्गुल्वादीन् ग्राहयति।- The term '*Rakṣoghnasamākhyātānām*' should be understood as *Guggulu* etc. which are to be taken.

उत्तरदेहल्यामिति द्वारोपरि; अन्ये तु देहलीं द्वाराधःकाष्ठमाहुः।।47।।- '*Uttara dehalyām*' means the upper frame of the door. Some scholars opined that *Dehālī* means the lower frame of the door or threshold.

Management of Sūtikā (puerperal woman)

सूतिकां तु खलु बुभुक्षितां विदित्वा स्नेहं पाययेत परमया
शक्त्या सर्पिस्तैलं वसां मज्जानं वा सात्म्यीभावमभिसमीक्ष्य
पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरचूर्णसहितम्।
स्नेहं पीतवत्याश्च सर्पिस्तैलाभ्यामभ्यज्य वेष्टयेदुदरं मह-
ताऽच्छेन वाससा; तथा तस्या न वायुरुदरे विकृतिमुत्पा-
दयत्यनवकाशत्वात्। जीर्णे तु स्नेहे पिप्पल्यादिभिरेव सिद्धां
यवागूं सुस्निग्धां द्रवां मात्रशःपाययेत्।
उभयतःकालं चोष्णोदकेन च परिषेचयेत् प्राक् स्नेहयवा-
गूपानाभ्याम्।
एवं पञ्चरात्रं सप्तरात्रं वाऽनुपाल्य क्रमेणाप्याययेत्।
स्वस्थवृत्तमेतावत् सूतिकायाः॥48॥

- ☐ When the mother feels hungry, after assessing her suitability, one should give maximum quantity of any one of the unctuous substances like *Ghṛta*, *Taila*, *Vasā* and *Majjā* mixed with powder of *Pippalī*, *Pippalīmūla*, *Cavya*, *Citraka* and *Nagāra*.

Postnatal Care

- ☐ After the consumption of unctuous substance, her abdomen should be anointed with either *Ghṛta* or *Taila* and then tightly wrapped with a clean piece of cloth. Thus, the *Vāta* doesn't cause any disorder in the abdomen, as there is no free space for *Vāta* to move in the abdomen.
- ☐ After the digestion of unctuous substance, she should be given the liquid portion of the gruel prepared by boiling with *Pippalī* etc. by adding some ghee.
- ☐ Before the administration of above-mentioned unctuous substance as well as the gruel, she should take hot water bath in both the times.
- ☐ The same procedure should be continued for a period of 5 to 7 days and nourish the mother gradually.

This is a healthy code of conduct for a woman who has recently delivered.

Cakrapāṇi:

कुमारस्य जातकर्माभिधाय सूतिकायाः कर्तव्यमाह- सूतिकां त्वित्यादि।- After the description of the rituals to be conducted to the newborn, the author is now going to be described about the management of puerperal woman (*Sūtikā*).

बुभुक्षितामित्यनेन यावता कालेन बुभुक्षिता भवति तदा स्नेहपानं कर्तव्यम्।- '*Bubhukṣitām*' means that when the mother feels hunger, then she should be given unctuous substances internally.

परमया शक्त्येति उत्तमया शक्त्या लक्षिता स्नेहं पिबेत्; 'यावता स्नेहेन बलविरोधो न भवति तावन्मात्रं स्नेहं पिबेत्' इत्यध्याहर्तव्यम्।- '*Paramayā śakti*' means that she should be given the maximum quantity of unctuous substance as *Snehapāna*. That means whatever quantity is suitable as well as it is not contrary to her strength, that much quantity should be given.

सात्म्यीभावमभिसमीक्ष्येति सर्पिरादिषु यद्यस्याः सात्म्यं तत् तस्यै देयम्।- '*Sātmyībhāvam abhisamīkṣya*' means that whichever unctuous substance is felt suitable and wholesome among the ghee, oil etc. that substance should be given as *Snehapāna* only after it has been properly assessed.

अच्छेनेति निर्मलेन।- '*Acchena*' means by means of a clean piece of cloth.

उभयतःकालमिति पदमुष्णोदकेन परिषेचयेदित्यनेन योज्यम्।- This means that the woman should take a hot water bath twice.

तदेव कालद्वयमाह- प्रागित्यादि। पौर्वाह्णिकः स्नेहपानपरिषेकः कारयितव्यः, तथा जीर्णे स्नेहे परिषेचितां यवागूः पाययितव्येत्यर्थः।- The bath should be given twice means that before the administration of unctuous substance and also before the administration of gruel. That means before *Snehapāna*, the woman should have bath; and after the digestion of the unctuous substance, again she should have bath and then administer *Yavāgū*. Thus, in this way she should take a hot water bath twice.

अयं तु व्यवहारो नानूपदेशे प्रबलकफत्वात् प्राणिनां, किन्तु जाङ्गलदेशव्यवहार इति ज्ञेयम्।।48।।- This kind of regimen is not suitable for the people residing in marshy land (*Ānūpa deśa*) due to the predominance of *Kapha* and should be understood that this regimen will be suitable for the people dwelling in arid land (*Jāṅgala deśa*).

Line of treatment of puerperal disorders

तस्यास्तु खलु यो व्याधिरुत्पद्यते स कृच्छ्रसाध्यो भवत्य-
साध्यो वा, गर्भवृद्धिक्षयितशिथिलसर्वधातुत्वात्,
प्रवाहणवेदनाक्लेदनरक्तनिःस्रुतिविशेषशून्यशरीरत्वाच्च;
तस्मात्तां यथोक्तेन विधिनोपचरेत्; भौतिकजीवनीयबृंहणी
यमधुरवातहरसिद्धैरभ्यङ्गोत्सादनपरिषेकावगाहनान्नपा-
नविधिभिर्विशेषतश्चोपचरेत्; विशेषतो हि शून्यशरीराः
स्त्रियः प्रजाता भवन्ति॥49॥

- ☐ The diseases which afflict the mother are either difficult to cure or incurable, due to the following reasons:

a. All the tissue elements of the body are diminished in quantity, since most of part has been utilized by the fetus for its growth.

b. Moreover, the body is afflicted with emptiness because of the strain involved in labor and also due to loss of blood and fluid from the body.

❑ Therefore, she should be treated according to the method mentioned above. Thus, she should be specifically treated with *Abhyaṅga*, *Utsādana*, *Pariṣeka*, *Avagāha*; food and drink prepared with the drugs which possess the activities like *Bhautika* (alleviators of evil spirits), *Jīvanīya* (invigorators), *Bṛmhaṇīya* (nourishing), *Madhura* and *Vātahara* should be given. The body of the woman becomes empty especially after delivery.

Cakrapāṇi:

सूतिकाया मिथ्योपचारेण व्याधिर्भवन् कृच्छ्रसाध्योऽसाध्यो वा यथा भवति तथा दर्शयन् यथोक्तक्रमस्यावधानेन कर्तव्यतां दर्शयितुमाह-तस्यास्त्वित्यादि।- The diseases which manifests due to irregular diet and regimen and improper care of puerperal woman are difficult to cure or may be incurable. Keeping this in view, the author has clearly mentioned that one must take appropriate care while dealing the puerperal woman. Thus, by beginning the verse with the word '*Tasyāsthu*', the author has presented the line of treatment to be followed for the management of puerperal disorders.

गर्भवृद्ध्या धात्वन्तरापोषणेन क्षयिताश्च शिथिली कृताश्च सर्वे धातवो यस्याः सा तथा। गर्भव्यपगम एतावच्छरीरशून्यत्वे हेतुः तथा प्रवाहणवेदनाक्लेदरक्तनिःस्रुतिश्च विशेषेण हेतुरित्याह-प्रवाहणेत्यादि।- The tissue elements of the mother will be decreased due to most of the part is being utilized by the fetus for its growth and development, thus the tissues become flaccid, and feels that her body became vacant after child birth, and also the body is afflicted with emptiness because of the strain involved in labor and also due to loss of blood and fluid from the body.

यथोक्तेनेति स्नेहपानादिना। एतेन यथोक्तविधिकरणमेव दुश्चिकित्स्यस्य सूतिकाव्याधेर्निदानवर्जनरूपमुत्तमं भेषजमिति दर्शयति। यत्तूत्पन्ने व्याधौ विहितं भेषजं तत् प्रायो न सिध्यतीति कृत्वा नेहोक्तम्।- '*Yathoktena*' means the oral administration of unctuous substances etc. By the proper use of these measures, the cause for the manifestation of complicated diseases can be eliminated. Since the occurrence of any disease in a puerperal woman leads to disastrous consequences, the author has mainly focused upon the prevention of diseases. As the puerperal disorders are not amenable to therapies, the drugs for the cure of such diseases are not described.

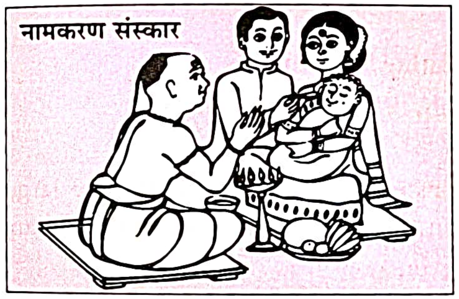
भौतिकं भूतहरम्।।49।।- '*Bhautikaṃ*' means that the drugs which are useful for killing the germs.

Naming ceremony

दशमे त्वहनि सपुत्रा स्त्री सर्वगन्धौषधैर्गौरसर्षपलोध्रैश्च स्नाता लघ्वहतशुचिवस्त्रं परिधाय पवित्रेष्टलघुविचित्रभूषणवती च संस्पृश्य मङ्गलान्युचितामर्चयित्वा च देवतां शिखिनः शुक्लवाससोऽव्यङ्गांश्च ब्राह्मणान् स्वस्ति वाचयित्वा कुमारमहतानां च वाससां संचये प्राक्शरसमुदक्शरसं वा संवेश्य देवतापूर्वं द्विजातिभ्यः प्रणमतीत्युक्त्वा कुमारस्य पिता द्वे नामनी कारयेन्नाक्षत्रिकं नामाभिप्रायिकं च। तत्राभिप्रायिकं घोषवदाद्यन्तस्थान्तमूष्मान्तं वाऽवृद्धं त्रिपुरुषानूकमनवप्रतिष्ठितं, नाक्षात्रिकं तु नक्षत्रदेवतासमानाख्यं द्व्यक्षरं चतुरक्षरं वा॥50॥

❑ On the tenth day, the mother along with the baby should take bath with water containing all aromatic herbs, white mustard and *Lodhra*. Then she should wear light, new and clean dress and auspicious, desirable, light and splendid ornaments. Afterwards she should touch auspicious objects, and worship the appropriate deity, and then receive blessing invocations from brahmins wearing white dress and who are having no deformity.

❑ The baby should then be kept on a new cloth mattress by placing the head on the east or north side.



❑ The father of the child should then say that the child is bowing to the deities and the Brahmins and thereafter two names should be put to the child, one is based on the star at the time of his birth, the other is a name popular for everyday use.

❑ The popular name should begin with a letter of *Ghoṣa* alphabet (sonant) and ends with *Antastha* (semi-vowel) or *Ūṣma*. Besides, there should not be a letter with *Vṛddhi* (diphthong), it should be similar to that in preceding generations and should not be new.

❑ The name based on the star should be similar to the deity of the constellation and have two or four syllables.

Cakrapāṇi:

उचितामिति या यस्य देवता सदा पूज्यत्वेनोचिता तामर्चयित्वा।- '*Ucitām*' means after offering the prayers to the favourite deities to whom they worship daily.

शिखिन इति पावकान्; किंवा शिखा चूडा तद्वतो ब्राह्मणानमुण्डान्।- '*Śikhina*' means the flames of fire. Or the word '*Śikhā*' also connotes the meaning of the lock of hair on the crown of the head of a *Brāhmin*, who has not shaved his head.

नक्षत्रदेवतासंयुक्तमिति यस्मिन् नक्षत्रे कुमारो जातस्तस्य नक्षत्रस्य या देवता ज्योतिःशास्त्रे, तस्या नाम कर्तव्यमित्यर्थः।- '*Nakṣatradevatā saṁyukam*' means According to the astrology, basing on the *Nakṣatra* in which the baby was born, the name of the baby should be in the name of the deity of that constellation.

किंवा 'द्वे नामनी कारयेत्तन्नाक्षत्रिकमाभिप्रायिकं च' इत्यादिपाठः। तत्रापि नाक्षत्रिकं व्याख्यातमेव; आभिप्रायिकेषु घोषवदित्यादि विशेषणम्। घोषा वर्गचतुर्था 'घझढधभाः', अन्तस्था 'यरलवाः', 'शषसहा' ऊष्माणः।।50।।- Or otherwise the baby should be put two names such as based on the star at the time of his birth, and the other is a name popular for everyday use. Among them the description of the name based on the star is already described. The popular name should begin with a letter of *Ghoṣā* alphabet (sonant i.e. the fourth letter in that group - 'घ,झ,ढ,ध,भ') and ends semi-vowel i.e. 'य,र,ल,व' or *Ūṣma* i.e. 'श,ष,स,ह'.

Assessment of the lifespan of the baby

वृत्ते च नामकर्मणि कुमारं परीक्षितुमुपक्रमेतायुषः प्रमाणज्ञानहेतोः।

तत्रेमान्यायुष्मतां कुमाराणां लक्षणानि भवन्ति।

तद्यथा- एकैकजा मृदवोऽल्पाः स्निग्धाः सुबद्धमूलाः कृष्णाः केशाः प्रशस्यन्ते, स्थिरा बहला त्वक्, प्रकृत्याऽतिसम्पन्नमीषत्प्रमाणातिवृत्तमनुरूपमातपत्रोपमंशिरः, व्यूढं दृढं समं सुश्लिष्टशङ्खसन्ध्यूर्ध्वव्यञ्जनसम्पन्नमुपचितं वलिभमर्ध चन्द्राकृति ललाः, बहलौ विपुलसमपीङ्गौ समौ नीचैर्वृद्धौ पृष्ठतोऽवनतौ सुश्लिष्टकर्णपुत्रकौ महाच्छिद्रौ कर्णौ, ईषत्प्रलम्बिन्यावसङ्गते समे संहते महत्यौ भ्रुवौ, समे समाहितदर्शने व्यक्तभागविभागे बलवती तेजसोपपन्ने स्वङ्गापाङ्गे चक्षुषी, ऋज्वी महोच्छ्वासा वंशसम्पन्नेषदवनताग्रा नासिका, महदृजुसुनिविष्टदन्तमास्यम्, आयामविस्तारोपपन्ना श्लक्ष्णा तन्वी प्रकृतिवर्णयुक्ता जिह्वा, श्लक्ष्णं युक्तोपचयमूष्मोपपन्नं रक्तं तालु, महानदीनः स्निग्धोऽनुनादी गम्भीरसमुत्थो धीरः स्वरः, नातिस्थूलौ नातिकृशौ विस्तारोपपन्नावास्यप्रच्छादनौ रक्तावोष्ठौ, महत्यौ हनू, वृत्ता नातिमहती ग्रीवा, व्यूढमुपचितमुरः, गूढं जत्रु पृष्ठवंशश्च, विप्रकृष्टान्तरौ स्तनौ, असम्पातिनी स्थिरे पार्श्वे, वृत्तपरिपूर्णायतौ बाहू सक्थिनी अङ्गुलयश्च, महदुपचितं पाणिपादं, स्थिरा वृत्ताः स्निग्धास्ताम्रास्तुङ्गाः कूर्माकाराः करजाः, प्रदक्षिणावर्ता सोत्सङ्गा च नाभिः, उरस्त्रिभागहीना समा समुपचितमांसा कटी, वृत्तौ स्थिरोपचितमांसौ नात्युन्नतौ नात्यवनतौ स्फिचौ, अनुपूर्वं वृत्तावुपचययुक्तावूरू, नात्युपचिते नात्यपचिते एणीपदे प्रगूढसिरास्थिसन्धीजङ्घे,नात्युपचितौनात्यपचितौगुल्फौ,पूर्वोपदिष्टगुणौ पादौ कूर्माकारौ, प्रकृतियुक्तानि वातमूत्रपुरीषगुह्यानि तथा स्वप्नजागरणायासस्मितरुदितस्तनग्रहणानि, यच्च किंचिदन्यदप्यनुक्तमस्ति तदपि सर्वं प्रकृतिसम्पन्नमिष्टं, विपरीतं पुनरनिष्टम्।

इति दीर्घायुर्लक्षणानि॥5 1 ॥

- ☐ After the completion of the naming ceremony, the Brahmins should be assessed the lifespan of the child by proper examination. Following are the characteristics that indicate longevity.

S. No.	Name of the organ	Characteristics indicating longevity
1.	Hair	Distinct, soft, thin, oily, firm rooted and black
2.	Skin	Firm and thick
3.	Head	According to the constitution of the body, slightly larger in size, in proportion to the other parts of the body and umbrella-shaped
4.	Forehead	Broad, firm, even, united well with temporal bone, having three transverse lines, plump, having wrinkles and half-moon shaped.
5.	Ears	Thick, large, symmetrical ear lobes, elongations, downwards and bent backwards, having compact tragus and big meatus.
6.	Eyebrows	Slightly hanging downwards and separated each other, equal, compact and large.
7.	Eyes	Symmetrical, having sharp vision, with beautiful shape, lustrous and beautiful corners
8.	Nose	Straight, well ridged and slightly curved at the tip
9.	Mouth	Big, straight and with good gums
10.	Tongue -	Proper length and breadth, smooth and normal color
11.	Palate	Smooth, well developed, hot and red
12.	Voice	Sweet, echoing and tempered
13.	Lips	Neither thick nor thin, covers mouth cavity and red in color
14.	Jaws	Large
15.	Neck	Round and not very large
16.	Chest	Broad and well developed
17.	Xiphisternum and vertebral column	Not visible
18.	Breasts	Being too far between the two
19.	Flanks	Unbending and stable
20.	Arms, thighs, fingers and toes	Round, full and extended
21.	Hands and legs	Big and developed
22.	Nails	Firm, round, coppery, convex shaped
23.	Umbilicus	Whirled clockwise and depressed
24.	Waist	1/3rd less than the chest measurement, even and well-developed musculature.
25.	Buttocks	Round, with firm and developed muscles, neither too much elevated nor too much depressed.
26.	Thighs	Tapering downwards, round and plump.
27.	Calf	Moderately built, resembling the deer, and vessels, bones and joints are well covered
28.	Ankles	Neither plump nor emaciated
29.	Feet	Possessing the above features and tortoise shaped

- ☐ The other physiological functions associated with passing bodily wastes, sexual organs, sleep, and the ability to express emotions by smiling, weeping and appetite by suckling.
- ☐ Other aspects of the child's body or body functions if with normal features are desirable.

Thus, the features of a child having longevity are described.

Cakrapāṇi:

नामकर्मणीति नामकरणसमयक्रियमाणहोमादिकर्मणि, नामैव वा कर्म नामकम्।- '*Nāmakarmaṇī*' means the rituals like *Homa* etc. which are performed at the time of naming ceremony for putting the name to the baby or the naming ceremony itself.

स्थिरेति अश्लथा।- '*Sthirā*' means firm.

ईषत्प्रमाणातिवृत्तं शिर इति उत्सर्गापवादन्यायेन बोद्धव्यम्। तेन यदुक्तं पूर्वं- "षडङ्गुलोत्सेधं द्वात्रिंशदङ्गुलपरिणाहं शिरः' एतच्चाभिधायोक्तं- 'तत्रायुर्बलं'' इत्यादि यावत् "प्रमाणवति

शरीरे; विपर्ययस्तु हीनेऽधिके वा'' (वि.अ.8) इति; तत्र शिरसि किंचित्प्रमाणाधिकता एतद्वचनादपवादभूताऽप्यतीव प्रशस्ता भवतीति ज्ञेयम्। एवं 'महदुपचितं पाणिपादम्' इत्यत्रापि व्याख्येयम्।- '*Īṣatpramāṇātivṛttaṃ*' means that even the slightly larger than the measurement of the head as described earlier should be taken as auspicious according to '*Utsraga-apavāda Nyāya*' (exception to general rule).

It was described in the context of examination of measuring the body parts that the head (*Śiras*) should have the measurements of16 *Añgula* in length and 32 *Añgula* in circumference. It is further told that a man who possesses the measurements as mentioned above has endowed with longevity, strength, *Ojas*, happiness, power, wealth and virtues. Those who have a body with less or more dimensions have symptoms that are in contrast to the ones mentioned above (Ca. Vi. 8 / 117).

Here the measurement of the head of the baby may be slightly more also should be considered as auspicious according to exception to general rule.

This rule also can be applicable for hands and foot -- '*Mahadupacitaṃ pāṇipādam*' i.e. big and well developed hands and foot are auspicious.

अनुरूपमित्यनेन शरीरानुरूपतां शिरसो दर्शयन्नुक्तलक्षणादनतिवृद्धिं शिरसो दर्शयति; अतिवृद्धं हि शरीराननुरूपं भवति, तच्चाप्रशस्तमेव।- However it is clarified by the word '*Anurūpa*' that the head should be corresponding to the size of the body. If the size of the head is large and not in corresponding to the body measurements, it is inauspicious.

ऊर्ध्वव्यञ्जनमिति ऊर्ध्वरेखात्रयरूपलक्षणयुक्तं; जतूकर्णे हि त्रिरेखं ललाःमुक्तम्।- '*Ūrdhvavyañjam*' means presence of three lines on the forehead is prosperous. *Jatūkarṇa* has also expressed the similar opinion.

नीचैर्वृद्धाविति अनुद्गतौ सन्तावनुक्रमववृद्धौ।- '*Nīcairvṛddhā*' means the lower part of the ear should be large but not elevated and there is some depression from the back side.

असङ्गते दूरान्तरे।- '*Asañgate*' means not joined together i.e. there should be some gap in between both the eyebrows.

व्यक्तभागविभागे इति प्रव्यक्तकृष्णशुक्लादिविभागे।- '*Vyakta bhāga vibhāge*' means the black (cornea) and white portion (sclera) of the eye should have well differentiated.

शोभनानि वर्त्मादीनि अङ्गानि अपाङ्गे च ययोस्ते स्वङ्गापाङ्गे। अत्र अङ्गग्रहणेनैव अपाङ्गस्य लब्धस्यापि पुनः करणं विशेषेणापाङ्गशोभोपदर्शनार्थम्।- '*Svāñgāpāñge*' means that those who have beautiful eyelashes and both inner and outer canthus will be prosperous. Here the term '*Añga*' also connotes the meaning of *Apāñga*, the word *Apāñga* is mentioned again in the verse to emphasize the beauty of eyes.

आस्यप्रच्छादनौ आस्यं प्रच्छादयितुं क्षमौ मुखावरकौ।- '*Āsyapracchādanau*' means that which covers the mouth. The lips should be long and can be able to cover the mouth or which makes the mouth being shut.

पृष्ठवंशश्च गूढ इति योजनीयम्।- '*Pṛṣṭavaṃśaśca gūḍha*' means the vertebral column should not be visible since it is covered with muscles.

असम्पातिनी सुनिर्गते, किंवा अलक्ष्ये।- '*Asampātinī*' means that the flanks should be properly projected, and however invisible due to the covering of muscles.

प्रकृतियुक्तेति देहानुरूपा।- '*Prakṛtiyuktā*' means according the normal measurements of the body.

एणीपदे इति एणीजङ्घासदृशे।- '*Eṇīpade*' means the shanks should be similar to the shanks of a deer.

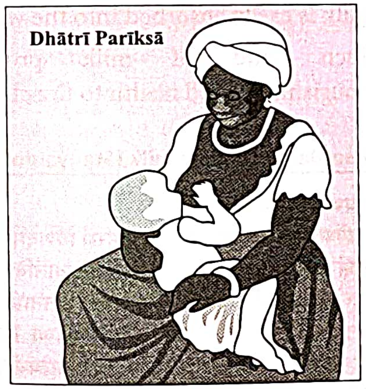
प्रकृतियुक्तानीति नातिबहूनि नात्यल्पानि च।।51।।- '*Prakṛtiyuktāni*' means neither excess nor less. This is related the physiological functions of the body.

Dhātrī Parīkṣa (selection of wet-nurse)

अतो धात्रीपरीक्षामुपदेक्ष्यामः।
अथ ब्रूयात्- धात्रीमानय समानवर्णां यौवनस्थां निभृतामनातुरामव्यङ्गामव्यसनामविरूपामजुगुप्सितां देशजातीयामक्षुद्रामक्षुद्रकर्मिणीं कुले जातां वत्सलामरोगां जीवद्वत्सां पुंवत्सां दोग्ध्रीमप्रमत्तामनुच्चारशायिनीमनन्त्यावसायिनीं कुशलोपचारां शुचिमशुचिद्वेषिणीं स्तनस्तन्यसम्पदुपेतामिति।।52।।

How to carry out the examination of wet-nurse is now being explained. The following are the features of the best wet-nurse (*Dhātrī*).

1. The wet-nurse should be belonging to the same caste of the mother (समानवर्णां)
2. She should be youthful (यौवनस्थां)



3. Humble in disposition (निभृताम्)
4. She should be healthy i.e., without suffering from any disease (अनातुराम)
5. Without any deformity (अव्यङ्गाम्)
6. Should be having no kind of addictions (अव्यसनाम्)
7. Good looking (विरूपाम)
8. Not to speak ill of others (अजुगुप्सितां)
9. Born in the same country (देशजातीयाम्)
10. Not mean minded and not mean in actions (क्षुद्रामक्षुद्रकर्मिणीं)
11. Born in a respectable family (कुले जातां)
12. Affectionate towards children (वत्सलाम्)
13. Disease free (अरोगां)
14. Having living children of her own (जीवद्वत्सां)
15. Having male children (पुंवत्सां)
16. Who has plenty of milk (दोग्ध्रीम्)
17. Who is much careful (अमप्रमत्ताम)
18. Should not be given the scope to sleep the child over cloths soiled with excreta (अनुच्चारशायिनीम)
19. Not associating with men and women of classes below her own (अनन्त्यावसायिनीं)
20. Skillful in service (कुशलोपचारां)
21. Pure in mind and body (शुचिम)
22. Aversion towards uncleanliness (अशुचिमशुचिद्वेषिणीं)
23. Endowed with excellence of breasts and breastmilk (स्तनस्तन्यसम्पदुपेताम्)

Cakrapāṇi:

समानवर्णामिति तुल्यजातीयाम्।- '*Samānavarṇām*' means that the wet-nurse should be belonging to the same caste of the mother.

यौवनस्थामित्यनेन बालावृद्धयोरसम्पूर्णक्षीणधातुत्वेन तयोर्निरासं करोति।- '*Yauvanasthām*' means that the wet-nurse should be youthful. The adolescent girls and the aged women are not suitable for breast feeding because of possessing incompletely developed as well as diminished bodily tissues respectively. Thus, both of them should be rejected.

निभृतामिति विनीताम्।- '*Nibhṛtām*' means that the wet-nurse should be humble in disposition.

अविरूपामिति अविकृतावयवाम्।- '*Avirūpām*' means that she should not have any abnormal body parts.

अव्यङ्गामिति अहीनाङ्गीम्।- '*Avyañgām*' means that she should not have body parts either more or less in number.

देशजातीयां समानदेशजाम्।- '*Deśajātīyāṃ*' means born in the same country.

अनन्त्यावसायिनीमिति शूद्राभिप्रायेण, शूद्रस्य हि सवर्णत्वेन चाण्डालादिस्त्री प्रसक्ता, सा च निषिध्यते; ब्राह्मणादीनां त्वसवर्णत्वेनैव सा निरस्ता; किंवा ब्राह्मणादीनामपि पतितब्राह्मण्याद्या अनन्त्यावसायिनीमितिशब्देन क्षिप्यते।।52।।- '*Anantyāvasāyinīm*' means that this term is used in the sense of '*Śūdra*' (low caste) woman. Since '*Śūdra*' is also being accepted as one of the four classes of people of the society, and thus the woman who belongs to the lowest and most despised of the mixed tribes (*Cāṇḍāla*) should be rejected. Or even though the woman who belongs to *Brahmin* caste is also should be rejected when she is fallen or degraded.

Excellence of breasts (Stana saṃpath)

तत्रेयं स्तनसम्पत्- नात्यूर्ध्वौ नातिलम्बावनतिकृशावनतिपीनौयुक्तपिप्पलकौसुखप्रपानौचेति(स्तनसम्पत्)॥53॥

In this regard it should be said that the following features are considered the excellent breasts:

- ☐ The breasts should not be located at too much high in the chest or too long.
- ☐ The breasts should neither too lean nor too plump.
- ☐ Breasts should have proportionate sized nipples and should be easily sucked by the baby.

This is about the excellence of breasts.

Cakrapāṇi:

युक्तपिप्पलकाविति उच्चैःस्तनवृन्तौ।।53।।- '*Yuktapippalakā*' means high breasted with proportionate sized nipples.

Excellence of breast milk (Stanya saṃpath)

स्तन्यसम्पत्तु प्रकृतिवर्णगन्धरसस्पर्शम्, उदपात्रे च दुह्यमानमुदकं व्येति प्रकृतिभूतत्वात्; तत् पुष्टिकरमारोग्यकरं चेति (स्तन्यसम्पत्)॥54॥

Breast milk of excellent quality should have the following features:

- ☐ Breast milk should have natural color, smell, taste and touch.
- ☐ When poured into a pot of water, breast milk is easily absorbed into the water.
- ☐ Such kind of milk provides nourishment and health to the child.

Disorders of breast milk (Stanya doṣa)

अतोऽन्यथा व्यापन्नं ज्ञेयम्।

तस्य विशेषाः- श्यावारुणवर्णं कषायानुरसं विशदमनालक्ष्यगन्धं रूक्षं द्रवं फेनिलं लघ्वतृप्तिकरं कर्शनं वातविकाराणां कर्तृ वातोपसृष्टं क्षीरमभिज्ञेयं; कृष्णनीलपीतताम्रावभासं तिक्ताम्लकटुकानुरसं कुणपरुधिरगन्धि भृशोष्णं पित्तविकाराणां कर्तृ च पित्तोपसृष्टं क्षीरमभिज्ञेयम्, अत्यर्थशुक्लमतिमाधुर्योपपन्नं लवणानुरसं घृततैलवसामज्जगन्धि पिच्छिलं तन्तुमदुकपात्रेऽवसीद छ्लेष्मविकाराणां कर्तृ श्लेष्मोपसृष्टं क्षीरमभिज्ञेयम्॥55॥

If the features are contrary to the excellence of breast milk as described earlier are known as the disorders of the breast milk.

Vāta Duṣṭa Stanya Lakṣaṇa	*Pitta Duṣṭa Stanya Lakṣaṇa*	*Kapha Duṣṭa Stanya Lakṣaṇa*
Blackish or Reddish in color	Blackish, bluish, yellowish or coppery in color	Exceedingly white in color
Kaṣāya Rasa as *Anurasa*	*Tikta*, *Amla*, *Kaṭu* as *Anurasa*	Exceedingly sweet in taste and *Lavaṇa* as *Anurasa*
Non slimy		Slimy
Absence of any smell	Smells like dead body or blood	Smells like ghee, oil, muscle fat and bone marrow
Rough, thin and frothy, Light	Too hot	Thready
Non satiating		Settles down at the bottom when poured in a tumbler containing water
Causing emaciation		
Causing *Vāta* disorders	Causing *Pitta* disorders	Causing *Kapha* disorders

Cakrapāṇi:

उदकं व्येतीति उदकं विशेषेण एति व्याप्नोतीत्यर्थः।- '*Udakaṁ vyāpnoti*' means that breast milk spreads easily and mixes with water when it is not vitiated by any *Doṣa*.

जतूकर्णेऽप्युक्तम्- "उदके विसर्पत् क्षीरं प्रशस्तम्" इति।- *Jatūkarṇa* also said that the best variety of breast milk spreads easily when poured in water.

वातादिदुष्टक्षीरलक्षणान्याह- श्यावेत्यादि।- Beginning the verse with the word '*Śyāva*', the author has described the features of breast milk vitiated by *Vāta* and the other *Doṣās*.

लवणानुरसमिति श्लेष्मदुष्टे क्षीरे दोषदूष्यसम्मूर्च्छनप्रभावाज्ज्ञेयं, येन श्लेष्मदुष्टे लवणरसता भवति; एतत्पृथग्लक्षणयोगाच्च द्वन्द्वसन्निपातदुष्टिरप्युन्नेया।।54-55।।- '*Laṇānurasam*' means that the saline taste is being perceived as secondary taste when the breast milk is vitiated by *Kapha* and this happens due to the *Prabhāva* of *Doṣa-dūṣya sammūrcchana*. By the description of the features of vitiated breast milk by the *Doṣās* separately, and then one can assess the features of the vitiated breast milk in combination of two-two *Doṣās* and all the three *Doṣās* at a time.

Treatment of vitiated breast milk (Stanya doṣa cikitsa)

तेषां तु त्रयाणामपि क्षीरदोषाणां प्रतिविशेषमभिसमीक्ष्य यथास्वं यथादोषं च वमनविरेचनास्थापनानुवासनानि विभज्य कृतानि प्रशमनाय भवन्ति।

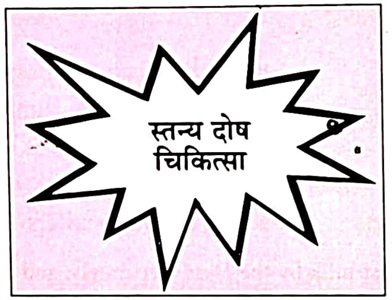
पानाशनविधिस्तु दुष्टक्षीराया ककुलत्थसुरासौवीरकमैरेयमेदकलशुनकरञ्जप्रायः स्यात्।

क्षीरदोषविशेषांश्चावेक्ष्यावेक्ष्य तत्तद्विधानं कार्यं स्यात् पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सराततिकफलकिराततिक्तकटुकरोहिणीसारिवाकषायाणां च पानं प्रशस्यते, तथाऽन्येषां तिक्तकषायकटुकमधुराणां द्रव्याणां प्रयोगः क्षीरविकारविशेषानभिसमीक्ष्य मात्रां कालं च।

इति क्षीरविशोधनानि॥56॥

- ☐ When the milk gets vitiated by the *Tridoṣās*, after assessing their vitiation along with their intensity, the mother should be given suitable therapies like *Vamana*, *Virecana*, *Āsthāpanavasti* or *Anuvāsanavasti* with proper drugs for their management.

- ❑ The food and drink should be mostly consisting mainly *Yava*, *Godhūma*, *Śāli*, *Ṣaṣṭika*, *Mudga*, *Harenuka*, *Kulattha*, *Surā*, *Sauvīraka*, *Maireyaka*, *Medaka*, *Laśuna* and *Karanja*.



- ❑ Appropriate measures and regimen should be advised to the mother according to the vitiation of Doṣās.
- ❑ It is to be advised to take the decoction of *Pāṭhā*, *Mahauṣadha*, *Suradāru*, *Mustā*, *Mūrvā*, *Guḍūcī*, *Vatsakaphala*, *Kirātatikta*, *Kaṭukarohinī* and *Śāribā* internally.
- ❑ In addition, the use of other bitter, astringent, pungent and sweet drugs are recommended keeping in mind the specific disorder, dosage and timing.
- ❑ In this way the measures that should be taken for the management of vitiated breast milk are described.

Cakrapāṇi:

चिकित्सामाह- तेषामित्यादि।- Beginning the verse with the word '*Teṣām*', the author has presented the treatment for vitiated breast milk.

प्रतिविशेषमभिसमीक्ष्येति प्रति प्रति वातादीनां कोष्ठाश्रयित्वोदीर्णत्वादिशोधनानुगुणं विशेषमभिवीक्ष्य।- '*Prativiśeṣamabhisamīkṣya*' means that by proper examination of the vitiation of *Vāta* and the other *Doṣās* specifically, and their location in the *Koṣṭha* along with their excitation, one should eliminate them from the body.

यथास्वमित्यनेन श्लेष्मणि वमनं, पित्ते विरेचनं, वायावास्थापनानुवासने, इत्यात्मीयमात्मीयं संशोधनं दर्शयति।- '*Yathāsvam*' means specific therapy for the specific *Doṣa*. For example: *Vamana-karma* for management of vitiated breast milk by *Kapha*;

Virecana for *Pitta* and; *Āsthāpanavasti* and *Anuvāsanavasti* for the management of breast milk vitiated by *Vāta*.

यथादोषमित्यनेन प्रवृद्धे दोषेऽतिमात्रं संशोधनं, स्तोके स्तोकमात्रं दर्शयति।- '*Yathādoṣam*' means that if the Doṣa is more vitiated, such *Doṣa* should be eliminated by means of the strong dugs with high quantity and if less vitiated, it should be treated with mild drugs with minimum dosage.

विभज्येति यथास्वमित्यनेन योज्यम्।- '*Vibhajyeti*' means accordingly either *Vamana*, *Virecana* etc. should be planned.

'प्रकृतिविशेषम्' इति यदा पाठस्तदा प्रकृतिविशेषमपि धात्र्या अवेक्ष्य वमनादीनां बहुत्वाल्पत्वविशेषः कर्तव्य इत्यर्थः।- - '*Prakṛtiviśeṣaṇam*' means that the body constitution of wet-nurse also should be considered while conducting elimination therapies.

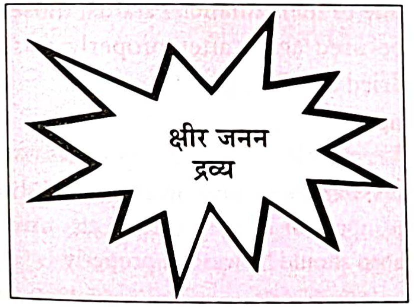
तत्तद्विधानं कार्यं स्यादिति तत्तद्वृद्धदोषप्रतिकूलमाहारविधानं कार्यं स्यात्।- '*Tattadvidhānaṁ kāryaṁ*' means that the diet prescribed should possess the opposite attributes to that which causes vitiation of *Doṣās*.

कषायाणामिति बहुवचनाद् व्यस्तसमस्तानां पाठादीनां कषाया गृह्यन्ते।।56।।- By the usage of the word '*Kaṣāyāṇāṁ*', which is in plural form, suggests that the decoctions of the drugs *Pāṭhā* etc. should be administered internally by preparing the decoction with either any one of the drugs in that group or by combining them all.

Kṣīra-janana dravya (galactagogues)

क्षीरजननानि तु मद्यानि सीधुवर्ज्यानि, ग्राम्यानूपौदकानि च शाकधान्यमांसानि, द्रवमधुराम्ललवणभूयिष्ठा- श्चाहाराः, क्षीरिण्यश्चौषधयः, क्षीरपानमनायासश्च, वीरणषष्टिकशालीक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटमूलकषायाणां च पानमिति (क्षीरजननानि)।।57।।

The following drugs, diet and measures are useful to increase breast milk:



1. All the types of alcoholic beverages except *Śīdhu*.
2. Vegetables, grains and meat obtained from domestic, marshy and aquatic regions.
3. The food substances which are predominantly liquid and possessing sweet, sour and saline tastes.
4. Herbs which are having milky latex.
5. Regular intake of milk.
6. Keeping away from the strenuous and tiring tasks.
7. Intake of the decoction of *Vīraṇa*, *Śāli*, *Ikṣuvālikā*, *Darbha*, *Kuśa*, *Kāśa*, *Gundrā*, *Ṣaṣṭika Itkaṭa mūla*.

Cakrapāṇi:

क्षीरिण्यश्च दुग्धिकाकलम्बिकादयो दृश्यमानक्षीराः।।57।।- '*Kṣīriṇysca*' means the herbs such as *Dugdhikā*, *Kalambikā* etc. in which milky latex is visible.

Procedure to be followed by the wet-nurse in order to feed the baby

धात्री तु यदा स्वादुबहुलशुद्धदुग्धा स्यात्तदास्नातानुलिप्ता शुक्लवस्त्रं परिधायैन्द्रीं ब्राह्मीं शतवीर्यां सहस्रवीर्याममोघामव्यथां शिवामरिष्टां वाट्यपुष्पीं विष्वक्सेनकान्तां वा बिभ्रत्योषधिं कुमारं प्राङ्मुखं प्रथमं दक्षिणं स्तनं पाययेत्। इति धात्रीकर्म ।।58।।

- ❑ The breast milk of wet-nurse (*Dhātrī*) should be sweet, abundant and pure.
- ❑ After having bath, she should be anointed with fragrant pastes and dressed with white cloths and adorned with the herbs like *Aindrī*, *Brāhmī*, *Satavīryā*, *Sahasravīryā*, *Amoghā*, *Avyasthā*, *Śivā*, *Ariṣṭā*, *Vāṭyapuṣpī* and *Viṣvaksena*.
- ❑ Then keeping the child towards the east, she should be fed milk initially from the right breast. (58)

Cakrapāṇi:

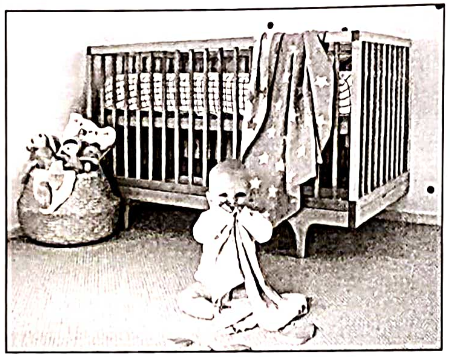
अमोघादयोऽनन्तरं व्याकृता एव। अव्यथा गुडूची।।58।।- The description of '*Amoghā*' etc. is made available at another place. '*Avyathā*' means *Guḍūcī*.

Kumārāgāra (procedure of construction of nursery)

अतोऽनन्तरं कुमारागारविधिमनुव्याख्यास्यामः- वास्तुविद्याकुशलः प्रशस्तं रम्यमतमस्कं निवातं प्रवातैकदेशं दृढमपगतश्वापदपशुदंष्ट्रिमूषिकपतङ्गं सुविभक्तसलिलोलूखलमूत्रवर्चःस्थानस्नानभूमिमहानसमृतुसुखं यथर्तुशयना-

सनास्तरणसम्पन्नं कुर्यात्; तथा सुविहितरक्षाविधानबलिमङ्गलहोमप्रायश्चित्तं शुचिवृद्धवैद्यानुरक्तजनसंपूर्णम्।
इति कुमारागारविधिः॥59॥

Now the procedure for the construction of *Kumārāgāra* (nursery) is going to be described:



- The nursey should be well planned by the architect.
- It should be built in an excellent place and it should be spacious, beautiful, having good light and well ventilated and strong.
- Care should be taken to prevent the dogs, rats and other animals to enter into the nursery.
- It should have proper places for storage of water, and grinding, kitchen and toilet.
- It should be comfortable for living in all the seasons.
- Apart from this, protective measures like offerings, auspicious rites and oblations etc. should be performed regularly in the nursery.
- The nursery should be full of clean and elderly persons, physician and affectionate people.

Bedding for child

शयनासनास्तरणप्रावरणानि कुमारस्य मृदुलघुशुचिसुगन्धीनिस्युः; स्वेदमलजन्तुमन्तिमूत्रपुरीषोपसृष्टानिचवर्ज्यानि स्युः; असति संभवेऽन्येषां तान्येव च सुप्रक्षालितोपधानानि सुधूपितानि शुद्धशुष्काण्युपयोगं गच्छेयुः॥60॥

- The cot, chair, bedding and cover for the baby should be soft, light, clean and fragrant.
- Clothes that become dirty due to contact with sweat, urine and feces should be discarded.
- If fresh ones are unable to procure due to their financial status, those can be used again after properly washed, dried and fumigated.

Cakrapāṇi:

सुप्रक्षालितोपधानानीति सुधौतोत्तरप्रच्छादनानि।- '*Suprakṣālitopadhānāni*' means the bed sheets, cloths, upper or outer garments etc. used for newborn should be washed properly.

शुद्धशुष्काणीति धौतान्यपि यदा मलादिरागेणापि रहितानि भवन्ति शुष्काणि च तदैवोपयोज्यानि; सुधौतं ह्यार्द्रमपि स्यात्, तथा गाढराग (गि) मलादिभावितं धौतमप्यशुद्धं स्यात्, तस्मादुक्तं- शुद्धशुष्काणीति।।59-60।।- '*Śuddhaśuṣkāṇi*' means that these sheets and other garments should be washed properly and after dried only they can be reused. Even though the garments are washed, the dirt etc. will be removed only when those are properly dried. If those garments are washed and not made dried, they may be wet. Do at times the excreta may be sticking to the garments and thus it will be completely removed when they are washed and dried. Thus, the word *Śuddhaśuṣkam* has used to emphasize the importance of proper washing and drying.

Drugs useful for fumigation of cloths etc.

धूपनानिधूपनानि पुनर्वाससां शयनास्तरणप्रावरणानां च यवसर्षपातसीहिङ्गुगुग्गुलुवचाचोरकवयःस्थागोलोमीजटिलापलङ्कषाशोकरोहिणीसर्पनिर्मोकाणि घृतयुक्तानि स्युः॥61॥

The drugs such as *Yava*, *Sarṣapa*, *Atasī*, *Hiñgu*, *Guggulu*, *Vacā*, *Coraka*, *Vayasthā*, *Golomī*, *Jaṭilā*, *Palañkaṣā*, *Aśoka*, *Rohiṇī* and *Sarpanirmoka* can be used for fumigation of cloths, bedding and covers with after mixing with ghee.

Cakrapāṇi:

वयःस्था ब्राह्मी,- '*Vayasthā*' means *Brāhmī*.

गोलोमी श्वेतदूर्वा,- '*Golomī*' means *Śveta Dūrvā*

जटिला मांसी।।61।।- '*Jaṭilā*' means *Māṃsī*.

Wear of precious gems and amulets

मणयश्च धारणीयाः कुमारस्य खड्गरुरुगवयवृषभाणां जीवतामेव दक्षिणेभ्यो विषाणेभ्योऽग्राणि गृहीतानि स्युः; ऐन्द्र्याद्याश्चौषधयो जीवकर्षभकौ च, यानि चान्यान्यपि ब्राह्मणाः प्रशंसेयुरथर्ववेदविदः॥62॥

Amulets containing precious gems, herbs, etc. should be worn to protect children from evil spirits as follows:

1. Precious gems such as pearls etc. should be worn as amulet.
2. The tip of the right horn of a living animal such as a rhinoceros, deer, gayal cow or bull can also be worn as a talisman.
3. Herbs like *Aindrī*, *Brāhmī* etc. (mentioned in verse 58 of this chapter) and *Jīvaka*, *Ṛṣabhaka* etc. can also be worn by children as amulets.
4. Or the other objects whatever are being prescribed by the *Brāhmaṇās* well versed in *Atharvaveda* also can be worn by children as amulets to protect them from evil spirits.

Cakrapāṇi:

मणय इति मुक्तादिमणयः, अथर्ववेदोक्ताश्च।- '*Maṇayaḥ*' means the precious gems such as pearls etc. described in *Atharvaṇaveda*.

खड्गादीनां शृङ्गाग्राणि धारणीयानि स्युरिति योजना।- '*Khaḍgādīnāṃ śṛñgāgrāṇi*' means the tip of the horns of rhinoceros and other animals should be worn as amulets.

उक्तं हि जतूकर्णे- "रुरुखड्गादीनां जीवतां दक्षिणशृङ्गाग्राणि निकृत्तानि धारयेत्" इति।- It was also told by *Jatūkarṇa* that "The tip of the right horn of living animals like *Ruru*, *Khaḍga* etc. should be used for wearing as amulets"

जीवकर्षभकौ प्रजास्थापनोक्तौ।- Both '*Jīvaka*' and '*Ṛṣabhaka*' have been described as *Prajāsthāpana dravya* (fertility promoters).

ओषधय ऐन्द्र्याद्या दश तत्रैवोक्ताः।।62।।- The group of ten drugs such as '*Aindrī*' etc. are also described there itself as *Prajāsthāpana Mahākaṣāya*.

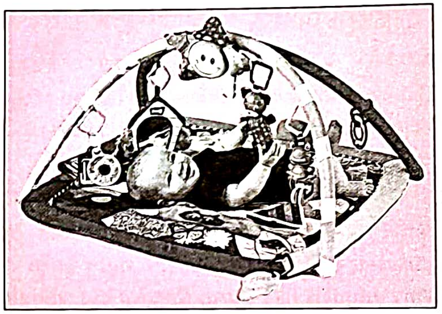
Toys for child

क्रीडनकानि खलु कुमारस्य विचित्राणि घोषवन्त्यभिरामाणि चागुरूणि चातीक्ष्णाग्राणि चानास्य प्रवेशीनि चाप्राणहराणि चावित्रासनानि स्युः॥63॥

Children should be given toys that have the following characteristics to play.

1. The toys should be colorful (**विचित्राणि**)
2. They should produce sound (**घोषवन्त्**)
3. They should be delightful (**भिरामाणि**)

4. The toys should be light and should not be heavy (चागुरूणि)
5. They should not be having sharp edges (चातीक्ष्णाग्राणि)
6. The toys should be incapable of being swallowed (चानास्य प्रवेशीनि)
7. They should not be dangerous to the life of the baby (चाप्राणहराणि)



8. The toys should not be causing fear to the baby (चावित्रासनानि)

Behavior with the child

न ह्यस्य वित्रासनं साधु।
तस्मात्तस्मिन् रुदत्यभुञ्जाने वाऽन्यत्र विधेयतामगच्छति राक्षसपिशाचपूतनाद्यानां नामान्याह्वयता कुमारस्य वित्रासनार्थं नामग्रहणं न कार्यं स्यात्॥64॥

- It is not at all advisable to frighten the child at any time.
- Therefore, even if he cries, doesn't eat food or behaves inappropriately, he should not be made frightened by calling names like *Rākṣasa*, *Piśāca* and *Pūtanā* etc.

Management of pediatric diseases

यदि त्वातुर्यं किंचित् कुमारमागच्छेत् तत् प्रकृतिनिमित्तपूर्वरूपलिङ्गोपशयविशेषैस्तत्त्वतोऽनुबुध्य सर्वविशेषानातुरौषधदेशकालाश्रयानवेक्षमाणश्चिकित्सितुमारभेतैनं मधुरमृदुलघुसुरभिशीतशङ्करं कर्म प्रवर्तयन्।
एवंसात्म्या हि कुमारा भवन्ति।
तथा ते शर्म लभन्ते चिराय।
अरोगे त्वरोगवृत्तमातिष्ठेद्देशकालात्मगुणविपर्ययेण वर्तमानः, क्रमेणासात्म्यानि परिवर्त्योपयुञ्जानः सर्वाण्यहितानि वर्जयेत्।
तथा बलवर्णशरीरायुषां संपदमवाप्नोतीति॥65॥
एवमेनं कुमारमायौवनप्राप्तेर्धर्मार्थकौशलागमनाच्चानुपालयेत्॥66॥

- If the child gets afflicted with any disease, he should be carefully examined by fivefold measures by considering nature, causative factors, premonitory symptoms, symptoms and therapeutic test.
- He should also be examined the special circumstances connected with the patient, drugs, place and time, the physician should start the treatment by means of sweet, mild, light, aggregable fragranced and cold substances, since these are most suitable for children.
- This kind of treatment modalities gives instantaneous relief.
- If the child is in a healthy state, he should be maintained on the code of conduct set forth for the healthy by using place, time and things contrary to his own constitution.
- Unwholesome things and regimen should be withdrawn gradually and practice the wholesome ones.
- By doing so, the child gets body strength, complexion and longevity.
- In this way the child should be brought up until he reaches the proper capacity to acquire virtuous merit and wealth, till he reaches puberty.

Cakrapāṇi:

प्रकृतीत्यादौ प्रकृतिः वातादयः, निमित्तं बाह्यं रूक्षादि वातादिकारणम्।- Here in these words '*Prakṛti*' etc., the term *Prakṛti* refers to the body constitution such as *Vāta Prakṛti*, *Pitta Prakṛti* and *Kapha Prakṛti*. '*Nimitta*' means the external factors like *Rūkṣa* etc. which aggravate *Vāta* and the other *Doṣās*.

सर्वविशेषानित्यादौ आतुरशब्देनातुर्यहेतुर्व्याधिर्गृह्यते, आश्रयशब्देन तु शरीरम्।- In the words '*Sarvaviśeṣān*' etc., the term '*Ātura*' refers to the disease that manifests by causative factors. The term '*Āśraya*' refers to the body which is the abode for diseases.

शं कल्याणं करोतीति शङ्करम्।- '*Śaṃ karoti iti Śaṅkaram*' – The letter '*Śaṃ*' refers to auspicious or prosperous. Thus, the one which causes auspicious or prosperous is known as '*Śaṅkaram*'.

देशकालेत्यादौ आत्मशब्देन शरीरमुच्यते, तेन देशस्य तथा कालस्य तथा शरीरस्य च यो गुणः शीतादिस्तद्विपरीताहाराचारादिसेवायां वर्तमानः स्वस्थवृत्तं कुर्यात्।- In the words '*Deśakāle*' etc., the term '*Ātmā*' refers to the body. Thus, by keeping in mind the attributes like coldness etc. of the habitat (*Deśa*), season (*Kāla*) and the body (*Śarīra*), one has to take the foods and follow the regimen which is contrary to the attributes of *Deśa*, *Kāla* and *Śarīra* for the maintenance of positive health.

अन्यत्रापि स्वस्थवृत्ते प्रोक्तं- "देशकालादिगुणविपरीतानामाहारविहाराणां क्रियोपयोगः सम्यक्" (शा.अ.6) इति।- In another context also for the preservation of health it is told that - "One should resort to such foods and the activities which are contrary to their habitat, season and physical constitution of the individual" (Ca. Śā. 6/8).

स्वस्थवृत्तान्तरमाह- क्रमेणेत्यादि।- Beginning with the word '*Krameṇa*', the author has presented another method for the preservation of positive health.

क्षीरतः क्षीरान्ने, ततोऽन्नमेव। तत्राप्यन्ने मधुरादि यद्बालानां सात्म्यं भवति– The term *Krameṇa* refers to that the child should be fed initially with milk, and then milk and solid food and later with solid food only in the specific order. Even in the solid food he should be given sweet substances, since such substances are suitable and wholesome to children.

तेन क्रमेण नवेगान्धारणीयोक्तेन "उचितादहिताद्धीमान् क्रमशो विरमेन्नरः" (सू.अ.7) इत्यादिस्वस्थवृत्तोक्तेन क्रमेणोपयुञ्जान इत्यर्थः।- By the term *Krameṇa*, it can also be taken that what was told in the chapter '*Navegāndhāraṇīya Adhyāya*'. "Even though unwholesome food substances are habituated, they should be given up gradually by the wise person. Similarly, one should take wholesome substances gradually" (Ca. Sū. 7 / 36).

तथा, वस्त्वन्तरसात्म्यसेवायामपि। बालस्यैवमेव व्याख्यानम्।- Similarly, it should also be applicable in the consumption of other things of the children.

स्वस्थवृत्ताचरणफलमाह- तथेत्यादि॥63-66॥- Beginning the verse with the term '*Tathā*', the author has presented the benefits of following *Svasthavṛtta*.

इति पुत्राशिषां समृद्धिकरं कर्म व्याख्यातम्।
तदाचरन् यथोक्तैर्विधिभिः पूजां यथेष्टं लभतेऽनसूयक इति॥67॥

- Thus, the customs and practices that are useful to those who want a meritorious offspring are explained.
- By resorting to these measures in the prescribed manner will be blessed with progeny according to his desire.

To sum up

तत्र श्लोकौ-

पुत्राशिषां कर्म समृद्धिकारकं यदुक्तमेतन्महदर्थसंहितम्।
तदाचरन् ज्ञो विधिभिर्यथातथं पूजां यथेष्टं लभतेऽन-
सूयकः॥68॥
शरीरं चिन्त्यते सर्वं दैवमानुषसंपदा।
सर्वभावैर्यतस्तस्माच्छारीरं स्थानमुच्यते॥69॥

- The procedure for having the desired son is told here in detail and in full.
- Thoughts, if properly followed, enables one to attain sufficient honor without any envy to others.
- This division is called '*Śārīrasthāna*' (that which relates to the body) because it deals with the description of the knowledge which is helpful for understanding all the aspects in respect of human and divine in the individual's body.

Cakrapāṇi:

पुत्राशिषां समृद्धिकरमिति पुत्रप्रार्थनानुरूपफलकरमित्यर्थः। पुत्राशिषामित्यध्यायार्थसंग्रहश्लोकः।- '*Putrāśiṣāṃ samṛddhikaram*' means the fruitful results of prayers that are done for the sake of son. Beginning the verse with the term 'पुत्राशषिां', the author has presented the summary of this chapter in the conclusion.

ज्ञ इति पुरुषविशेषणं प्राधान्यात् कृतम्।- The word '*Jña*' refers to the learned man. This adjective is given to man because he is superior to woman.

तेन पुरुषपुत्रलाभेन नार्या अपि पुत्रलाभोऽर्थादेव लभ्यते।- By the saying of that the man was blessed with a male child, it connotes that the woman also gave birth to the son.

अनुरूपपुत्रलाभे कथं मे पुत्रः स्यादित्यसूयां न वहतीत्यनसूयकः।- There is no jealousy in the woman's heart on getting the son she wants, that is, she does not criticize others for what kind of son she should have; because the wish is that to have a desired son and it is fulfilled.

केचिच्छारीरस्थानशब्दव्युत्पत्तिदर्शकं श्लोकं पठन्ति- शरीरमित्यादि। स च व्यक्तार्थ एव॥67-69॥- Some scholars opined that the last verse of this section as the derivation for '*Śārīrasthāna*'. Since the matter is very clear to understand its meaning and thus no further explanation is required.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते शारीरस्थाने जातिसूत्रीयं शारीरं नामाष्टमोऽध्यायः॥8॥

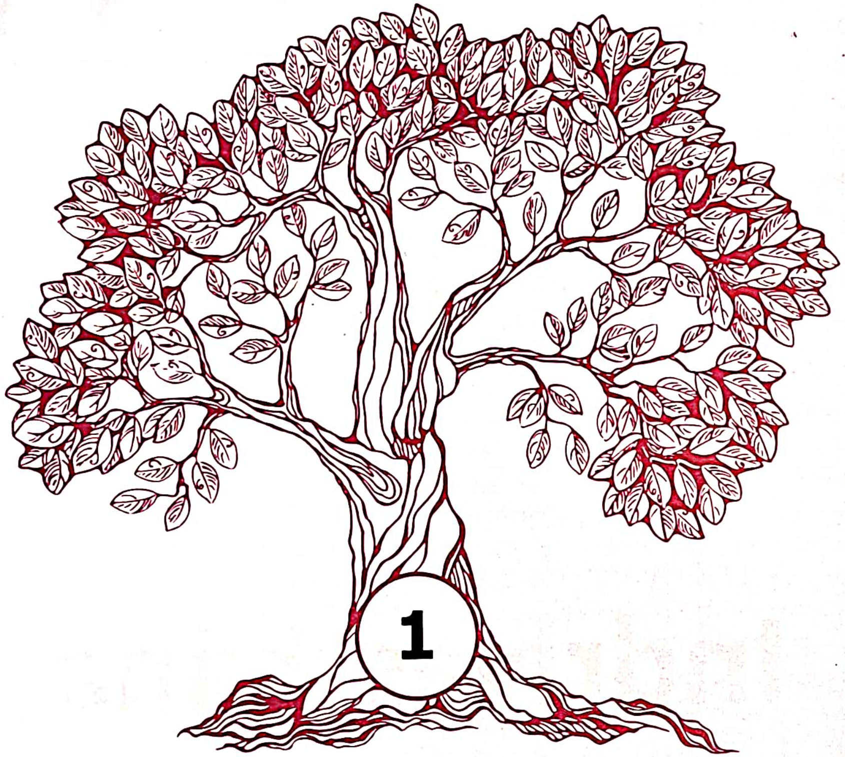
Thus, ends the eighth chapter of the *Śārīrasthāna* titled *Jātisūtrīyaṃ śārīraṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

इति चरकसंहितायां चथुर्थं शारीरस्थानं सम्पूर्णम्।

Thus, the fourth section of the *Caraka Saṃhitā*, the *Śārīra Sthāna*, is also concluded.

***

Indriyasthāna



Varṇasvarīya Indriya Adhyāya

[Ariṣṭa Lakṣaṇa Related to Varṇa & Svara]

वर्णस्वरीयमिन्द्रियम्

Varṇasvarīya Indriya Adhyāya

[Ariṣṭa Lakṣaṇa Related to Varṇa & Svara]

वर्णस्वरीयमिन्द्रियम्

अथातो वर्णस्वरीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After delineating *Śārīrasthāna*, *Ācārya Agniveśa* has propounded *Indriyasthāna* by starting the chapter entitled *Varṇasvarīyamindriyam Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

शारीरे चिकित्साधिकरणं शरीरं प्रतिपाद्य चिकित्सा वक्तव्या, सा च साध्य एव रोगे वक्तव्या नासाध्यरोगे,- In the section *Śārīrasthāna*, a detailed description of the body which is the substratum of diseases is explained. Treatment is intended only for curable diseases and it is not for incurable diseases.

यदुक्तं- "अर्थविद्यायशोहानिमुपक्रोशमसंग्रहम् प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत्" (सू.अ.10) इति;- It is clearly stated that "If the physician attempts to treat an incurable disease without having the knowledge of the prognosis will certainly loose prosperity, wisdom and reputation" (Ca. Sū. 10 / 8).

न च रिष्टप्रतिपत्तिमन्तराऽसाध्यत्वप्रतिपत्तिरिति रिष्टप्रतिपादकमिन्द्रियस्थानमेव चिकित्सास्थानात् प्रागुच्यते।- It is also told that without the knowledge of *Ariṣṭa Lakṣaṇa* (definite signs of death), it is not possible to diagnose the characteristics of incurable diseases. Thus, for the knowledge of *Ariṣṭa Lakṣaṇa* (definite signs of death), the section *Indriyasthāna* has been delineated prior to *Cikitsāsthāna*.

इन्द्रशब्देन प्राण उच्यते, तस्यान्तगतस्य लिङ्गं रिष्टाख्यमिन्द्रियं; यदुक्तं व्याकरणे- "इन्द्रियमिन्द्रलिङ्गं" (पा.अ.5.2.13) इत्यादि;- The term '*Indra*' refers to *Prāṇa* i.e. life or vital breath and the sign indicating its end is known as *Indriya*. It is mentioned in *Vyākaraṇa* that "The feature of description of *Indra* (*Prāṇa*) is called *Indriya*" (*Pāṇiṇi* 5:2/13).

तस्येन्द्रियस्य स्थानमिन्द्रियस्थानम्। तत्रापि चेन्द्रियस्थाने वक्तव्ये व्यक्ततमरिष्टाभिधायकतया वर्णस्वरीयमिन्द्रियमुच्यते, अत्र हि यानि रिष्टानि वक्तव्यानि तानीतररिष्टेभ्यश्चक्षुरादिग्राह्यतया व्यक्ततमानि।- The section which deals with such *Indriya* is known as *Indriyasthāna*. Even in that *Indriyasthāna*, the signs and symptoms which can be directly observed by visual or other sense faculties are described in the beginning in the chapter titled '*Varṇasvarīyamindriyam*', since the bad prognostic signs can be easily and directly observed by the sense organs.

वर्णस्वरावधिकृत्य कृतो वर्णस्वरीयः, इन्द्रियस्य रिष्टरूपस्य प्रतिपादकोऽध्याय इन्द्रियः, तं व्याख्यास्यामः। एवमन्यत्रापि पुष्पितकमित्याद्यपीन्द्रियविशेषणं व्याख्येयम्।।- The chapter which deals with the characteristics of *Varṇa* (color) and *Svara* (voice) is known as *Varṇasvarīyam*. *Indriya* means which deals with the bad prognostic signs. Thus, the bad prognostic signs related to color and voice is going to be dealt in the chapter '*Varṇasvarīyamindriyam*'. In the same way, in the subsequent chapters like '*Puṣpitakam*', one should explain the adjective of *Indriya*.

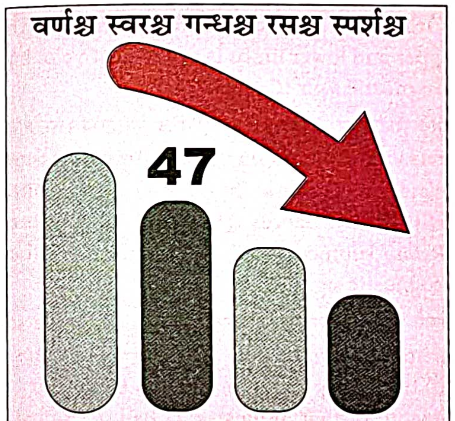
Factors to be examined to determine the remaining period of life

इह खलु वर्णश्च स्वरश्च गन्धश्च रसश्च स्पर्शश्च चक्षुश्च श्रोत्रं च घ्राणं च रसनं च स्पर्शनं च सत्त्वं च भक्तिश्च शौचं च शीलं चाचारश्च स्मृतिश्चाकृतिश्च प्रकृतिश्च विकृतिश्च बलं च ग्लानिश्च मेधा च हर्षश्च रौक्ष्यं च स्नेहश्च तन्द्रा चारम्भश्च गौरवं च लाघवं च गुणाश्चाहारश्च विहारश्चाहारपरिणामश्चोपायश्चापायश्च व्याधिश्च व्याधिपूर्वरूपं च वेदनाश्चोपद्रवाश्च च्छाया च प्रतिच्छाया च स्वप्नदर्शनं च दूताधिकारश्च पथि चौत्पातिकं चातुरकुले भावावस्थान्तराणि च भेषजसंवृत्तिश्च भेषजविकारयुक्तिश्चेति परीक्ष्याणि प्रत्यक्षानुमानोपदेशैरायुषः प्रमाणावशेषं जिज्ञासमानेन भिषजा॥3॥

The physician who is desirous to assess the remaining span of life of the patient should examine the following factors such as physical appearance, behavior, dietary habits, regimen, health status and the omens etc. by means of *Pratyakṣa* (direct observation), *Anumāna* (inference) and *Āptopadeśa* (authoritative) testimony.

1. *Varṇa* (complexion)
2. *Svara* (voice)
3. Gandha (smell)
4. *Rasa* (taste)
5. *Sparśa* (touch)
6. *Cakṣu* (eyes)
7. *Śrotra* (ears)
8. *Ghrāṇa* (nose)
9. *Rasana* (tongue)
10. *Sparśana* (skin)
11. *Sattva* (psychic state)
12. *Bhakti* (desire)
13. *Śauca* (cleanliness)
14. *Śīla* (character)
15. *Ācāra* (conduct)
16. *Smṛti* (memory)
17. *Ākṛti* (general appearance)
18. *Prakṛti* (nature or ordinary state)
19. *Vikṛti* (morbid state)
20. *Bala* (strength)
21. *Glāni* (exhaustion)
22. *Medhā* (intelligence)
23. *Harṣa* (delightfulness)
24. *Raukṣya* (dryness)
25. *Sneha* (unctuousness)
26. *Tandrā* (drowsiness)
27. *Ārambha* (commencement)
28. *Gaurava* (heaviness)
29. *Lāghava* (lightness)
30. *Guṇa* (general characteristics)
31. *Āhāra* (diet)
32. *Vihāra* (regimen)
33. *Āhārapariṇāma* (digestion of food)
34. *Upāya* (mode of onset of a disease)
35. *Apāya* (disappearance of a disease)
36. *Vyādhi* (nature of disease)
37. *Vyādhi Pūrvarūpa* (premonitory symptoms)
38. *Vedanā* (the type of pain)
39. *Upadrava* (complications)
40. *Chāyā* (lustre)
41. *Pratichāya* (reflection)
42. *Svapnadarśana* (dreams)

43. *Dūtādhikāra* (behavior of the messenger)
44. *Pathe autpātikam* (bad omens that come across by the physician on his way to patient's house)
45. *Āturakule bhāvāvastāntarāṇi* (peculiar conditions in the residence of patient's family)
46. *Bheṣaja Saṃvṛtti* (execution of medicine)
47. *Bheṣaja vikārayukti* (effect of medicine in disease)


वर्णश्च स्वरश्च गन्धश्च रसश्च स्पर्शश्च
47

Factors to be Examined

Cakrapāṇi:

इन्द्रियस्थानप्रतिपाद्यं कृत्स्नं विषयमाह- इहेत्यादि।- Beginning the verse with the term '*Iha*', the author has presented the total contents which are going to be described in *Indriyasthāna*.

इह इन्द्रियस्थाने।- The term '*Iha*' refers to the section of *Indriyasthāna*.

खलुशब्दो वाक्यालङ्कारे।- The word '*Khalu*' is read as *Vākaya Alaṅkāra* (ornament of speech).

इह च यद्यपीन्द्रियाण्येव विषयवर्णादिग्राहकतया अग्रे वक्तुं युज्यन्ते, तथाऽपि तेषामतीन्द्रियत्वेन तदाश्रयरिष्टानामव्यक्तत्वं; तेन, प्रव्यक्तानि वर्णादीन्येव प्रव्यक्तरिष्टाधिकरणान्यग्रेऽभिधीयन्ते।- Here, although it is appropriate to explain perception of objects like complexion etc. at first, but due to the senses are supernatural and the bad pathological features in them are also subtle, due to which the more obvious *Varṇa* etc. have been described initially.

वर्णादिष्वपि च यथा व्यक्तत्वं तथा पूर्वनिपातः। मेघादिशब्दस्तु यद्यपि वर्णादपि व्यक्तस्तथाऽपि शब्दविशेष एवेह ताल्वादिसम्पाद्यः स्वरशब्दाभिधेयो रिष्टाधिकरणत्वेनाभिमतः, स च वर्णापेक्षयाऽव्यक्त एव।- Even those that are clearly visible or recognizable so far in this color etc. are placed in the first place or the order of appearance of the features depends on their level of perception. Although the thunder of clouds is more audible or perceptible than color, here the sound produced by the contact of the palate is of concern in the description of bad prognostic features, which are less perceptible than color.

इहेत्यादावसमासेन प्रत्येकमपि वर्णादीनां रिष्टाधिकरणत्वं दर्शयति; समासे हि समुदायस्यैव रिष्टाधिकरणकतया परीक्षितव्यत्वं शङ्क्येत।- Here the term '*Iha*' suggests that the complexion etc. individually is considered as the shelter of *Ariṣṭa*, the fact has been demonstrated. And the cluster of signs and symptoms are also the abode of bad prognostic features, therefore they all should be examined.

वर्णशब्देन च वर्णसहचरिताश्चक्षुर्ग्राह्या रौक्ष्यादयोऽपि गृह्यन्ते; अत एव वर्णप्रस्ताव एव वक्ष्यति- यत्- "वर्णग्रहणेन ग्लानिहर्षरौक्ष्यस्नेहा व्याख्याताः" इति।- For example: With the term '*Varṇa*', the other entities observed by the eyes such as *Raukṣya* etc. should also be considered. Therefore while describing *Varṇa*, it is mentioned that "By the mention of *Varṇa* it can be taken *Glāni* (fatigue) and *Harṣa* (cheerfulness), *Raukṣya* (roughness) and *Sneha* (unctuousness) also".

स्वरादिग्रहणेन च स्वराद्यभावोऽपि गृह्यते, तेनाङ्गुलिपर्वशब्दाभाव-गन्धाभावादयोऽपि रिष्टान्यवरुध्यन्ते।- With term '*Svara ādi*', the other entities of sound also been taken. For example: The absence of cracking sound in the phalanges and the absence of smell etc. also being considered as bad prognostic signs.

स्पर्शग्रहणेन च स्पर्शोपलभ्यकाठिन्याद्यवरोधः।- The term *Sparśa* also refers to the hardness etc. of being perceived by touch.

सत्त्वं मनः; सत्त्वविकृतेरुदाहरणं यथा- "औत्सुक्यं भजते सत्त्वं चेतो भीराविशत्यपि" (इं.अ.12) इत्यादि।- '*Sattva*' means *Manas*. Examples for *Sattva Vikṛti* are "Restlessness in the mind and affliction of mind with fear" (Ca. In. 12 / 47)

भक्तिः इच्छा।- *Bhakti* means desire.

शीलं सहजं वृत्तम्।- '*Śīlaṃ*' means natural way of living

आचारः शास्त्रशिक्षाकृतो व्यवहारः।- '*Ācāra*' means behavior arising out of scriptural knowledge

भक्त्यादयो यद्यपि सत्त्वविकारत्वेन सत्त्वग्रहणेनैव लभ्यन्ते; यदुक्तं- "भक्तिः शीलं शौचं द्वेषः स्मृतिर्मोहस्त्यागोऽमात्सर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्ष्ण्यं मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादयः सत्त्वविकाराः" (शा.अ.3) इति; तथाऽपि भक्त्यादीनामपि पृथगरिष्टाधिकरणत्वेनेह पृथक्करणम्।- *Bhakti* etc. although the disorders of *Sattva* are also taken by the mention of *Sattva*. It is told that "*Bhakti* (desire), *Śīlaṃ* (conduct), *Śaucaṃ* (purity), *Dveṣa* (aversion), *Smṛti* (memory), *Moha* (confusion), *Tyāga* (renunciation), *Amātsarya* (disinterestedness), *Bhaya* (fear), *Krodha* (anger), *Tandrā* (drowsiness), *Utsāha* (enthusiasm), *Taikṣṇya* (sharpness), *Mārdava* (softness), *Gāmbhīrya* (profoundness), *Anavastitatva* (instability) etc. are the manifestations of the mind" (Ca. Sā. 3 / 13). However *Bhakti* etc. are described as separate entities of prognostic measures.

निद्रादौर्बल्यात्तन्द्रेति तन्द्राशब्देन निद्रोच्यते; अत्र च रिष्टमुक्तं यथा- "निद्रा नित्या भवति वा न वा" (इं.अ.11) इति।- Lack of sleep (*Nidrā*) leads to *Tandrā* (drowsiness). Thus, the word *Tandrā* denotes *Nidrā* and the bad prognostic signs related to *Nidrā* also mentioned here and it is stated as "Both the conditions like getting continuous sleep and sleeplessness are bad prognostic signs" (Ca. In. 11 / 24).

आरम्भ इति अरिष्टव्याध्युत्पादारम्भः; यदुक्तं- 'श्वयथुर्यस्य कुक्षिस्थो हस्तपादं प्रधावति' (इं.अ.9) इत्यादि।- Here the term '*Ārambha*' refers to the commencement of bad prognostic signs. It is mentioned that "Oedema of the abdomen if spreads to the upper and lower limbs is the indicative of bad prognostic sign"(Ca. In. 6 / 12).

गौरवे रिष्टं यथा- "निष्ठ्यूतं च पुरीषं च रेतश्चाम्भसि मज्जति" (इं.अ.9) इत्यादि।- Example for *Ariṣṭa Lakṣaṇa* related to *Gaurava* (heaviness) "If the spittle (*Niṣṭyūtaṃ*), faeces (*Purīṣaṃ*) and semen (*Retas*) submerges in water indicates a bad prognostic sign" (Ca. In. 9 / 18).

लाघवे रिष्टं- गुरूणामङ्गानां लाघवं ज्ञेयम्।- Example for *Ariṣṭa Lakṣaṇa* related to *Lāghava* (lightness) "If the heavy parts of the body appear as weightless that indicates a bad prognostic sign"

गुणरिष्टं यथा- "गुणाः शरीरदेशानां शीतोष्णमृदुदारुणाः। विपर्यासेन लक्ष्यन्ते स्थानेष्वन्येषु तद्विधाः" (इं.अ.12) इति। आहाररिष्टं यथा- Example for *Ariṣṭa Lakṣaṇa* related to *Guṇa* (attribute) "Manifestation of characteristics of the opposite nature in parts of the body that are either cold, hot, soft or rough and other similar features indicate a bad prognostic sign" (Ca. In. 12 / 54).

"आहारमुपयुञ्जानो भिषजा सूपकल्पितम्" (इं.अ.12) इत्यादि।- If a patient does not get any results from the intake of food specifically prepared by the doctor indicates a bad prognostic sign (Ca. In. 12 / 54).

आहारपरिणामरिष्टं यथा- "दुर्बलो बहु भुङ्क्ते यो प्रागभुक्त्वाऽन्नमातुरः। अल्पमूत्रपुरीषश्च" (इं.अ.7) इति।- Example for *Ariṣṭa Lakṣaṇa* related to *Āhāra* (food) "If a weak patient consuming large amounts of food when compared to the intake of food when he is healthy and passes less quantity of urine and faeces indicates a bad prognostic sign" (Ca. In. 7 / 22).

उपाय उपगमनं व्याधिमेलक इत्यर्थः; यदुक्तं- "सहसा ज्वरसन्तापस्तृष्णा मूर्च्छा बलक्षयः। विश्लेषणं च सन्धीनां" (इं.अ.8) इति।- '*Upāya*' means sudden appearance of a symptom or disease. It is said that "Sudden appearance of hyper pyrexia (*Jvara-santāpa*), thirst (*Tṛṣṇā*), fainting (*Mūrchā*), diminution of strength (*Bala-kṣaya*) and looseness of joints (*Sandhi viśleṣaṇa*) indicates a bad prognostic sign" (Ca. In. 8 / 23).

व्याध्यपगमनमपायः; यदुक्तं- "यं नरं सहसा रोगो दुर्बलं परिमुञ्चति" (इं.अ.9) इत्यादि।-'*Apāya*' means sudden remission of a disease. It is said that "If a weak person suddenly get rid of a disease indicates a bad prognostic sign" (Ca. In. 9 / 15).

व्याधिश्चेति व्याधिरेव रिष्टं यथा- "वाताष्ठीला सुसंवृत्ता दारुणा हृदि तिष्ठति" (इं.अ.10) इति।- '*Vyādhiśca*' means the disease itself is a bad prognostic sign. For example: "If a patient of *Vātāṣṭīlā* located in the heart and is suffering from intense thirst doesn't survive" (Ca. In. 10 / 4).

छाया भौतिकी पञ्चरूपा, प्रतिच्छाया तु देहच्छाया; प्रतिच्छायया च नेत्रकुमारिकाऽपि प्रतिच्छायारूपा गृहीतव्या। अयं च छायादिभेदः पन्नरूपीयेन्द्रिये दर्शयितव्यः।- *Chāyā* (shade) is of five types based on *Pañcamahābhūta*. *Pratichāya* (reflection) means the body complexion. By the term *Pratichāya*, it is also considered the reflected image in the pupil of eye. Bad prognostic signs related *Chāyā* are mentioned in the chapter *Pannarūpīya Indriya*.

आतुरकुले भावावस्थारिष्टं यथा- "अग्निपूर्णानि पात्राणि भिन्नानि विशिखानि च। भिषङ्मुमूर्षतां वेश्म प्रविशन्नेव पश्यति" (इं.अ.12) इत्यादि।- Example for *Ariṣṭa Lakṣaṇa* related to the family of a patient (*Āturakula*) "While entering into the house of a patient if the physician observes the vessels full of fire which are either broken or with flame extinguished is a bad prognostic sign" (Ca. In. 12 / 34).

भेषजसंवृत्तौ रिष्टं यथा- "यमुद्दिश्यातुरं वैद्यः संवर्तयितुमौषधम्। यतमानो न शक्नोति दुर्लभं तस्य जीवितम्" (इं.अ.12) इति।- Example for *Ariṣṭa Lakṣaṇa* related to the preparation of medicine, "If a physician fails in all his efforts for preparing a medicine to a particular patient he cannot survive" (Ca. In. 12 / 6).

भेषजस्य विकारेण समं युक्तिर्भेषजविकारयुक्तिः; तत्र रिष्टं यथा- "विज्ञातं बहुशः सिद्धं विधिवच्चावचारितम् न सिध्यत्यौषधं यस्य तस्य नास्ति चिकित्सितम्" (इं.अ.12) इति।- Example for *Ariṣṭa Lakṣaṇa* related to the administration of medicine, "Even if a drug is well known its therapeutic effects, and which is successfully tried in many other cases, which administers as per scriptures fails to produce desired effect in a particular patient he cannot survive"

शेषं तु रिष्टोदाहरणं व्यक्तम्। इति समाप्तौ।- The other examples related to *Ariṣṭa* are clear and thus the description of prognostic signs ends here.

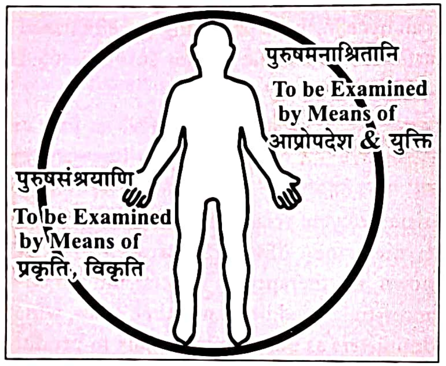
प्रत्यक्षपूर्वकत्वात् सर्वप्रमाणानामिहादौ प्रत्यक्षं कृतम्।- Among all the means of diagnosis *Pratyakṣa* (direct observation) is the first one and most reliable, and thus it is explained initially.

यद्यपि वर्णादय आयुर्लक्षणप्रतिपादिता दीर्घायुःप्रमाण- जिज्ञासायामपि परीक्ष्यन्ते, तथाऽपीह रिष्टप्रकरणे आयुःप्रमाणावशेषज्ञानार्थमेव परीक्षणीयाः, अत उक्तं- प्रमाणावशेषं जिज्ञासमानेनेति।।- *Varṇa* etc. are the features described above are required to be examined in relation to the quest for longevity. However in the present context, they are required as a means of knowledge to measure the remaining periods of life.

Two types of factors to be examined and the Examination is of 2 types

तत्र तु खल्वेषां परीक्ष्याणां कानिचित् पुरुषमनाश्रितानि, कानिचिच्चपुरुषसंश्रयाणि।
तत्र्यान्निपुरुषमनाश्रितानितान्युपदेशतो युक्तितश्च परीक्षेत, पुरुषसंश्रयाणि पुनः प्रकृतिता विकृतितश्च॥4॥

Among the factors to be examined, some factors are related to the patient and some are not related to the patient.


पुरुषमनाश्रितानि
To be Examined by Means of आप्रोपदेश & युक्ति
पुरुषसंश्रयाणि
To be Examined by Means of प्रकृति, विकृति

The factors which are not related to the atient are to be examined by means of *Āptopadeśa* (authoritative testimonials) and *Yukti* (rational thinking), while the factors related to the patient are to be examined by means of *Prakṛti*, *Vikṛti* etc. (normal and abnormal features).

Cakrapāṇi:

पुरुषमनाश्रितानि दूताद्याश्रयाणि रिष्टानि।- '*Puruṣamanāsritāni*' refers to that those factors which are not related to the patient. That means the bad prognostic features which are indicated through the messenger etc.

युक्तितश्चेत्यनुमानत इत्यर्थः, अत्र युक्तेरपि रिष्टत्वावधारणे क्षमत्वात्।- The term *Yukti* refers to *Anumāna* (inference). Thus, in the present context *Yukti* also plays an important role in understanding the bad prognostic features.

प्रत्यक्षं हि दूतादीनां स्वरूपमात्रं गृह्णाति, रिष्टं तु दूतादीनामागमादेव ज्ञायते।- Through the direct observation (*Pratyakṣa*) one can be able to understand the factors related to messenger (*Dūta*) etc. However the detailed knowledge of bad prognostic features related to messenger etc. can be had from the scriptural description.

पुरुषाश्रयिवर्णादिगतरिष्टग्रहणे तु प्रत्यक्षमपि तत्तदरिष्टविशेषग्रहणे तत्तद्विशेषेण व्याप्रियत इति मत्वाऽत्र तत्प्रतिषिद्धम्।- The bad prognostic signs related to the patient such as *Varṇa* (complexion), *Svara* (voice) etc. can be known by direct observation and thus the inference is denied here.

अनुमानं तु रिष्टत्वेन प्रतिपादितमनिमित्तत्वादिधर्मविचारे व्याप्रियते, एवं सर्वत्र।- However *Anumāna* (inference) is helpful in knowing the bad prognostic signs that appear without any specific reason. Thus, inference always plays an important role in diagnosing the bad prognostic signs.

प्रकृतितश्चेति पुरुषाश्रयविकृतिज्ञानहेतुतया प्रकृती रिष्टज्ञाने व्याप्रियते, यतः प्रकृतिज्ञानाधीनं विकृतिज्ञानं भवति; प्रकृतिविकृतिपरीक्षा त्वत्राधिकृतैः प्रसिद्धैः प्रत्यक्षादिभिरेव ज्ञेया।।- '*Prakṛtitaśca*' means if the physician has knowledge of a person's general condition, and only then he can be known about that person's morbid state. Thus, examination of

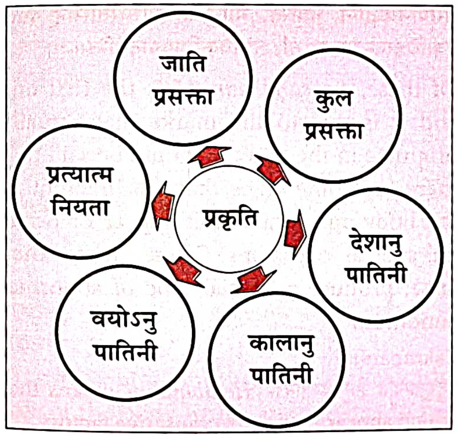
पुरुषमनाश्रितानि दूताद्याश्रयाणि रिष्टानि।- '*Puruṣamanāsritāni*' refers to that those factors which are not related to the patient. That means the bad prognostic features which are indicated through the messenger etc.

युक्तितश्चेत्यनुमानत इत्यर्थः, अत्र युक्तेरपि रिष्टत्वावधारणे क्षमत्वात्।- The term *Yukti* refers to *Anumāna* (inference). Thus, in the present context *Yukti* also plays an important role in understanding the bad prognostic features.

प्रत्यक्षं हि दूतादीनां स्वरूपमात्रं गृह्णाति, रिष्टं तु दूतादीनामागमादेव ज्ञायते।- Through the direct observation (*Pratyakṣa*) one can be able to a person's normal and abnormal condition is important in diagnosis and both can be known by direct observation.

Details of Prakṛti

तत्र प्रकृतिर्जातिप्रसक्ता च, कुलप्रसक्ता च, देशानुपातिनी च, कालानुपातिनीचवयोऽनुपातिनीच,प्रत्यात्मनियता चेति। जातिकुलदेशकालवयःप्रत्यात्मनियता हि तेषां तेषां पुरुषाणां ते ते भावविशेषा भवन्ति॥5॥



The *Prakṛti* (natural state or body constitution) of the individual depends upon the following six factors:

1. *Jāti-prasaktā* (the class to which he belongs to or heredity)
2. *Kula-prasaktā* (the family to which he belongs)
3. *Deśānupātinī* (habitat)
4. *Kālānupātinī* (time and season)
5. *Vayonupātinī* (age)
6. *Pratyātmaniyatā* (individuality)

Thus, the variations in different persons are seen due to the above mentioned six factors.

Cakrapāṇi:

प्रकृतिं विभजते- तत्रेत्यादि।- Beginning the verse with the term '*Tatra*', the author has presented the types of *Prakṛti*.

जातिप्रसक्ता यथा- ब्राह्मणजातौ शौचं,- *Jāti-prasaktā* means the class to which he belongs to. For example: The persons who belong to *Brāhmaṇa Jāti* are mostly having purity of mind (*Śauca*).

कुलप्रसक्ता यथा- किंचिदेव कुलं शुच्याचारवद्भवति,- *Kula-prasaktā* means the family to which he belongs to, For example: The persons belong to certain families are possessing pure and good conduct.

देशानुपातिनी यथा- अन्तर्वेदिवासिनः शुचयो भवन्ति,– *Deśānupātinī* means that the persons belong to which habitat. For example: The people residing in between the rivers *Gaṅgā* and *Yamunā* (*Antarvedivāsi*) are usually pure and clean.

कालानुपातिनी यथा- कृतयुगे शौचं,- *Kālānupātinī* means the people belong to which era. For example: The people who live in *Kṛtayuga* are mostly pure.

वयोऽनुपातिनी यथा- बाल्येऽशौचं,- *Vayonupātinī* means the people belong to which age. For example: In general unhygienic condition is seen in childhood.

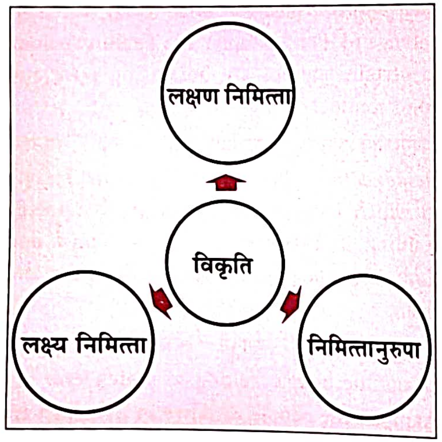
प्रत्यात्मनियता यथा- कश्चिदेव पुरुषः प्रकृत्या शुचिर्भवति;– *Pratyātmaniyatā* means individuality. For example: In certain group of people it is seen that they are pure by nature.

इत्याद्युदाहरणीयम्।- These are the examples of persons belong to different types of *Prakṛti*.

कुतः पुनर्जात्यादिनियता प्रकृतिर्भवतीत्यत्र हेतुमाह- जातिकुलेत्यादि। ते ते भावविशेषा इति शुचित्वाशौचादयः।।- Thus, the cause for the formation of different types of *Prakṛti* such as *Jāti, Kula* etc. are explained. '*Te te bhāvaviśeṣā*' means the features of the persons belong to different types of *Prakṛti* are such as *Śuci* (purity), *Aśuci* (impurity) etc.

Types of Vikṛti

विकृतिः पुनर्लक्षणनिमित्ता च, लक्ष्यनिमित्ता च, निमित्तानुरूपा च॥6॥



Vikṛti (abnormal state of the body) is of 3 types

1. *Lakṣaṇa-nimittā* (caused by characteristic signs or congenital bodily marks)
2. *Lakṣya-nimittā* (caused by characteristic etiological factors)
3. *Nimittānurūpā* (due to factors that resemble etiological factors) which appears similar to causative factors.

Cakrapāṇi:

विकृतिमुत्पादयन्तीत्यत्रापि दैवादिति योजनीयं; तेन, दैवबलादेव लक्षणानां राज्यधनवधबन्धनादिरूपविकृतिकर्तृत्वम्।- Despite being the cause of deformity, it should

रिष्टाधिकाराधिकृतां विकृतिं विवेचयितुं सर्वानेव विकृतिभेदानाह- विकृतिरित्यादि।।- Beginning the verse with the term '*Vikṛti*', the author has described different types of morbid conditions based on bad prognostic features.

Lakṣaṇa-nimitta

तत्र लक्षणनिमित्ता नाम सा यस्याः शरीरे लक्षणान्येव हेतुभूतानि भवन्ति दैवात्; लक्षणानि हि कानिचिच्छरीरोपनिबद्धानि भवन्ति, यानि हि तस्मिंस्तस्मिन् काले तत्राधिष्ठानमासाद्य तां तां विकृतिमुत्पादयन्ति॥7॥

Of these, *Lakṣaṇa-nimittā* is the first one and it is due to the marks that actually originate in the body. It should be said that there are some signs that are inherent in the body and others that appear or occur on special occasions. These, when they arise, produce a special type of abnormal condition.

Cakrapāṇi:

हेतुभूतानीति हेतुसदृशानि।- '*Hetubhūtāni*' means that which appears similar to causative factors.

तेन दैवमेव नखरेखापद्मादिसामुद्रिकोक्तलक्षणयुक्ते शरीरे राज्यधनगमनवधबन्धनादिरूपविकृतिप्राप्तौ हेतुः, लक्षणानि तु दैवनिमित्तानि बोधकमात्राणि, अत एव दैवादित्युक्तं; दैवं च प्राक्तनं कर्मोच्यते।- Thus due to the results of the actions done in the previous life, certain marks mentioned in *Sāmudrika Śāstra* such as lines or flowers on the nails appear and which constitutes the fate of the individual such as gaining empire (*Rājya Gamana*), attaining wealth (*Dhana Gamana*), assassination (*Vadha*), imprisonment (*Bandhana*). In fact, these are the effects of the past deeds and the bodily marks are only their indicators.

विकृतिमुत्पादयन्तीत्यत्रापि दैवादिति योजनीयं; तेन, दैवबलादेव लक्षणानां राज्यधनवधबन्धनादिरूपविकृतिकर्तृत्वम्।- Despite being the cause of deformity, it should be considered as the divine etc. Thus the strength of the past deeds is responsible for the bodily marks and their consequences such as attaining empire, wealth, assassination, imprisonment etc.

तस्मिंस्तस्मिन् काले इत्यनेन लक्षणसूचितादृष्टपरिपाककाले नियतत्वं विकृतेर्दर्शयति।- '*Tasmiṃstasmin Kāle*' means at the time of the maturity of the invisible deeds, it is definitely shown that this morbidity is exhibited.

लक्षणासूचिताश्च राज्यादय इह पुरुषस्य कदाचिद्भवन्तोऽस्वाभाविका एवेति कृत्वा विकृतिशब्देनोच्यन्ते।।- However do at times some persons may also attains empire, wealth etc. even without any bodily marks; such unnatural conditions are also should be considered as abnormality.

Lakṣya-nimitta

लक्ष्यनिमित्ता तु सा यस्या उपलभ्यते निमित्तं यथोक्तं निदानेषु॥7॥

Lakṣya-Nimittā means the pathological state of the body which appears due to the etiopathogenesis described in the section *Nidānasthāna*.

Cakrapāṇi:

यथोक्तं निदानेष्विति यथा- रूक्षादिसेवया वातादिप्रकोपरूपा विकृतिर्निदानोक्तेत्यर्थः।।- '*Yathoktam Nidāneṣu*' means as described in the section *Nidānasthāna*. For example: Excessive intake of the substances possessing the attributes like *Rūkṣa, Laghu* and *Śita* results in the aggravation of *Vāta*. Similarly the substances like *Amla, Lavaṇa* and *Kaṭu* results in the aggravation of *Pitta*.

Nimittānurūpa

निमित्तानुरूपा तु निमित्तार्थानुकारिणी या, तामनिमित्तां निमित्तमायुषः प्रमाणज्ञानस्येच्छन्ति भिषजो भूयश्चायुषः क्षयनिमित्तां प्रेतेलिङ्गानुरूपां, यामायुषोऽन्तर्गतस्य ज्ञानार्थमुपदिशन्ति धीराः।
यांचाधिकृत्यपुरुषसंश्रयाणि मुमूर्षतां लक्षणान्युपदेक्ष्यामः।
इत्युद्देशः।
तं विस्तरेणानुव्याख्यास्यामः॥7॥

Nimittānurūpā is based on factors that resemble etiological factors, but in fact, they are not etiological factors in nature.

It appears for no apparent reason and represents a measure of life expectancy, especially signs of imminent death due to a decrease in life. Physicians place great importance on the knowledge of life and death. Based on this, it is going to be described the signs that appear in the person indicating his imminent death. This is in brief and the details will be explained it in detail.

Cakrapāṇi:

निमित्तानुरूपेति निमित्तसदृशी। तदेव स्फोटयति- निमित्तार्थानुकारिणीति।- निमित्तस्य योऽर्थः कार्यजननरूपः कार्यबोधनरूपो वा तमनुकरोतीति निमित्तार्थानुकारिणी। रिष्टाख्या हि विकृतिर्मरणे तस्यैवावबोधने वा निमित्तं भवति। अपरमपि निमित्तानुरूपाया विकृतेर्विशेषमाह- तामित्यादि।- '*Nimittānurūpā*' resembles the etiological factors and it has been clarified. '*Nimittārthānukāriṇī*' means it is the indicative of the source of knowledge to know the bad prognostic features of a person nearing to death.

अनिमित्तामिति तदात्वेऽनुपलभ्यमाननिमित्तां, न तु पुनः

सर्वथैवाहेतुर्की, यत 'आयुषः क्षयनिमित्ताम्' इत्यनन्तरमस्य विशेषणं कथयिष्यति;- '*Animittam*' means that the causative factors of the features of imminent death which cannot be obtained immediately. It is not at all without reason, because it is due to the decrease of lifespan, and later its characteristics will be explained by the author.

रिष्टस्य हि न रौक्ष्यादिना शरीरसंबन्धादि निमित्तमुपलभ्यते। यद्वा, आयुःक्षयरूपं यन्निमित्तं तद्विद्यमानमपि नान्यैरुपलभ्यते, , किन्तु तदेव हि रिष्टादुन्नीयते; तेन, अव्यक्तनिमित्तत्वमिहानिमित्तत्वं ज्ञेयम्।- Features such as *Raukṣya* (unctuousness) the cause of association of *Ariṣṭa* with the body are not found; or else the reason for the present reduced life span cannot be known by any other means, but it is clarified by *Ariṣṭa* and thus '*Animittattvam*' is taken as indirect position of causative agent.

अत्र गतायुष्ट्वेव सकलपुरुषसंश्रितरिष्टव्यापकं कारणं साधु यत्तु वक्ष्यति- "क्रियापथमतिक्रान्ताः केवलं देहमाश्रिताः। चिह्नं कुर्वन्ति यद्दोषास्तदरिष्टं प्रचक्षते" (इं.अ.11) इति,- It is logical to consider in this way that the short lifespan is due to the presence of bad prognostic signs throughout the patient's body. It is also told that "The signs produced by the vitiated Doṣās which have exceeded the scope of treatment and pervaded all over the body are known as imminent signs of death" (Ca. In. 11 / 29).

तद्दूतादिगतरिष्टाव्यापकतया पुरुषाश्रयिरिष्टमात्राभिप्रायेण ज्ञेयम्।- These imminent signs of death are pervaded in the body of the patient and are not at all associated with the messenger etc.

आयुषः प्रमाणज्ञानस्येति आयुःशेषप्रमाणज्ञानस्येत्यर्थः।- '*Āyuṣaḥ Pramāṇajñana*' refers to the knowledge of remaining lifespan of the person.

भूय इति। अत्यर्थम् तेनात्यर्थमायुःक्षयनिमित्तां प्रत्यासन्नायुःक्षयजन्यामिति यावत्। यामिति क्षीणायुःकार्याम्। प्रेतलिङ्गानुरूपामिति प्रेतसदृशीं; "मला दन्तेषु जायन्ते प्रेताकृतिरुदीर्यते" (इं.अ.12) इत्यादिग्रन्थवक्ष्यमाणाम्।इमां हि विकृतिमायुषोऽन्तर्ग (ग) तस्य ज्ञानार्थं वदन्ति। या त्वन्या प्रेतलिङ्गाननुरूपा वर्णाश्रया सा प्रत्यासन्नमरणबोधिका; तेन सा नात्यर्थनात्यर्थक्षीणायुःकार्येत्यर्थः।- The term '*Bhūya*' refers to excessive. '*Āyuḥkṣayanimittam*' means the cause of imminent death. '*Yāmiti*' refers to further decline of lifespan. '*Pretaliṅgānurūpam*' refers to the features similar to dead. It is also said that "Adherence of mud like substance in the teeth and appearance of expression just like a dead person indicates the imminent death" (Ca. In.12 / 59). These are references taken from this treatise. This kind of abnormality is described to know the internal situation of lifespan of a person. Other than these features like dead based on *Varṇa, Svara* indicate the death in near future, not indicative of further decline of lifespan of already decreased.

एवं 'भूयश्च' इत्यादिना 'धीराः' इत्यन्तेन निमित्तानुरूपविकृतिविशेषस्य कार्यविशेषं मरणलक्षणमभिधाय पुनः सामान्येनानिमित्ताया धर्मान्तरमाह- यामधिकृत्येत्यादि।- The sentence which begins with *Bhūya* and ends with *Dhīrāḥ*, the author after explaining about *Nimittānurūpa Vikṛti*, he has also mentioned again more details of the features of imminent cause of deathwhich arises without any specific cause with the word *Yamādikriyā*.

पुरुषसंश्रयाणीति विशेषणेन पुरुषानाश्रितदूतादिरिष्टे नावश्यमनिमित्तताऽस्तीति दर्शयति। यतो दूताधिकारादौ यानि रिष्टानि तानि दृश्यमानानिमित्तान्यप्यागमादेव रिष्टत्वेनावधार्यन्ते। " यथा- 'मुक्तकेशोऽथवा नग्नो रुदत्यप्रयतेऽथवा। भिषगभ्यागतं दृष्ट्वा दूतं मरणमादिशेत्" (इं.अ.12) इति।- '*Puruṣasaṃśrayāṇi*' refers to the bad prognostic features of persons indicated by messenger etc. are definitely without specific cause.

For example: "If the messenger came to the physician with uncombed hair, naked, crying or unclean indicates that the patient is going to die definitely" (Ca. In. 12 / 10).

अत्र च भिषजो मुक्तकेशवचनादृश्यत एव कारणं, तथा दूतागमने चातुरस्य प्रेरणादि कारणमस्त्येव, तेनानिमित्तत्वमातुराश्रयिरिष्ट एव।- Here the sight of disheveled hair of the messenger by the physician is the cause. The time of arrival of the messenger by the instruction of the patient is also another cause. Thus, the cause of *Ariṣṭa* in the patient is absent.

अन्ये तु, एवंभूतवैद्यदूतसमागमः परिहर्तव्यत्वेन ज्ञातः सन् यदा दैवाद्भवति, तदा दैवनिमित्तः सन् रिष्टं भवति; तेन, सर्वरिष्टव्यापिकैवेयमनिमित्तता;- Others opine that even though the arrival of the messenger to the physician is prevented, the death of patient happens due to destiny. Thus, *Ariṣṭa* causes without any apparent reason is applicable in all the signs of imminent death.

भूयश्चेत्यादिग्रन्थेन तु प्रेतलिङ्गानुरूपां विकृतिं भूय आयुषोऽन्तर्ग (ग) तस्य ज्ञानार्थमुपदिशन्ति, तथा पुरुषसंश्रयाणि भूय उपदेक्ष्यन्ते, पुरुषानाश्रयाणि तु स्वल्पग्रन्थेनोपदेक्ष्यन्ते इति व्याख्यानयन्ति। इत्युद्देश इन्द्रियस्थानार्थोद्देश इत्यर्थः।।- The term *Bhūyaśca* refers to that the imminent signs of death and bad prognostic features based on the patient are described in detail. However those which are not related to the patient are described in brief. This is the purpose of the section of *Indriyasthāna*.

Varṇyādhikāra

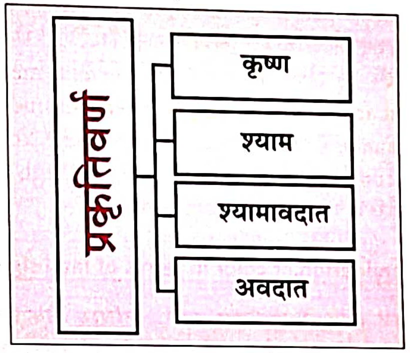
तत्रादित एव वर्णाधिकारः।
तद्यथा- कृष्णः, श्यामः, श्यामावदातः, अवदातश्चेति
प्रकृतिवर्णाः शरीरस्य भवन्ति; यांश्चापरानुपेक्षमाणा
विद्यादनूक्तोऽन्यथा वाऽपि निर्दिश्यमानांस्तज्ज्ञैः॥8॥

Initially the details related to the complexion (*Varṇa*) is going to be explained.

- The normal complexion of the body is of 4 types viz.

1. *Kṛṣṇa* (black)
2. *Śyāma* (dark)
3. *Śyāmāvadāta* (darkish white)
4. *Avadāta* (dazzling white)

- There are also other shades that relate to normal complexion and can be known through similarities or by the teachings of experts.



Cakrapāṇi:

प्रकृतिज्ञानान्तरीयकत्वाद्विकृतिज्ञानस्य प्रकृतिवर्णानेव तावदाह- कृष्ण इत्यादि।- The knowledge of abnormal shades of humans can be known only when he is aware of the normal complexion and thus the author has initially described the normal complexions of the body such as *Kṛṣṇa* (black) etc.

अवदातो गौरः।- *Avadāta* means *Gaura* i.e. dazzling white.

इह च प्रायेण ये वर्णाः प्रकृत्या भवन्ति ते प्रकृतिवर्णा उच्यन्ते, ये तु प्रायेण विकृत्या भवन्ति ते विकृतिवर्णा उच्यन्ते, इति ज्ञेयम्। तेन प्रकृतिवर्णा अपि कदाचिद्विकृतिवर्णा भवन्ति, तथा विकृतिवर्णा अपि जन्मप्रभृतिजायमानतया कदाचित् प्रकृतिवर्णा भवन्तीति ज्ञेयम्।- '*Prāyaḥ*' means most probably. The shades related to normal and abnormal complexions which are mentioned here are most probably related to *Prakṛti Varṇa* and *Vikṛti Varṇa* respectively. Thus, it should be known that sometimes the normal complexion may be abnormal in the diseased state and sometimes the abnormal colors should be treated as the normal colors of the person because of their appears since birth.

अनुक्तप्रकृतिवर्णातिदेशार्थमाह- यांश्चेत्यादि।- By the mentioning of the term *'Yāṃścāparān'*, the author has mentioned the other normal complexions which are not stated here.

उपेत्य ईक्षमाण इति उपेक्षमाणः। अनूकत इति सादृश्यतः; अनेन च श्यामेत्यादिवर्णशब्देन निर्दिश्यमानान् विद्यादिति योजना। तज्ज्ञैरिति वर्णभेदनामज्ञैः।।- *Upekṣyamāṇa* means approaching or looking at. *'Anūkata'* means by analogy. That means one should know the complexions like *Śyāma* etc. through the experts in the field of complexion.

Examination of color in terms of fatal signs

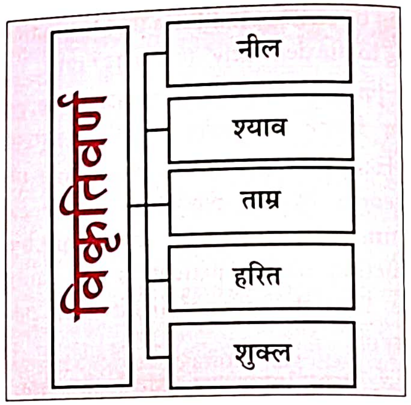
नीलश्यावताम्रहरितशुक्लाश्च वर्णाः शरीरस्य वैकारिका भवन्ति; यांश्चापरानुपेक्षमाणो विद्यात् प्राग्विकृतानभूत्वोत्पन्नान्।

इतिप्रकृतिविकृतिवर्णाभवन्त्युक्ताः शरीरस्य तत्र प्रकृतिवर्णमर्धशरीरे विकृतिवर्णमर्धशरीरे, द्वावपि वर्णौ मर्यादा विभक्तौ दृष्ट्वा; यद्येवं सव्यदक्षिणवि भागेन, यद्येवं पूर्वपश्चिमविभागेन, यद्युत्तराधरविभागेन, यद्यन्तर्बहिर्विभागेन, आतुरस्यारिष्टमितिविद्यात्; एवमेव वर्णभेदो मुखेऽप्यन्यत्र वर्तमानो मरणाय भवति॥9॥

- The abnormal complexion of the body is of 5 types viz.

    1. *Nīla* (blue)
    2. *Śyāva* (dark brown)
    3. *Tāmra* (coppery)
    4. *Harita* (green)
    5. *Śukla* (whitish)

- Similarly there are certain abnormal complexion also can be seen which are produced newly.

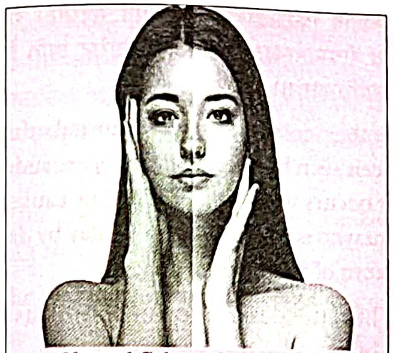


- Thus, the normal and abnormal colors (*Varṇa*) of the body are explained.
- If the abnormal and normal color of the body is visible clearly in half of the body of the same person respectively on the right and left side of the body, on the front and back of the body, on the upper and lower body also the inner and outer part of the body suggests the definite sign of death.
- In the same way if the demarcation of abnormal and normal complexion is seen on the face or in the other parts of the body also indicates the imminent death of that individual.

Cakrapāṇi:

नीलेत्यादिना (विकृतिजायमानतया) विकृतिवर्णानाह।- Beginning the verse with the term *'Nīla'* etc. the author has described the abnormal colors of the body.

इह, 'अपरान्' इति वचनेन विकृतिवर्णसङ्करजा वर्णा ज्ञेयाः।- In the present context the term *'Aparān'* refers to the abnormal colors which have obtained due to the combination of *Nīla* & *Śyāva, Nīla* & *ra* etc. the author has described the abnormal colors of the body.



Normal Color Abnormal Color
प्रकृतिवर्णमर्धशरीरे विकृतिवर्णमर्धशरीरे

विकृतिवर्णान्तरमाह- प्रागित्यादि। प्राग्विकृतानिति पूर्ववर्णादन्यथाभूतानित्यर्थः।- By the mention of *'Prāk'*, the author has explained the other abnormal colors. *'Prāgvikṛtān'* means the abnormal complexion of the body other than the colors described earlier.

तेनापि, येन श्यामेन सता रसायनोपयोगाद्गौरवर्णत्वं प्राप्तं, स च त्यक्तरसायनः कालवशात् पुनः श्यामवर्णो भवति तस्यापि पूर्वगौरवर्णाद्विकृतिः श्यामवर्णो भवन् रिष्टं स्यादित्याह-- If originally a person with *Śyāva Varṇa* and with the use of *Rasāyana*, the *Śyāva* can become *Gaura* and after for some time when *Gaura Varṇa* changes into *Śyāva Varṇa* due to withdrawal of *Rasāyana* therapy; such altered color is also a sign of bad prognosis.

अभूत्वोत्पन्नानिति; तेन नायं दोषः; अत्र हि पूर्वभूत एव वर्णः पुनर्भवति, तेन न रिष्टम्।- *'Abhūtvotpannān'* means the color which does not exist since the beginning and if it may be originated in a later period and such abnormal color is called *Ariṣṭa*. Thus, if a person's original color may be obtained after a period of time due to the withdrawal of *Rasāyana* therapy, it should not be considered as a bad prognostic sign.

मर्यादाविभक्ताविति समसीमाव्यवस्थापितौ।- *'Maryādāvibhaktau'* means the demarcation with a clear line of normal and abnormal colors.

पूर्वपश्चिमविभागेनेति अभिमुखपृष्ठभागेनेत्यर्थः।- *'Pūrvapaścimabhāgena'* means differentiation of colors between the front side and back side of the body.

अन्तर्बहिर्विभागेनेति अत्रान्तर्गतो वर्णो मुखनासाकर्ण श्रोत्रान्तर्गततया उन्नेयः।- *'Antarbahirvibhāgena'* means the internal and external parts of the organs such as oral cavity, nose and ears. That means appearance of normal and abnormal colors may be seen either the outside and inside of these body parts.

अन्यत्रेति अवान्तरे हस्तपादादौ।।- *'Anyatra'* means in other parts of the body like hands and legs. Appearance of normal and abnormal colors in the same person differently, in the upper and lower parts of the limbs. All these indicate the bad prognostic signs related to color.

Some more details related to color

वर्णभेदेन ग्लानिहर्षरौक्ष्यस्नेहा व्याख्याताः॥10॥

In the same fashion of differentiation of complexion, *Glāni* (fatigue) and *Harṣa* (cheerfulness), *Raukṣya* (roughness) and *Sneha* (unctuousness) are described.

The sense is that if there is pain half of the body and total absence of pain in the other half, and roughness in one half of the body and unctuousness in the other half of the body is a sign of imminent death.

Cakrapāṇi:

वर्णभेदेनेति यथा वर्णविभागेन रिष्टं, तथा ग्लान्यादिविभागेनापीत्यर्थः।- *'Varṇabhedena'* means that according to the variation in the complexion. This means that how bad prognostic signs can be identified based on color, dual symptoms such as *Glāni* and *Harṣa* appearing in different parts of the body at the same time also can be detected and which can be termed as *Ariṣṭa*.

हर्ष इहोपचयो ज्ञेयः,- Here the term *'Harṣa'* refers to the nourishment of the body.

मानसहर्षस्येह चाक्षुषाधिकारेऽसङ्गतत्वात्।। - *Mānasikaharṣa* (cheerfulness of mind) is not related to the present context since it is not being perceived by eyes directly.

तथा पिप्लुव्यङ्गतिलकालकपिडकानामन्यतमस्यानने जन्मातुरस्यैवमेवाप्रशस्तं विद्यात्॥1 1॥

Similarly sudden emergence of *Piplu* (pimples), *Vyaṅga* (freckles in the face), *Tilakālaka* (black mole), *Piḍakā* (boils) and other eruptions on the face is inauspicious and indicates the bad prognosis.

Cakrapāṇi:

तथेत्यादौ पिप्लुप्रभृतीनामपि वर्णवत् सव्यदक्षिणादिविभागेन जन्म रिष्टं भवतीत्येवमेवशब्देनोच्यते।।- By the mentioning of the word '*Tathā*', the author has stated that the sudden onset of certain marks like *Piplu* (pimples) on the right side and left side of the face indicates the bad prognostic sign similar to *Varṇa*.

नखनयनवदनमूत्रपुरीषहस्तपादौष्ठादिष्वपिचवैकारिकोक्तानां-वर्णानामन्यतमस्य प्रादुर्भावो हीनब लवर्णेन्द्रियेषु लक्षण-मायुषः क्षयस्य भवति॥1 2॥

Similarly appearance of any one of the abnormal colors in the nails (*Nakha*), eyes (*Nayana*), face (*Vadana*), urine (*Mūtra*), faeces (*Purīṣa*), hands (*Hasta*), legs (*Pāda*) and lips (*Oṣṭa*) along with decreased body strength (*Bala*) complexion (*Varṇa*) and sensory perception (*Indriya*) suggests imminent death.

Cakrapāṇi:

नखेत्यादौ बलहान्याद्यभावे सति न रिष्टम्।।- Even if there is presence of abnormal colors in the nails, eyes, etc., if there is absence of loss of strength, it does not indicate any bad prognostic signs.

यच्चान्यदपि किंचिद्वर्णवैकृतमभूतपूर्वं सहसोत्प द्येतानि-मित्तमेव हीयमानस्यातुरस्य शश्वत्, तदरिष्ट मिति विद्यात्। इति वर्णाधिकारः॥1 3॥

Any other color, which is unusual, that has not been seen before, 'which appears suddenly, and it occurs without any apparent cause, in a patient who is becoming weaker day by day, is a symptom of imminent death.

Thus, the description of *Varṇa* has been explained

Cakrapāṇi:

यच्चेत्यादिनाऽनुक्तवर्णरिष्टं सगृह्णाति।- Referring to the word '*Yaccānyādinā*', the author has described the bad prognostic signs that are not yet described and are related to *Varṇa*.

अभूतपूर्वमिति पूर्वव्याकृतरसायनविहितवर्णप्रादुर्भावव्युदा-सार्थम्।- '*Abhūtapūrvam*' means that which doesn't exist earlier i.e. unprecedented. By the mention of this word the author has denied the manifestation of color by the use of *Rasāyana* therapy as mentioned earlier.

सहसोत्पद्यत इत्यनेन रिष्टानां शीघ्रस्वभावं दर्शयति।- The term '*Sahasotpadyata*' refers to the nature of sudden manifestation of *Ariṣṭa Lakṣaṇa*.

अनिमित्तमिति पूर्वोक्तार्थमेव।- '*Animittam*' means without any specific reason and this refers to the appearance of abnormal colors suddenly without any reason as described earlier.

हीयमानस्य शश्वदिति स्वभावकथनं, रिष्टोत्पत्त्या हीयमानता शश्वदवश्यं भवति।।- The term '*Hīyamānasya śasvad*' refers to that the body is declined continuously. In the same way after the manifestation of *Ariṣṭa Lakṣaṇa*, the deterioration of body gets takes place certainly.

Svarādhikāra

स्वराधिकारस्तुहंसक्रौञ्चनेमिदुन्दुभिक लविङ्ककाक कपोत-जर्जरानुकाराः प्रकृतिस्वरा भवन्ति; यांश्चा परानुपेक्षमाणोऽपि विद्यादनूकतोऽन्यथा वाऽपि निर्दिश्यमानांस्तज्ज्ञैः। एडककलग्रस्ताव्यक्तगद्गदक्षामदीनानुकीर्णास्त्वातुराणां स्वरा वैकारिका भवन्ति; यांश्चापरानुपेक्षमाणोऽपि विद्यात् प्राग्विकृतानभूत्वोत्पन्नान्इतिप्रकृतिविकृतिस्वराव्याख्याता-भवन्ति॥1 4॥

Now the details related to the voice (*Svara*) is going to be explained.

- ☐ The normal voice of humans resembles the sound of the following birds and the things.

1. *Haṃsa* (swan)
2. *Krauñca* (curiew)
3. *Nemi* (felly of a wheel)
4. *Dundubhi* (kettle drum)
5. *Kalaviñka* (Indian cuckoo)
6. *Kāka* (crow)
7. *Kapota* (pigeon)
8. *Jarjarā* (a kind of musical instrument)

- ☐ However, the other natural voices which were not mentioned here should be known by similarity of voice or as explained by the experts of voice.
- ☐ The abnormal voice of the humans resembles as follows.

1. *Eḍaka* (sheep or wild goat)
2. *Kala* (low voice)
3. *Grasta* (seized or slurred)
4. *Avyakta* (indistinct)
5. *Gadgada* (stammering)
6. *Kṣāma* (weak)
7. *Dīna* (miserable)
8. *Anukīrṇa* (in which the whole voice will not hear)

- ☐ The other unusual voices which are not mentioned here and the voices which are not present before the manifestation of the disease and which appear after the manifestation are also considered as abnormal voices.
- ☐ Thus, the normal and abnormal voices of the humans are described.

Cakrapāṇi:

क्रमागतं स्वरमाह- स्वरेत्यादि।- Beginning the verse with the term '*Svara*', the author has described the details of bad prognostic signs related to *Svara* (sound) after *Varṇa* in the similar order of description as mentioned in the beginning of the chapter.

जर्जरः वाद्यभाण्डविशेषः।- *Jarjarā* means a kind of musical instrument.

यांश्चेत्यादि पूर्ववद् व्याख्येयम्।-'*Yāṃśca*' means the other natural voices which were not mentioned here should be known by similarity of voice or through the teachings of the experts of voice, as described earlier.

एडको मेषः, किंवा अरण्यच्छागलः;- *Eḍaka* means sheep or wild goat.

कलः सूक्ष्मः;- *Kala* means low voice.

ग्रस्तः सर्वथाऽनुच्चारः;- *Grasta* means seized or slurred voice

क्षामः रूक्षः;- *Kṣāma* means weak or rough voice

दीनः दुःखोच्चार्यमाणस्वरः;- *Dīna* means miserable voice

अनुकीर्ण उपर्युपर्युच्चार्यमाणः।।- *Anukīrṇa* means that in which the whole voice will not hear i.e. overlapping of the words during pronunciation.

तत्र प्रकृतिवैकारिकाणां स्वराणामाश्वभिनिर्वृत्तिः स्वैरानेकत्व मेकस्य चानेकत्वमप्रशस्तम्।
इति स्वराधिकारः॥15॥

इति वर्णस्वराधिकारौ यथावदुक्तौ मुमूर्षतां लक्षणज्ञानार्थमिति॥16॥

If a person's normal voice suddenly changes to an abnormal voice, or changes in one voice to another or several voices are inauspicious and a sign of imminent death. This is the description of *Svara.*

In this way it is described in detail about the description of *Varṇa* (complexion) and *Svara* (voice) to ascertain the imminent signs of death.

Cakrapāṇi:

प्रकृतेर्वैकारिका अन्यथाभूता इति प्रकृतिवैकारिकाः।- '*Prakṛtivaikārikā*' means the change which occurs in a normal voice and suddenly becomes abnormal.

स्वरानेकत्वमिति कदाचिदेडकस्वरत्वं, कदाचित् कलस्वरत्वमित्यादि। एकस्य चानेकत्वमिति एकस्यैव स्वरस्य चानेकत्वमिव प्रतिभाति।- '*Svaranekatvamiti*' means hearing of different types of voice at a time in the same person. Sometimes the voice appears like the sheep or wild goat and sometimes the voice is low. And sometimes the voice of the same person appears with multiple sounds. These are all the signs of bad prognosis.

अनिमित्तमिति सर्वत्र संबध्यते।।- The term '*Animitta*' refers to without any specific cause and it is related to all the factors.

Thus, it is said

भवन्ति चात्र-
यस्य वैकारिको वर्णः शरीर उपपद्यते।
अर्धे वा यदि वा कृत्स्ने निमित्तं न च नास्ति सः॥17॥
नीलं वा यदि वा श्यावं ताम्रं वा यदि वाऽरुणम्।
मुखार्धमन्यथा वर्णो मुखार्धेऽरिष्टमुच्यते॥18॥
स्नेहो मुखार्धे सुव्यक्तो रौक्ष्यमर्धमुखे भृशम्।
ग्लानिरर्धे तथा हर्षो मुखार्धे प्रेतलक्षणम्॥19॥
तिलकाः पिप्लवो व्यङ्गा राजयश्च पृथग्विधाः।
आतुरस्याशु जायन्ते मुखे प्राणान् मुमुक्षतः॥20॥
पुष्पाणि नखदन्तेषु पङ्को वा दन्तसंश्रितः।
चूर्णको वाऽपि दन्तेषु लक्षणं मरणस्य तत्॥21॥
ओष्ठयोः पादयोः पाण्योरक्ष्णोर्मूत्रपुरीषयोः।
नखेष्वपि च वैवर्ण्यमेतत् क्षीणबलेऽन्तकृत्॥22॥
यस्य नीलावुभावोष्ठौ पक्वजाम्बवसन्निभौ।
मुमूर्षुरिति तं विद्यान्नरो धीरो गतायुषम्॥23॥
एको वा यदि वाऽनेको यस्य वैकारिकः स्वरः।
सहसोत्पद्यते जन्तोर्हीयमानस्य नास्ति सः॥24॥
यच्चान्यदपि किंचित् स्याद्वैकृतं स्वरवर्णयोः।
बलमांसविहीनस्य तत् सर्वं मरणोदयम्॥25॥

- ❑ If abnormal discoloration occurs in half of the body or in the entire body without a cause, it indicates that the patient will not survive.
- ❑ If a patient's face has acquire one color in one half and another color in other half such as *Nīla* (blue), *Śyāva* (dark brown), *Tāmra* (coppery), *Harita* (green) and *Śukla* (whitish) and which indicates bad prognosis.
- ❑ If half of the face of the patient is unctuous and the other half is dry, half of the face is painful and the other half is completely normal, this indicates an imminent sign of death.
- ❑ If *Tilakālaka* (black moles), *Piplu* (pimples), *Vyañga* (freckles in the face) and various other types of eruptions suddenly appear on the patient's face, he is going to die definitely.
- ❑ The presence of flower like spots in the nails and teeth; And the appearance of tartar or powdered material on the teeth is also an indicator of death.
- ❑ Appearance of abnormal color in lips, feet, hands, eyes, urine, feces and nails in a weak patient is a sign of death.
- ❑ The patient whose lips become bluish like the fruit of ripe *Jambū* should be considered as devoid of life span and about to die.
- ❑ If one or several abnormal sounds suddenly appear in a weak patient, it is a sign of death.
- ❑ Other abnormalities of tone and color seen in a patient who is devoid of strength and flesh may also indicate the sign of death.

To sum up

तत्र श्लोकः-
इति वर्णस्वरावुक्तौ लक्षणार्थं मुमूर्षताम्।
यस्तौ सम्यग्विजानाति नायुर्ज्ञाने स मुह्यति॥26॥

In this way fatal signs related to *Varṇa* (complexity) and *Svara* (voice) are described.

A physician who is well versed in the details of these facts will never be confused in knowing the life span of the patient.

Cakrapāṇi:

अयमेवार्थो गद्योक्तः स्पष्टार्थं सुखग्रहणार्थं च श्लोकेनोच्यते- यस्येत्यादिना।- Beginning the verse with the term '*Yasya*', the author has explained the contents which are already explained in the form of prose is presented again in the form of verse for the sake of better understanding by the readers.

तिलका इत्यादौ मुखे इति मुखार्धे।- *Tilakālaka* (black moles), *Piplu* (pimples) etc. are the signs of imminent death which appears in the half of the face.

ओष्ठाविति द्विवचनमुक्त्वाऽपि यत् 'उभौ' इति करोति, तेन सकलौष्ठव्याप्तिं दर्शयति।- Even though the term '*Oṣṭau*' refers to *Dvivacana*, (dual number), again the mention of the word '*Ubhau*' is to laid emphasis on its entirety of both the lips which attain the color of ripe *Jāmun* fruit.

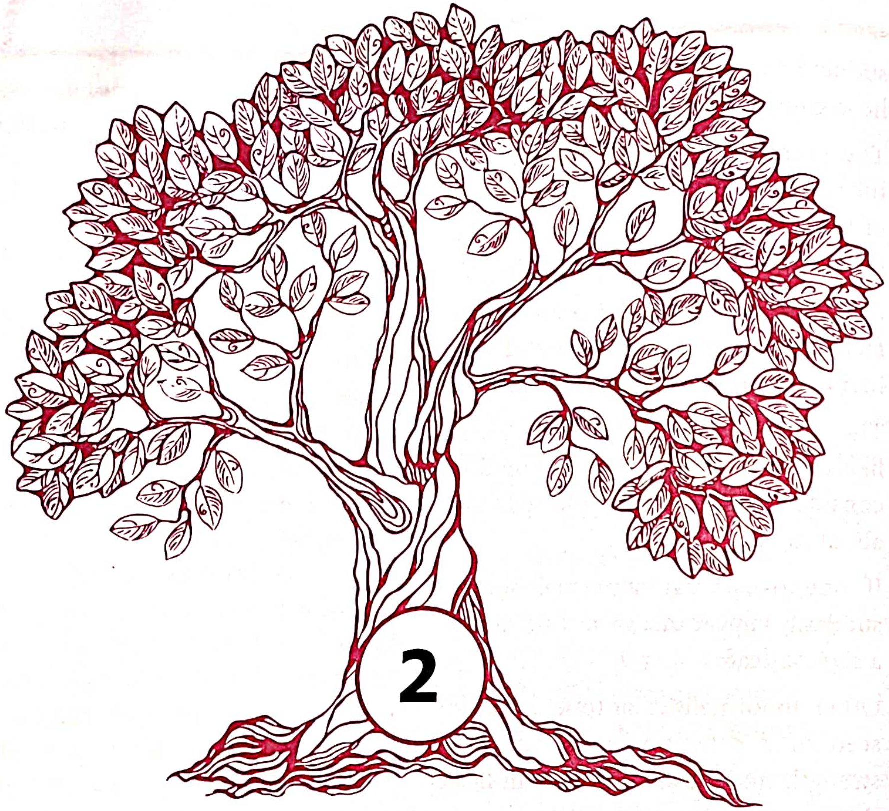
मुमूर्षुरित्युकत्वाऽपि यत् 'गतायुषं' इति करोति, तेन रिष्टयुक्तो मुमूर्षर्गतायुरीति दर्शयति; अजातरिष्टस्तु प्रतिक्रियाभावान्मुमूर्षुरगतायुरपि भवति।- Here in the same verse, the author has mentioned two terms such as *Mumūrṣu* (being about to die) and *Gatāyu* (dead). The idea behind the mentioning these two terms is that the person who appears with *Ariṣṭa Lakṣaṇa* is going die certainly, however if he is carefully treated before the manifestation of *Ariṣṭa Lakṣaṇa*, he will be survived and death will not takes place in such case.

मरणोदयमिति मरणकारणमिति ज्ञानार्थम्।।- The term '*Maraṇodaya*' refers to the knowledge of the causative factor of death.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने वर्णस्वरीयमिन्द्रियं नाम प्रथमोऽध्यायः॥1॥

Thus, ends the first chapter of the *Indriyasthāna* titled *Varṇasvarīyam-indriyam* which was composed by *Agniveśa* and redacted by *Caraka.*

***



Puṣpitakamindriyaṃ Adhyāya
[Ariṣṭa Lakṣaṇa Related to Gandha & Rasa]

पुष्पितकमिन्द्रियम्

Puṣpitakamindriyaṃ Adhyāya
[Ariṣṭa Lakṣaṇa Related to Gandha & Rasa]
पुष्पितकमिन्द्रियम्

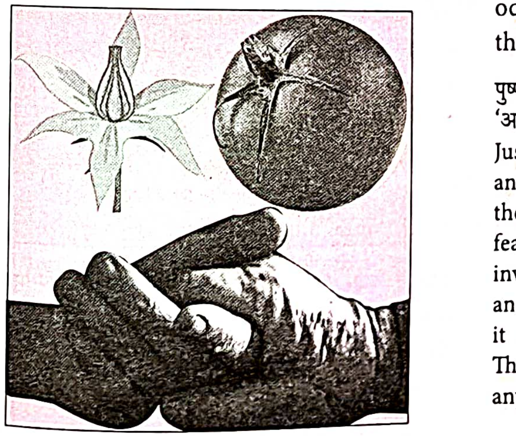
अथातः पुष्पितकमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Varṇasvarīyamindriyam Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Puṣpitakamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Ariṣṭa vs Puṣpa, Phala – A simile

पुष्पं यथा पूर्वरूपं फलस्येह भविष्यतः।
तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः॥3॥

Just as the flowers indicate the fruits that are going to grow in the future, the *Ariṣṭa Lakṣaṇās* indicates the imminent signs of death that occurs in future.



Cakrapāṇi:

वर्णस्वरानन्तरं गन्धस्याधिकृतत्वान्निर्दिष्टत्वाच्च तदाश्रयिरिष्टप्रतिपादकं पुष्पितकमुच्यते- पुष्पं यथेत्यादि।- After the description of bad prognostic features related to *Varṇa* (color) and *Svara* (voice), the author has described the prognostic features related to odor in the order of description by starting the verse with the word '*Puṣpaṃ yathā*'. The chapter which deals with the prognostic features related to *Gandha* (smell) is called *Puṣpitakamindriyaṃ*.

प्रकरणार्थो यद्यपि सकलेन्द्रियसाधारणतया प्रथमाध्याय एव वक्तुं युज्यते, तथाऽपीह पुष्पानुकारेण गन्धाश्रयिरिष्टस्य वाच्यत्वात्, पुष्पं प्रकृतं, तत्प्रसङ्गाच्च रिष्टस्य पुष्पधर्मख्यापकमपि प्रकरणमिहोच्यते।- In fact the prognostic features related to sense organs are similar in nature, they should have been discussed in the first chapter itself, yet the simile relating to flower indicates the fragrance of body parts and thus odor is going to be the main subject matter of this chapter.

पुष्पं यथेत्यादौ अव्यभिचरितफलसंबन्धमेव पुष्पं ज्ञेयम्, अत एव 'अप्येवं तु' इत्यादिना फलपुष्पयोः परस्परव्यभिचारं दर्शयति।।- Just as the flowers and the fruits are inseparable and the flowers are invariably present prior to the appearance of fruits, the bad prognostic features and the imminent death also has invariable relation. However, in case of flowers and fruits one can see certain exceptions but it is not happening in case of *Ariṣṭa Lakṣaṇa*. That means once *Ariṣṭa Lakṣaṇa* are seen in any person it indicates the imminent death.

Relationship between Ariṣṭa Lakṣaṇa & Imminent Death

अप्येवं तु भवेत् पुष्पं फलेनाननुबन्धि येत्।
फलं चापि भवेत् किंचिद्यस्य पुष्पं न पूर्वजम्॥4॥
न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणादृते।
मरणं चापि तन्नास्ति यन्नारिष्टपुरःसरम्॥5॥

Sometimes the flower may be without fruition and the fruits can also appear without flowers, but death cannot occur without the presence of *Ariṣṭa Lakṣaṇās*. Once the *Ariṣṭa Lakṣaṇās* develops in the body, those signs cannot leave the person without leading to death.

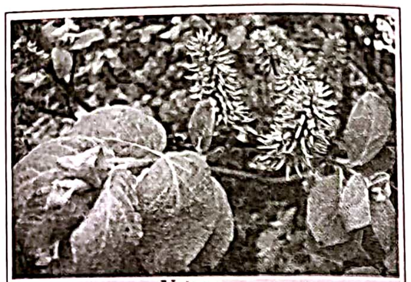
Cakrapāṇi:

पुष्पफलदृष्टान्तेन रिष्टमरणयोर्दुर्बोधत्वात् पुष्पफल- व्यभिचारमपि शिष्यो गृह्णीयादिति तन्निरासार्थमाह- अप्येवमित्यादि। - It is not easy to understand the relation between the *Ariṣṭa Lakṣaṇa* and death simply by quoting the example of *Puṣpa* and *Phala*, moreover exceptional conditions of the relation between the flower and fruit also should be known by the student. To refute the confusion of the example of flower and fruit, and for the clarification the author has given explanation in the present verse by starting with the term '*Apyevam*'.

फलेनानुबन्धीति यथा- वेतसपुष्पम्।- '*Phalenānubandhīti*' means that sometimes there will be no consequence of fruit from the flower. For example: *Vetasa Puṣpa*.

यस्य पुष्पं न पूर्वजमिति यथा- अश्वत्थादिफलम्।- Sometimes fruits can be seen without the appearance of flowers. For example: *Aśvattha*, *Vaṭa* etc.

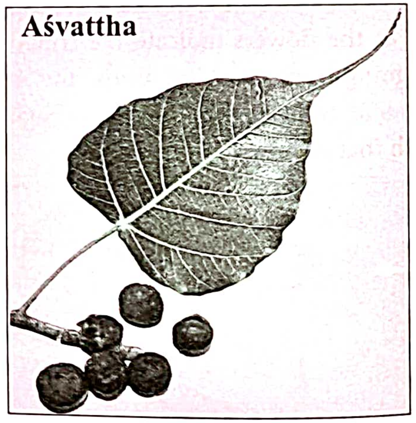
जातस्येति।संपूर्णस्य, किंचिदुदिते ह्यरिष्टेऽसम्पूर्णे नावश्यं मृत्युः। अन्ये तु जातस्य नियतस्येति वर्णयन्ति;- The term '*Jātasya*' refers to manifestation of complete signs of imminent death. That means incomplete manifestation of *Ariṣṭa Lakṣaṇa* may not lead to death. Some other scholars opined that the term '*Jātasya*' as definite or inevitable.



Vetasa

द्विविधं हि रिष्टं- नियतं चानियतं च;- *Ariṣṭa* is of two types viz. *Niyata* (definite) and *Aniyata* (indefinite).

तत्र नियतं "मृतमेव तमात्रेयो व्याचचक्षे पुनर्वसुः" (इं. अ.7) इत्यादि,- Example for *Niyata Ariṣṭa*: "If a person is shortage of breath and has irregular movements in his body, then he should be considered as already dead, according to *Punarvasu Ātreya*" (Ca. In. 7/25).



Aśvattha

अनियतं यथा- "संशयप्राप्तमात्रेयो मन्यते तस्य जीवितम्" (इं. अ.9), "अरोगः संशयं गत्वा कश्चिदेव प्रमुच्यते" (इं.अ.5) इति;- Examples for *Aniyata Ariṣṭa*:

1. "If a weak person is relieved from his ailment suddenly, it is told by *Ātreya* that his life will be doubtful" (Ca. In. 9/15)
2. "If a person is dreaming that he is not afflicted with any disease, his life will be doubtful" (Ca. In. 5/40)

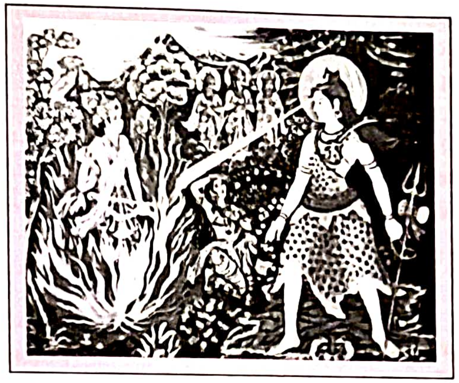
तथाऽनियतारिष्टाभिप्रायेणैव सुश्रुतेऽप्युक्तं- "ध्रुवं त्वरिष्टे मरणं ब्राह्मणैस्तत् किलामलैः। रसायनतपोजप्यतत्परैर्वा निवार्यते" इति। (सु.सू.अ.)- Regarding *Aniyata Ariṣṭa*, *Ācārya Suśruta* has also opined that "Death is certain after the appearance of *Ariṣṭa Lakṣaṇa*, but it can be avoided by pure *Brāhmaṇās*, use of *Rasāyanās*, by means of penance and recitation of *Vedik* hymns" (Su. Sū. 28/5).

एतच्चान्ये न मन्यन्ते, आचार्येण रिष्टमरणयोरव्यभिचारस्य महता प्रयत्नेन दर्शितत्वात्।- However this is not accepted by other scholars, because the relationship between death and *Ariṣṭa Lakṣaṇa* is clearly established by the preceptors of *Āyurveda*.

संशयप्राप्तमिति वचनं मरणप्रतिपादकमेवाचार्येण भङ्ग्यन्तरेणोक्तं, यथाऽऽचार्यस्य रिष्टार्थस्तथा तद्ग्रन्थ एव व्याख्यास्यामः।- The word '*Saṃśayaprāptam*' should be understood as the author's interpretation of the sign of death by other means of expression. The exact meaning of *Ariṣṭa* mentioned by the author is explained in this scripture.

यत्तु रसायनादिना बाध्यत्वं रिष्टस्य तदनुमतमेव, रसायनमहेश्वरप्रसादादयो हि सर्वलोकमर्यादामपि हन्तुं क्षमाः, अतस्तेन तद्व्यभिचारमवेक्ष्येह ग्रन्थः क्रियते; महेश्वरो हि भस्मीभूतं कामं पुनर्जीवयति स्म, तपसा च रामेण मृतोऽपि विप्रपुत्रः पुनर्जीवित इत्याद्यनुसरणीयम्।- The author agrees that it is possible to prevent the effect of *Ariṣṭa Lakṣaṇa* by using *Rasāyana* etc. The use of *Rasāyana* etc. and the divine blessings of Lord *Maheśvara* etc. are able to control all the limits of the world. For this reason, due to this indefinite effect of *Ariṣṭa* (whether happens death or not), this subject is described here only after seeing this fact. For which the following examples should be followed.

1. *Kāmadeva* was burnt and he was revived by Lord *Maheśvara*.
2. Lord *Rāma* revived the dead *Brāhmaṇa* son through penance.



अन्ये तु कालमृत्यावेव रिष्टपूर्वकं मरणं भवतीति वर्णयन्ति,- Others believed that the *Ariṣṭa Lakṣaṇa* precedes only in the timely death (*Kālamṛtyu*). वदन्ति च- "यद्यकालमृत्यौ रिष्टं भवति तदा वर्णाद्यं मृत्युप्रदं रिष्टं तद्विफलं स्यात्, येन कालमृत्यावुचिताचरणेऽपि परं मृत्युर्भवति नाकालमृत्यौ, तत्र रिष्टे जाते यद्युचिता क्रिया क्रियते न तदा मृत्युर्भवितुमर्हति; तेन कालमृत्युगतमेव रिष्टम्" इति।- It is told that "If *Ariṣṭa Lakṣaṇa* manifests in untimely death (*Akālamṛtyu*), then the imminent signs of death related to complexion and voice etc. becomes futile. Because in case of timely death (*Kālamṛtyu*), death happens even after the conduction of *Japa*, *Tapa*, intake of *Rasāyana* etc., whereas it is not happening in case of *Akālamṛtyu*. Thus, *Ariṣṭa Lakṣaṇa* precedes only in the timely death (*Kālamṛtyu*) only.

तच्च न, अविशेषेण कालाकालमरणे रिष्टसद्भावनियमाभिधानात्।- But it is not so. In both the phases of *Akāla* and *Kālamṛtyu*, due to the manifestation of *Ariṣṭa Lakṣaṇa* death is certain without any discretion.

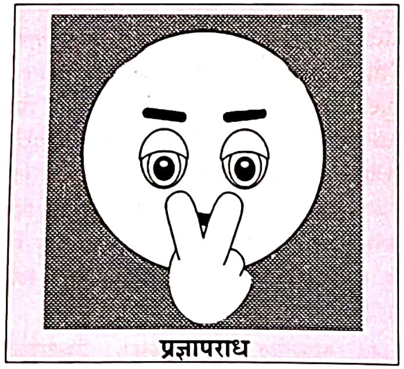
अकालमृत्यौ च यदैव क्रियापथमतिक्रान्तेऽपचारजनितो व्याधिर्भवति, तदैव परं रिष्टं भवति, अत एवोक्तं-"क्षणेन

हि रिष्टानि प्रादुर्भवन्ति''इति। यश्चैनं (वं) न स्वीकरोति तस्य नियतायुषोऽपचारजन्यव्याधेरसाध्यता कदाऽपि न स्यात्; येन, यथा- अपचारजा दोषा अतिशयप्रमादादसाध्यव्याधिजनका भवन्ति, तथा मरणपूर्वरिष्टजनका अपि भवन्ति।।- For those who do not accept this fact, and according to their opinion, those having *Niyata Āyu* (definite span of life), any disease which manifests due to the use of unwholesome diet and regimen and it becomes incurable. These all become *Ariṣṭa Lakṣaṇa* which appear before death.

Unable to Diagnose Ariṣṭa is nothing but the intellectual error

मिथ्यादृष्टमरिष्टाभमनरिष्टमजानता।
अरिष्टं वाऽप्यसंबुद्धमेतत् प्रज्ञापराधजम्॥6॥

An ignorant physician may sometimes misinterpret pseudo-traits as *Ariṣṭa Lakṣaṇās* and sometimes he may not recognize the actual *Ariṣṭa Lakṣaṇās* in a person. All this is due to the intellectual error of the physician.



प्रज्ञापराध

Cakrapāṇi:

यत्र कुत्रचिद्रिष्टमरणव्यभिचारिज्ञानं भवति तद्भ्रान्तमिति दर्शयन्नाह- मिथ्येत्यादि।- Sometimes the pseudo-traits may be interpreted as bad prognostic signs and this is due to confusion of the physician while assessment. This fact is revealed by the author in this verse by starting with the word *'Mithyā'*.

अरिष्टाभमिति अरिष्टसदृशम्।- *'Ariṣṭābham'* refers to which is similar to *Ariṣṭa*. in fact, it is not the actual *Ariṣṭa Lakṣaṇa*.

मिथ्यादृष्टमिति रिष्टत्वेन ज्ञातम्; एतदनरिष्टे रिष्टज्ञानं प्रज्ञापराधजं; तथा रिष्टमपि सूक्ष्मरूपतया मारके व्याधावसंबन्धं भवति, एतदपि प्रज्ञापराधजं मिथ्याज्ञानम्।-*'Mithyādṛṣṭam'* refers to that interpretation of pseudo-traits as *Ariṣṭa Lakṣaṇa* due to intellectual error. Sometimes the physician may not recognize the actual *Ariṣṭa Lakṣaṇa* due to subtleness. This is also happening due to intellectual error of the physician.

तेन रिष्टे सत्यपि मरणं न भवतीति ज्ञानं भ्रान्तं, तथा रिष्टं विनाऽपि क्वचिन्मरणं भवतीति ज्ञानं भ्रान्तम् ततश्च सिद्धोऽव्यभिचारो मरणरिष्टयोरिति वाक्यार्थः।।- Thus, the statement of even after the manifestation of *Ariṣṭa Lakṣaṇa*, death doesn't happen is wrong. In the same way death occurs without *Ariṣṭa Lakṣaṇa* is also wrong. Both of these aspects are due to intellectual error. Thus, it is clear that the death and *Ariṣṭa Lakṣaṇa* are interrelated.

Introduction to Ariṣṭa Lakṣaṇa vs Smell of Flowers

ज्ञानसंबोधनार्थं तु लिङ्गैर्मरणपूर्वजैः।
पुष्पितानुपदेक्ष्यामो नरान् बहुविधैर्बहून्॥7॥

In order to provide the knowledge of premonitory symptoms related to imminent death, here it is explained different types of odor of flowers which appear in different persons.

Cakrapāṇi:

ज्ञायते मरणमनेनेति ज्ञानं रिष्टं, तस्य सम्यग्बोधनं ज्ञानसंबोधनम्।- The knowledge of death which is obtained through which is known as *Riṣṭa* and its proper knowledge is *Jñānasaṃbodhana*.

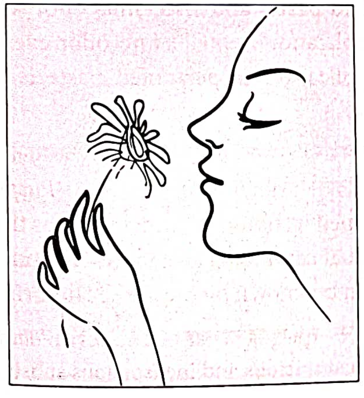
मरणपूर्वजैरिति मरणपूर्वभाविभिः।- *'Maraṇapūrvajaiḥ iti'* means the premonitory symptoms related to imminent death which appears before death.

पुष्पिता यथा वृक्षादयो गन्धवन्तो भवन्ति तथा रिष्टगन्धप्रयुक्ता ये भवन्ति ते पुष्पिताः, तान् पुष्पितान्।- Just as the tree endowed with flowers emit fragrance, so the moribund person exhibits different types of premonitory symptoms related to odor. Thus, the usage of term *Puṣpita* is appropriate in the present context.

बहुविधैर्लिङ्गैर्बहून् पुष्पितानिति योजना।।- *'Bahuvidhairliñgaiḥ'* means the bad prognostic features pertaining to different types of smell of different flowers.

Bad prognostic features related to smell

नानापुष्पोपमो गन्धो यस्य भाति दिवानिशम्।
पुष्पितस्य वनस्येव नानाद्रुमलतावतः॥8॥
तमाहुः पुष्पितं धीरा नरं मरणलक्षणैः।
स ना संवत्सराद्देहं जहातीति विनिश्चयः॥9॥



The person who emits the fragrance of several flowers' day and night just as a garden with full of flowers of various types of trees and creepers is known as *'Puṣpita'*. These are the indicators of imminent death and such individuals cannot live beyond one year.

एवमेकैकशः पुष्पैर्यस्य गन्धः समो भवेत्।
इष्टैर्वा यदि वाऽनिष्टैः स च पुष्पित उच्यते॥10॥

Even if a person emits pleasant or unpleasant smell of flowers alternatively, such person is also called *'Puṣpita'*.

समासेनाशुभान् गन्धानेकत्वेनाथवा पुनः।
आजिघ्रेद्यस्य गात्रेषु तं विद्यात् पुष्पितं भिषक्॥11॥

If a person emits the unpleasant smell of different flowers at the same time or the smell of the only one flower, also such person is called as *'Puṣpita'*.

आप्लुतानाप्लुते काये यस्य गन्धाः शुभाशुभाः।
व्यत्यासेनानिमित्ताः स्युः स च पुष्पित उच्यते॥12॥

If a person emits an unpleasant odor in the body by the application of perfume and emits a bad odor without any specific reason, also such a person is known as *'Puṣpita'*.

तद्यथा- चन्दनं कुष्ठं तगरागुरुणी मधु।
माल्यं मूत्रपुरीषे च मृतानि कुणपानि च॥13॥
ये चान्ये विविधात्मानो गन्धा विविधयोनयः।
तेऽप्यनेनानुमानेन विज्ञेया विकृतिं गताः॥14॥

The smell of *Candana*, *Kuṣṭha*, *Tagara*, *Aguru*, *Madhu* (honey), *Mālyaṃ* (garlands) are pleasant and the smell of *Mūtra* (urine), *Purīṣa* (stools) and *Kuṇapa* (smell of a dead body) are unpleasant. Emitting these kinds of smells from a person indicates imminent signs of death. With this analogy, the other similar types of pleasant and unpleasant odors must be inferred to detect premonitory symptoms.

इदं चाप्यतिदेशार्थं लक्षणं गन्धसंश्रयम्।
वक्ष्यामो यदभिज्ञाय भिषङ्मरणमादिशेत्॥15॥

In order to facilitate the knowledge of a physician to predict imminent death it is discussed further more about the premonitory symptoms based on smell.

वियोनिर्विदुरोगन्धो यस्य गात्रेषु जायते।
इष्टो वा यदि वाऽनिष्टो न स जीवति तां समाम्॥16॥

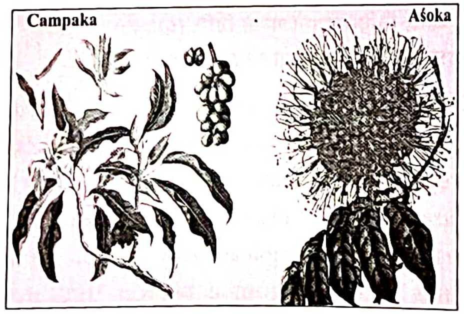
If any person continuously emits pleasant or unpleasant odor from his body without any specific reason, it indicates that he cannot live beyond one year.

एतावद्गन्धविज्ञानं,.....॥17।

So far, the subject matter related to smell is described.

Cakrapāṇi:

वनस्येत्युक्तेऽपि यत् 'नानाद्रुमलतावतः' इति करोति, तेन भिन्नजातीयं वनं ग्राहयति; वनं हि स्वजातीयवृक्षाणामपिस्यात्, यथा- चम्पकवनमशोकवनमित्यादि;- After mentioning of the word '*Vanasya*', the author has also stated that '*Nānādrumalatāvataḥ*'. Thus, it should be understood as it is the forest of full of trees and creepers of varied varieties; because certain forests possess only one type trees for example *Campaka-vana, Aśoka-vana* etc.



नानात्वं च पुष्पाणामेकजातीयानामपि कलिकाद्यवस्थाभेदादपि स्यात्, तस्मात् साधु विशेषणं- नानाद्रुमलतावत इति।- Even though the forest possesses only one type of trees, different types of fragrances also be seen because of different stages of flowers such as buds, blossomed etc.. Thus, the usage of the epithet '*Nānādrumalatāvataḥ*' is justifiable.

मरणलक्षणैर्यथोक्तैर्गन्धैस्तं पुष्पितमाहुरिति योज्यम्।- The person who emits the odor which indicates the imminent death is called '*Puṣpita*'.

संवत्सरादिति संवत्सराभ्यन्तरे।- '*Saṃvatsarāt*' means within one year.

एवमिति दिवानिशम्।- '*Evam*' means day and night. In this way who emits pleasant or unpleasant odor from his body throughout the day and night is also called '*Puṣpita*'.

समासेनेत्यादिना पुष्पव्यतिरिक्तशवाद्यशुभगन्धयोगेनापि पुष्पितत्वं, 'परिभाष्यते' इति शेषः; समासेनेति मेलकेन।- By the term '*Samāsena*', the author has mentioned that the persons who emits the unpleasant smell of other than flowers such as cadaver is also called '*Puṣpita*'. '*Samāsena*' means the combination of more than one.

आप्लुतेत्यादौ आप्लुतानाप्लुतविशेषव्यत्यासः, तथा शुभाशुभगन्धानां व्यत्यासश्च ज्ञेयः।'*Āplutānāplutā*' means that whose body is anointed and without anointed. Emits unpleasant smell due the anointment of perfumed herbal pastes and pleasant smell due to application of putrid pastes and also emits odor without any application as well as no odor even after the application of perfumed paste is called '*Puṣpita*'.

पुष्पितत्वाभिधानं च यत्र यत्र, तत्र तत्र संवत्सरान्तं जीवितं पूर्ववचनाद्भवति।- Wherever the term '*Puṣpita*' is mentioned it should be understood as that the individual cannot survive more than one year. This can be known by the earlier description.

तद्यथेत्यादिना शुभाशुभद्रव्याण्याह।- The term '*Tadyathā*' refers to auspicious and inauspicious substances.

मृतानीति मानुषव्यतिरिक्तानि गवादीनि मृतानि, कुणपानि तु मानुषशरीराणी।- The word '*Mṛtāni*' refers to the carcasses of animals other than humans, such as cows etc.; whereas '*Kuṇapa*' means dead body of a person.

विविधयोनय इत्यनेन नानाद्रव्यकृतधूपवर्त्यादिगन्धान् ग्राहयति;- '*Vividhayonayaḥ*' means the smell of various aromatic substances prepared in the form of perfumes and wicks.

विविधात्मान इत्यनेन तु अकृत्रिमनानाद्रव्यगन्धा उच्यन्ते।- '*Vividhātmāna*' means the aroma of natural substances.

अनेनानुमानेनेति 'आप्लुतानाप्लुते' इत्यादिग्रन्थोक्त- रिष्टानुसारेण।- The signs of imminent death should be inferred by means of authoritative scriptural references such as '*Āplutānāplutā*' etc.

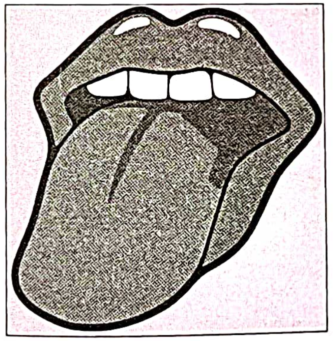
अतिदेशार्थमिति अनुक्तज्ञानार्थम्।- '*Atideśārtham*' means that which is stated for the knowledge of unmentioned subject matter.

वियोनिरिति निर्हेतुकः।- '*Viyoni*' means that without any specific cause.

विदूर इति स्थायी।।- '*Vidūra*' means constant or stationary.

Bad prognostic features related to Taste

......रसज्ञानमतः परम्।
आतुराणां शरीरेषु वक्ष्यते विधिपूर्वकम्॥17॥



Now the bad prognostic features related to tastes of the body of a patient are going to be described.

यो रसः प्रकृतिस्थानां नराणां देहसंभवः।
स एषां चरमे काले विकारं भजते द्वयम्॥18॥
कश्चिदेवास्यवैरस्यमत्यर्थमुपपद्यते।
स्वादुत्वमपरश्चापि विपुलं भजते रसः॥19॥

The normal taste of a person's body undergoes two types of changes at the time of death. In some individuals the taste becomes highly distaste and, in some individuals, it becomes very sweet.

तमनेनानुमानेन विद्याद्विकृतिमागतम्।
मनुष्यो हि मनुष्यस्य कथं रसमवाप्नुयात्॥20॥

The taste of the body of an individual can be detected by the physician by means of inference only, since the taste of another person's body cannot be perceived by direct observation.

मक्षिकाश्चैव यूकाश्च दंशाश्च मशकैः सह।
विरसादपसर्पन्ति जन्तोः कायान्मुमूर्षतः॥21॥
अत्यर्थरसिकं कायं कालपक्वस्य मक्षिकाः।
अपि स्नातानुलिप्तस्य भृशमायान्ति सर्वशः॥22॥

If the taste of the body of a person is distasteful, then flies (*Makṣikā*), lice (*Yūka*), stinging insects such as wasp (*Daṃśāḥ*) and mosquitos (*Maśaka*) get away from the body of such person. It indicates that such person is approaching death.

On the other hand, the flies etc. attracts towards the body of a person due to excessive sweetness even after the person has taken bath and anointed the body. This condition indicates the imminent signs of death.

Cakrapāṇi:

वैरस्यमिति अनिष्टरसताम्।- '*Vairasyam*' means disagreeable tastes.

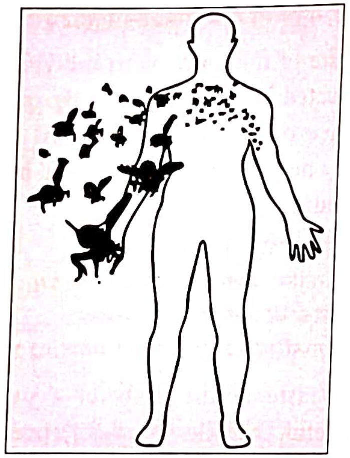
कथमिति आक्षेपे; तेन न कथमपीत्यर्थः।- Here the term '*Katham*' has used in the sense of objectionable not in anyway.

अवाप्नुयादिति जानीयात्।- '*Avāpnuyāt*' means to know

अत्यर्थरसिकमिति अतिस्वादुरसम्।- '*Atyartharasikam*' means excessively sweet in taste.

कालपक्वास्येति पूर्णकालस्य।- '*Kālapakvasya*' means those whose lifespan is complete

सर्वश इति सर्वगात्रेषु।।- '*Sarvaśa*' means the entire body.



To sum up

तत्र श्लोकः-

सामान्येन मयोक्तानि लिङ्गानि रसगन्धयोः।
पुष्पितस्य नरस्यैतत्फलं मरणमादिशेत्॥23॥

In this chapter the author has described the general features of *Puṣpita* related to *Rasa* (taste) and *Gandha* (smell) in detail. These symptoms lead to death of an individual.

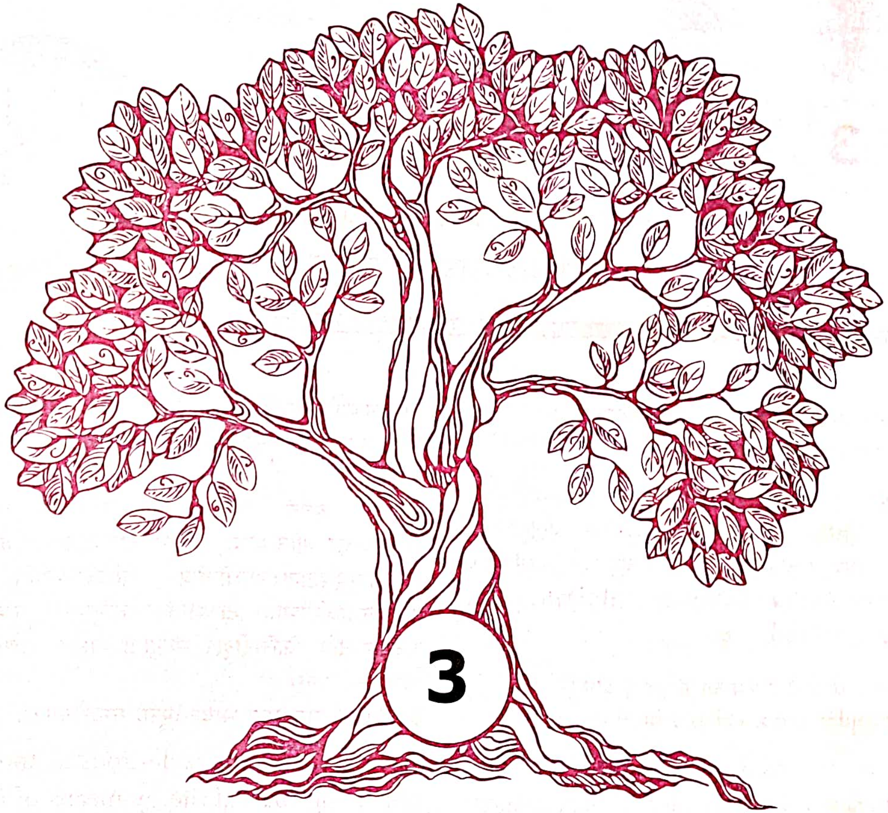
Cakrapāṇi:

संग्रहश्लोके सामान्येन पुष्पितस्येति वचनाद्रसरिष्टेऽपि पुष्पितत्वमस्य विवक्षितं, तेन रसरिष्टेऽपि संवत्सराभ्यन्तरे मरणमिति फलति।।- While summing up the contents of the chapter, the author has mentioned the term '*Puṣpita*' in general sense and which denotes the bad prognostic signs related to *Rasa* (taste) also. Thus, it should be known that the death happens within one year in case of the appearance of bad prognostic signs related to taste.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने पुष्पितकमिन्द्रियं नाम द्वितीयोऽध्यायः॥2॥

Thus, ends the second chapter of the *Indriyasthāna* titled *Puṣpitakamindriyam* which was composed by *Agniveśa* and redacted by *Caraka*.

***

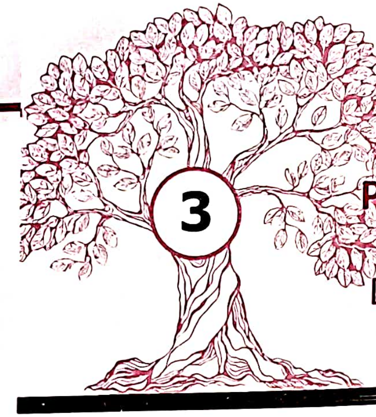


3

Parimarśanīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Sparśa]

परिमर्शनीयमिन्द्रियम्



3

Parimarśanīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Sparśa]

परिमर्शनीयमिन्द्रियम्

अथातः परिमर्शनीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Puṣpitaka-mindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Parimarśanīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya.*

वर्णे स्वरे च गन्धे च रसे चोक्तं पृथक् पृथक्।
लिङ्गं मुमूर्षतां सम्यक् स्पर्शेष्वपि निबोधत॥3॥

So far, the fatal signs related to *Varṇa* (complexion), *Svara* (voice), *Gandha* (smell) and *Rasa* (taste) are described separately. Now the fatal signs which appears in related to touch (*Sparśa*) are going to be explained.

Cakrapāṇi:

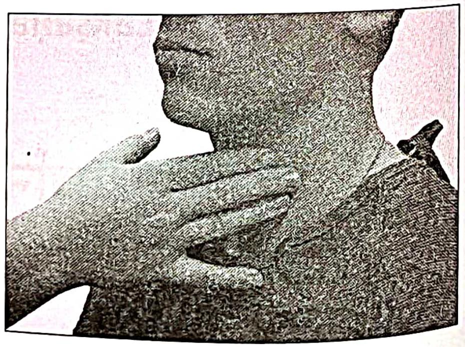
इन्द्रियार्थानुगतरिष्टपारिशेष्यात् स्पर्शगतरिष्टाभिधायकं परिमर्शनीय-मिन्द्रियमुच्यते; इममेव चाध्यायसंबन्धं दर्शयन्नाह- वर्णे स्वरे चेत्यादि।।- Beginning the verse with the terms '*Varṇe Svare Ca*', the author has presented the remaining fatal signs which appears in related to *Sparśa* (touch) are explained in the chapter called *Parimarśanīyamindriyaṃ*. This is in continuation of the previous chapters such as *Varṇasvarīya* etc.

Examination of fatal signs to be known by touch

स्पर्शप्राधान्येनैवातुरस्यायुषः प्रमाणावशेषं जिज्ञासुः प्रकृतिस्थेन पाणिनाशरीरमस्य केवलं स्पृशेत्, परिमर्शयेद्वाऽन्येन। परिमृशता तु खल्वातुरशरीरमिमे भावास्तत्र तत्रावबोद्धव्या भवन्ति।

तद्यथा- सततं स्पन्दमानानां शरीरदेशानामस्पन्दनं, नित्योष्मणां शीतीभावः, मृदूनां दारुणत्वं, श्लक्ष्णानांखरत्वं, सतामसद्भावः, सन्धीनांस्त्रं- सभ्रंशच्यवनानि; मांसशोणितयोर्वीतीभावः, दारुणत्वं, स्वेदानुबन्धः, स्तम्भो वा; यच्चान्यदपि किंचिदीदृशं स्पर्शानां लक्षणं भृशविकृतमनिमित्तं स्यात्।
इति लक्षणं स्पृश्यानां भावानामुक्तं समासेन॥4॥

The physician who is desirous to know the remaining span of life by means of touch, he should examine the entire body of the patient with his palm when it is normal, otherwise the palpatory examination is to be done by another person.



During the palpatory examination, the following factors should be assessed.

- ❑ Absence of pulsation in parts of the body where pulsations are always present normally.
- ❑ Coldness in the parts of the body where warmth is always present normally.
- ❑ Hardness in the parts of the body where smoothness is always present normally.
- ❑ Roughness in the parts of the body where softness is always present normally.
- ❑ Feeling the absence of existing organs.
- ❑ Looseness, sagging and dislocation of joints.
- ❑ Excessive diminution of muscle tissue and blood.
- ❑ Hardness, excessive perspiration and rigidity.
- ❑ The other similar factors which indicate the abnormal features related tactile sensation that appears without any specific cause.

In this way the prognostic signs related to the tactile sense organ are briefly described.

Cakrapāṇi:

स्पर्शेनेति वक्तव्ये यत् 'स्पर्शप्राधान्येन' इति करोति, तेन अस्पर्शग्राह्यमपि चक्षुर्लोहितत्वादि रिष्टमिह स्पर्शपरीक्ष्यमध्ये ओघादायातं वक्तव्यमिति दर्शयति।- Here in the present context of description of fatal signs related to touch are to be examined as *Sparśa* is main subject of this chapter, the author should have been started the verse with the word '*Sparśena*' instead of '*Sparśaprādhānyena*'. Since it is included certain other factors which can be known by means of other than tactile sense such as redness of eye etc., it is justifiable to begin the verse with the word '*Sparśaprādhānyena*'.

प्रकृतिस्थेनेति नात्युष्णशीतेन।- The term '*Prakṛtisthena*' refers to that the patient is to be examined with the normal hands of the physician which should be neither too hot nor too cold.

केवलमिति कृत्स्नम्।- The term '*Kevalam*' refers to whole body.

गुरुदारादेः स्वयं स्पर्शो यदा न युज्यते तदा कर्तव्यमाह- परिमर्शयेद्वाऽन्येनेति।- While examining his preceptor's wife, the physician should not examine her by the touch of her body. In such circumstances he should be known the features through others who are eligible to touch her and who can be able to convey the clinical features to the physician for proper diagnosis. Thus, the author has explicitly stated the word '*Parimarśayed-vā-anyeneti*'.

सतामसद्भाव इति अत्र च वृष्णादीनां सतामिति ज्ञेयं, स्थूलावयवानां रिष्टेऽप्यभावदर्शनात्।-'*Satāmasadbhāva*' means that the knowledge of certain organs as if absent even though they are actually present.

स्रंसः मनागगमनं,- '*Sraṃsaḥ*' means slight movement of joints.

भ्रंशस्तु सुदूराधोगमनं,– '*Bhraṃśa*' means a lot of downward movement

धावनं तु पार्श्वतो गमनम्।- '*Dhāvanaṃ*' means sideward movement

वीतीभावः अतिक्षीणत्वम्।- '*Vītībhāvaḥ*' means excessive loss

लक्षणमिति मरणलक्षणम्।- Here the term '*Lakṣaṇaṃ*' refers to signs of death.

समासेनेति च्छेदः।।- The term '*Samāsena*' refers to that which is described in brevity.

The Details of Examination by touch

तद्व्यासतोऽनुव्याख्यास्यामः- तस्य चेत् परिमृश्यमानं पृथत्त्वेन पादजङ्घोरुस्फिगुदरपार्श्वपृष्ठेषि कापाणिग्रीवाताल्वोष्ठललाटं स्विन्नं शीतं स्तब्धं दारुणं वीतमांसशोणितं वा

स्यात्, परासुरयं पुरुषो न चिरात् कालं मरिष्यतीति विद्यात्। तस्य चेत् परिमृश्यमानानि पृथक्त्वेन गुल्फजानुवङ्क्षणगुदवृषणमेढ्रनाभ्यंसस्तनमणिकपर्शुकाहनुनासिकाकर्णाक्षिभ्रूशङ्खादीनि स्रस्तानि व्यस्तानि च्युतानि स्थानेभ्यः स्कन्नानि वा स्युः, परासुरयं पुरुषोऽचिरात् कालं मरिष्यतीति विद्यात्॥5॥

Now it is being described in detail.

- When the patient's feet (*Pāda*), shanks (*Jaṅghā*), thighs (*Ūru*), buttocks (*Spik*), abdomen (*Udara*), flanks (*Pārsva*), vertebral column (*Pṛṣṭevikā*), hands (*Pāṇi*), neck (*Grīva*), palate (*Tālu*), lips (*Oṣṭa*) and forehead (*Lalāṭa*) are individually touched and if they are found wet (*Svinnaṃ*), cold (*Śītaṃ*), rigid (*Sthabdhaṃ*), hard (*Dāruṇaṃ*) and excessive diminution of muscle tissue and blood loss (*Vītamāṃsaśoṇitam*) indicates that he is close to death and he will die soon.
- When the patient's ankles (*Gulpha*), knees (*Jānu*), hips (*Vaṅkṣaṇa*), anus (*Guda*), testes (*Vṛṣaṇa*), penis (*Meḍhra*), umbilicus (*Nābhi*), shoulders (*Aṃsa*), breasts (*Sthana*), wrists (*Maṇika*), ribs (*Parśukā*), jaws (*Hanu*), nose (*Nāsika*), ears (*Karṇa*), eyes (*Akṣi*), eyebrows and temples (*Śaṅkha*) are separately touched and if they are found drooped (*Srasta*), separated (*Vyasta*), dislocated (*Sthānacyuta*), and sagging (*Skanna*) indicates that he is close to death and he will die soon.

Some more Details of Examination by touch

तथाऽस्योच्छ्वासमन्यादन्तपक्ष्मचक्षुःकेशलोमोदरनखाङ्गुरालक्षयेत्।

तस्य चेदुच्छ्वासोऽतिदीर्घोऽति ह्रस्वो वा स्यात्, परासुरिति विद्यात्।

तस्य चेन्मन्ये परिमृश्यमाने न स्पन्देयातां, परासुरिति विद्यात्।

तस्य चेद्दन्ताः परिकीर्णाः श्वेता जातशर्कराः स्युः, परासु रिति विद्यात्।

तस्य चेत् पक्ष्माणि जटाबद्धानि स्युः, परासुरिति विद्योत्।

तस्य चेच्चक्षुषी प्रकृतिहीने, विकृतियुक्तेअत्युत्पिण्डिते, अतिप्रविष्टे, अतिजिह्मे, अतिविषमे, अतिमुक्तबन्धने, अतिप्रस्रुते, सततोन्मिषिते, सततनि मिषिते, निमिषोन्मेषातिप्रवृत्ते, विभ्रान्तदृष्टिके, विपरीतदृष्टिके, हीनदृष्टिके, व्यस्तदृष्टिके, नकुलान्धे, कपोतान्धे, अलातवर्णे, कृष्णपीतनी लश्यावताम्रहरितहारिद्रशुक्लवैकारिकाणां वर्णानामन्यतमेनातिप्लुते वा स्यातां, तदा परासुरिति विद्यात्।

अथास्यकेशलामान्यायच्छेत्, तस्य चेत् केशलोमान्यायम्यमानानि प्रलुच्येरन् न चेद्वेदयेयुस्तं परासुरिति विद्यात्।

तस्य चेदुदरे सिराः प्रकाशेरञ् श्यावताम्रनीलहारिद्रशुक्ला वा स्युः, परासुरिति विद्यात्।

तस्य चेन्नखा वीतमांसशोणिताः पक्कजाम्बववर्णाः स्युः, परासुरिति विद्यात्।

अथास्याङ्गुलीरायच्छेत्; तस्य चेदङ्गुलय आयम्यमाना न स्फुटेयुः, परासुरिति विद्यात्॥6॥

Respiration (*Ucchvāsa*), sides of neck (*Manyā*), teeth (*Danta*), eyelashes (*Pakṣma*), eyes (*Cakṣu*), hair on the scalp (*Keśa*), body hair (*Loma*), abdomen (*Udara*), nails (*Nakha*) and fingers (*Aṅgulī*) of the patient also should be examined by the physician to assess the remaining period of life.

If the breathing is too long or too short indicates imminent death of the patient.

- If pulsation is not perceived when touch the sides of neck indicates imminent death of the patient.
- If the teeth of the patient have coating with dirt as well as abnormally white and crystal-like deposits on it indicate imminent death of the patient.
- If the eyelashes are matted together indicates imminent death of the patient.
- In a person whose normal features of eye has lost and appear as abnormal such as
- Excessively bulged or protruded eyeball (अत्युत्पिण्डित)
- Excessively sunken (अतिप्रविष्ट)
- Excessively oblique or squinting (अतिजिहम)
- Excessively uneven (अतिविषम)
- Excessively loose by releasing from bonds (अतिमुक्तबन्धन)
- Excessive secretions (अतिप्रस्रुते)
- Continuously opened (सततोन्मिषित)
- Constantly closed (सततनिमिषित)
- Excessive blinking nature (निमिषोन्मेषातिप्रवृत्त)
- Bewildered look (विभ्रान्तदृष्टि)
- Perverse look (विपरीतदृष्टि)
- Diminished vision (हीनदृष्टि)
- Scattered vision (व्यस्तदृष्टि)
- Perceiving all the things as white during daytime (नकुलान्ध)
- Perceiving all the things as black during daytime (कपोतान्ध)
- Perceiving all the things as red like fire-brand (अलातवर्ण), black (कृष्ण), yellow (पीत), blue (नील), dark brown (श्याव), coppery (ताम्र), green (हरित), turmeric yellow (हारिद्र), white or other colors (शुक्लवैकारिकाणां) etc. indicate imminent death of the patient.
- If the person is not feeling any pain while plucking the hair from the scalp or body, then it signifies imminent death.
- If a person is having prominent veins on abdomen with different colors like black, copper, blue, turmeric yellow or white, then it signifies imminent death.
- If a person's nails are devoid of flesh and blood and appear black like ripe *Jambū* fruit, it is a sign of imminent death.
- If the cracking sound is not heard in a person while pulling or stretching his fingers, it is a sign of imminent death.

Cakrapāṇi:

पृष्ठेषिका पृष्ठवंशः।- '*Pṛṣṭeṣikā*' means vertebral column.

पृथक्त्वेनेति एकैकश्येन।- '*Pṛthaktvena*' means that the physician should examine various factors in the patient separately one by one.

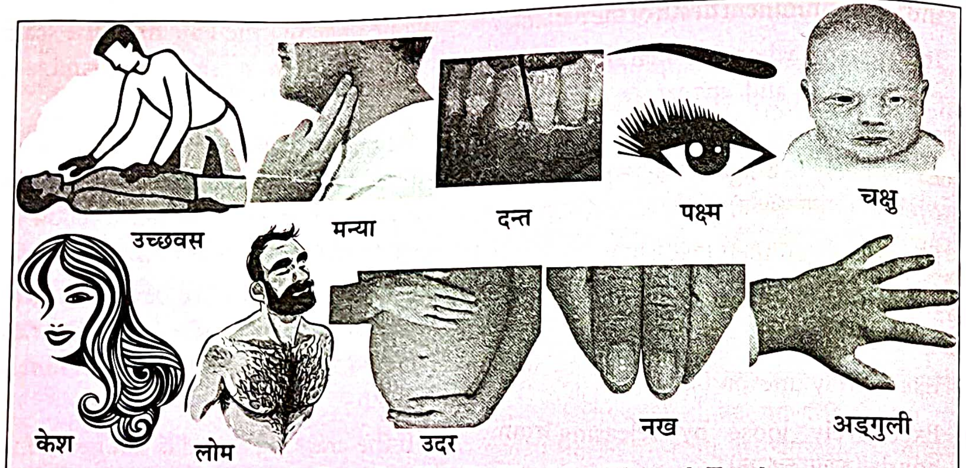
मणिकः करबाहुसन्धिः।- '*Maṇikaḥ*' means the joint of the palm and arm i.e. wrist joint.

मन्ये गलपार्श्वगते धमन्यौ।- '*Manye*' means the arteries present in the both sides of neck i.e. carotid arteries.

उच्छ्वासदैर्घ्यह्रासौ नासाग्रदत्तकरस्पर्शादुपलभ्येते।- '*Ucchvāsa Dairghya Hrāsau*' means too long and too short breathing and which can be known by putting the fingers nearer to the tip of the nostrils.

परिकीर्णा इति मललिप्ताः।- '*Parikīrṇa*' means which is covered with dirt.

दन्तादिश्वेतत्वं चक्षुर्ग्राह्यमपि स्पर्शपरीक्षणीयदन्त धर्मप्रस्तावादुच्यते।- Even though the whiteness of the teeth and other features can be perceived through eyes, yet being identifiable by touch also and therefore described here.



Parts to be Examined by the Physician Through Touch

चक्षुषी प्रकृतिहीने विकृतियुक्ते इति सामान्यवचनं; तस्य विवरणम्-अत्युत्पिण्डिते इत्यादि।- Disappearance of normal features and having abnormal features of the eyes is the general word used to denote the pathological condition of eyes. The description of abnormal features of the eyes are described in this verse by starting with the word '*Atyutpiṇḍitae*'.

अत्युत्पिण्डिते इति अत्यर्थनिर्गते।- '*Atyutpiṇḍitae*' means excessively bulged or protruded eyeball

अतिजिह्मे अतिकुटिले।- '*Atijihme*' means excessively oblique or squinting

अतिविषमे इति एकं संवृतम्, अपरं विस्तृतमिति।-

'*Ativiṣame*' means excessively uneven i.e. one eye has too closed and the other one wide opened

निमेषोन्मेषक्रियायामत्यर्थं प्रवर्तेते इति निमेषोन्मेषातिप्रवृत्ते।- '*Nimeṣonmeṣātipravṛtti*' means habit of blinking of eyes frequently as well as speedily

विपरीतदृष्टिके इति केयूरदृष्टिके; किंवा विपरीतदृष्टिके अन्यथाग्राहिणी।- '*Viparītadṛṣṭike*' means perverted look or viewing differently

हीनदृष्टिके अदूरदर्शिनी, नष्टदृष्टिके वा।- '*Hīnadṛṣṭike*' means unable to see the distant objects or diminished vision.

नकुलान्धकपोतान्धलक्षणे ग्रन्थः- "नकुलान्धस्तु रूपाणि दिवा शुक्लानि पश्यति। कपोतान्धस्तु रूपाणि दिवा कृष्णानि पश्यति" इति।- The clinical features of *Nakulāndha* and *Kapotāndha* are explained in the scriptures as under:

"*Nakulāndha* is a morbid eye disorder in which the person is perceiving all the things as white during daytime. Similarly, *Kapotāndha* is also a disorder of eye in which the person is perceiving all the things as black during daytime".

अलातस्तु तप्ताङ्गारः।- '*Alāta*' means fire-brand.

इह चक्षुर्गतारिष्टाभिधानप्रस्तावादस्पर्शग्राह्यमपि चक्षुषोरलातवर्णत्वादिकमुच्यते।- In the context of description of prognostic signs related to tactile sense, also the author has mentioned that those which cannot be perceived by touch can be grasped through eyes, for example redness of the eye like fire-brand etc.

उदरानुगताः सिरास्त्विह स्पर्शनग्राह्या भवन्तीति उक्ताः; तत्प्रसङ्गाच्चक्षुर्ग्राह्याः सिरावर्णा अप्युक्ताः।- The veins on the abdomen are perceived by touch and hence mentioned in this context, and at the same time those which can be grasped by eyes such as the colors of veins also mentioned.

आयच्छेदिति स्फोटयेत्।- '*Āyacchet*' means cracking of nails.

नखाङ्गुलिगतारिष्टपरीक्षायां तु स्पर्शोऽपि व्याप्रियत एवेति कृत्वा तदरिष्टमपीहोक्तम्।।- The bad prognostic signs related to nails also can be perceived by tactile sense and thus they are described here.

To Sum up

तत्र श्लोकः-
एतान् स्पृश्यान् बहून् भावान् यः स्पृशन्नवबुध्यते।
आतुरे न स संमोहमायुर्ज्ञानस्य गच्छति॥7॥

The physician who can assess these variety of prognostic signs related to palpation in a proper way never gets confused in ascertaining the lifespan of a patient.

Cakrapāṇi:

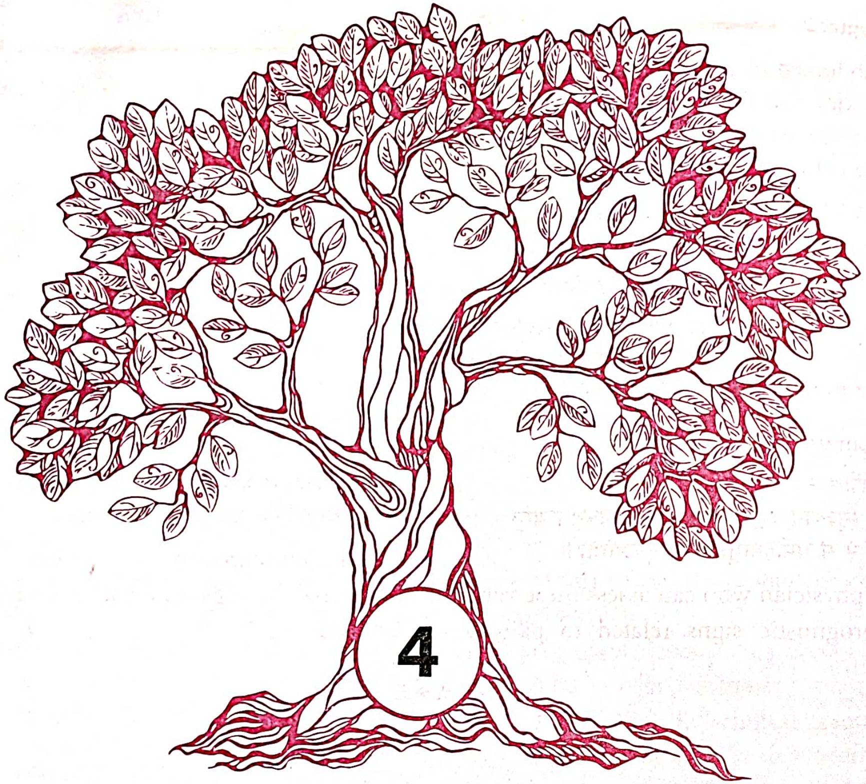
एतान् स्पृश्यानिति बाहुल्यादुक्तम्; एवं स्पृशन्नित्येतदपि बाहुल्यादुक्तम्- These touchable expressions, which have been said to be very elaborately. Similarly, this topic related to touch has also been said very intensively.

'आयुर्ज्ञानस्येति' पाठपक्षे षष्ठी संबन्धविवक्षायाम्।।- '*Āyurjñanasya*' means the knowledge of lifespan. In relation to this text, due to the relation of knowledge with age, *Ṣaṣṭī Vibhakti* has been used.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने परिमर्शनीयमिन्द्रियं नाम तृतीयोऽध्यायः॥3॥

Parimarśanīyamindriyaṃ which was composed by *Agniveśa* and redacted by *Caraka*.

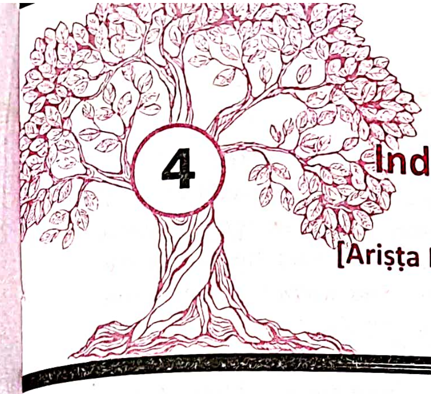
***



Indriyānīkamindriyam Adhyāya

[Ariṣṭa Lakṣaṇa Related to Five Senses]

इन्द्रियानीकमिन्द्रियम्



Indriyānīkamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Five Senses]

इन्द्रियानीकमिन्द्रियम्

अथात इन्द्रियानीकमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Parimarśanīyamindriyaṃ Adhyāya, Ācārya Agniveśa* has propounded the chapter entitled *Indriyānīkamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

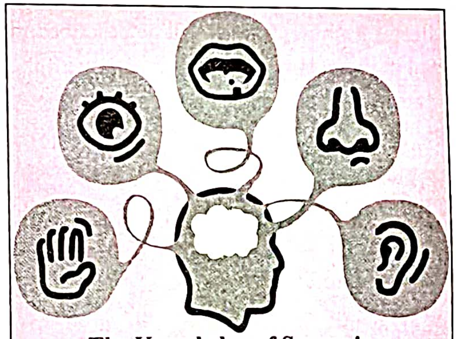
उद्देशक्रमानुरोधादिन्द्रियगोचरारिष्टाभिधानार्थमिन्द्रियानीकमुच्यते। इन्द्रियाणामनीकं समूहः, तमधिकृत्य कृतमिन्द्रियानीकम्।।- According to the order of description as stated earlier the author has described the bad prognostic features related to the objects of sense organs in the present chapter entitled *Indriyānīkamindriyaṃ*. The term *Anīkaṃ* refers to the group. Thus, *Indriyāṇāmanīkaṃ* means the group of sense organs. Since this chapter is deals with the bad prognostic features related to the objects of group of sense organs the nomenclature of the chapter is justifiable.

The knowledge obtained through Senses is predictable

इन्द्रियाणि यथा जन्तोः परीक्षेत विशेषवित्।
ज्ञातुमिच्छन् भिषङ्मानमायुषस्तन्निबोधत॥3॥
अनुमानात् परीक्षेत दर्शनादीनि तत्त्वतः।
अद्धा हि विदितं ज्ञानमिन्द्रियाणामतीन्द्रियम्॥4॥

The physician who is desirous to know the lifespan of a patient should also examine the sense organs of that person and how to examine is explained in this verse.

The sense organs of a patient should be examined by inference since the knowledge of sense organs is undoubtedly beyond the purview of perception.



The Knowledge of Senses is
अनुमान जन्य

Cakrapāṇi:

दर्शनं चक्षुः; दर्शनादीनि चक्षुरादीनि पञ्चेन्द्रियाणि।- The word *Darśana* refers to *Cakṣurindriya* i.e. visual sense faculty. Thus, *Darśanādi* means *Cakṣu* and the other five sense organs.

इन्द्रियाणां परीक्षा न प्रत्यक्षेणेत्याह- अद्धा हीत्यादि।- By the mention of the term '*Addhā*', the author has stated that in fact the examination of sense organs by means of direct perception is not possible.

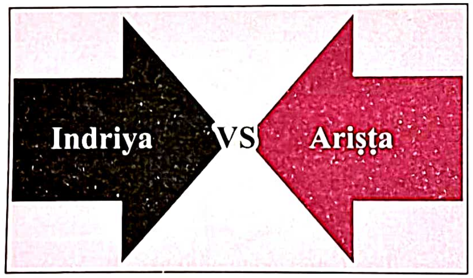
अद्धेति अवितथम्।- '*Addhā*' means truly of in fact.

इन्द्रियाणामतीन्द्रियत्वादनुमानेनैव परीक्षणमिति शेषः।।- Since the *Indriyās* are unable to perceive by sense organs directly, they should be examined by means of inference.

Indriya & Ariṣṭa Lakṣaṇa

स्वस्थेभ्यो विकृतं यस्य ज्ञानमिन्द्रियसंश्रयम्।
आलक्ष्येतानिमित्तेन लक्षणं मरणस्य तत्॥5॥
इत्युक्तं लक्षणं सम्यगिन्द्रियेष्वशुभोदयम्।
तदेव तु पुनर्भूयो विस्तरेण निबोधत॥6॥

Manifestation of any abnormality in a healthy sense organ without any specific reason is a sign of imminent death. This is a general description of the inauspicious features of the sense organs. The specific characteristics of the sense organs which indicates imminent death will be described in detail in the next verses.



Cakrapāṇi:
स्वस्थेभ्य इति प्रकृतिस्थेभ्य इन्द्रियेभ्यः; 'उत्पन्नम्' इति शेषः।- '*Svasthebhya*' means *Prakṛtisthebhya* i.e. healthy or absence of any defect in the function of sense organs. '*Utpannam*' means the knowledge which is obtained through such healthy sense organs.

इन्द्रियसंश्रयमिति बाह्येन्द्रियजन्यम्।- '*Indriyasaṃśrayam*' means that which are produced from external sense organs.

अनिमित्तेनेति विकृतिज्ञानजनकबाह्यहेतुव्यतिरेकेण; इन्द्रियगतिकृतज्ञानजनकदोषनिरासस्तु 'स्वस्थेभ्यः' इति विशेषणेनैव कृतः।- '*Animittena*' means absence of any external cause leading to indication of pathology. To specify the absence of any defect in the functions of senses the author has used the term '*Svasthebhyaḥ*'. That means manifestation of any abnormality in a healthy sense organ without any specific reason.

अशुभोदयमिति मरणकारणम्।- '*Aśubhodayam*' means the cause of death.

पुनःशब्दः प्रकाशने, यथा- "दोषाः पुनस्त्रयः" (वि.अ.1) इति।- The word '*Punaḥ*' has used in the sense of making the subject clearer. For example: The *Doṣās* are three in number such as *Vāta*, *Pitta* and *Kapha*. Here the term '*Doṣā*' insinuates *Śārīraka Doṣa* only and by the usage of word *Punaḥ* it separates from the *Mānasika Doṣa* (Ca. Vi. 1/5).

भूयःशब्दः पुनःपुनरर्थे, किंवा भूयःशब्दो महदर्थः; तेन, पुनर्भूयःशब्दयोर्भिन्नार्थत्वम्।।- The word '*Bhūyaḥ*' connotes the meaning of repetition along with greatness. Thus, both the terms *Punaḥ* and *Bhūyaḥ* are different.

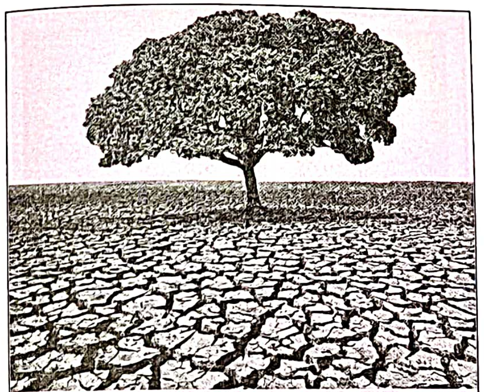
Netragata Ariṣṭa Lakṣaṇa (Bad prognostic features related to eye)

घनीभूतमिवाकाशमाकाशमिव मेदिनीम्।
विगीतमुभयं ह्येतत् पश्यन् मरणमृच्छति॥7॥

नेत्रगत अरिष्ट लक्षण

Anyone who sees the sky as solid (like the earth) and the earth as empty (like the sky) will soon die because the above two signs are evil.

Cakrapāṇi:
घनीभूतमिति कङ्गिनतां गतं; किंवा भूतशब्दः कृतार्थे, यथा- उपधानीभूतम्।- '*Ghanībhūtam*' means having become hard or the word '*Bhūta*' is used in the sense of prepared. For example: pillow is made.


Viewing Sky as Solid and Earth as Empty

तेन, इवशब्दश्चोपमाने भवति।- Here the term '*Iva*' denotes the comparison between two things.

अन्ये तु घनीभूतं पृथिवीरूपतां यातं वदन्ति। आकाशमिव मेदिनीमिति शून्यरूपां मेदिनीम्।- Others opined that by the word '*Ghanībhūtam*', the sky becomes hard like earth. Similarly, the earth becomes void just like sky.

विगीतमिति विपरीतत्वेन ज्ञातम्।- '*Vigītam*' means understood the things as differently.

उभयमित्यनेन यौगपद्येन पृथिव्याकाशविपरीतोपलम्भो रिष्टं, नैकैकश्येन। अयं चारिष्टमहिमा यदेवंरूपमेव रिष्टं भवति, एवमुक्तारिष्टेषु तथा तथोत्पादः स्वमहिम्नैव ज्ञेयः।- The term '*Ubhaya*' refers to both earth and the sky. Whenever a person visualizes sky as solid like the earth and the earth as empty like the sky at the same time, it is considered as a bad prognostic sign, but not the change seen in only one of them.

This is the specialty of *Ariṣṭa*. Manifestation of typical features of *Ariṣṭa* should be understood by their specialty.

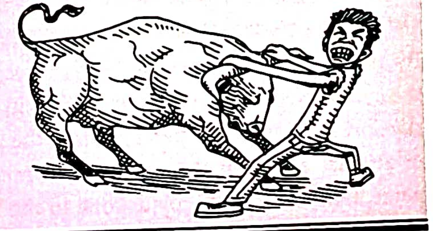
शृङ्गग्राहक न्याय

Śṛṅgagrāhaka Nyāya

(Maxim of Seizing Ox by its Horns)

The word '*Śṛṅga*' has two meanings in general, viz., *Śṛṅga* and *Śikhara*. In Sanskrit Rhetoric, '*Śṛṅga*' word has been used as *Parvata Śṛṅga*, *Paśu Śṛṅga*, and *Viṣaya Śṛṅga*. *Parvata Śṛṅga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority);' *Paśu Śṛṅga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viṣaya Śṛṅga* stands for *Pradhānarūpa* and *Mukhyarūpa Viṣaya* (main or important subject). Hence, '*Śṛṅgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

In the context of describing the Bad prognostic features related to eye, the commentator has used this maxim. The bad prognostic features related to all the five sense organs have described earlier in general, and probably often occurring other features should be known by means of '*Śṛṅgagrāhaka Nyāya*'. (Ca. In. 4/7)

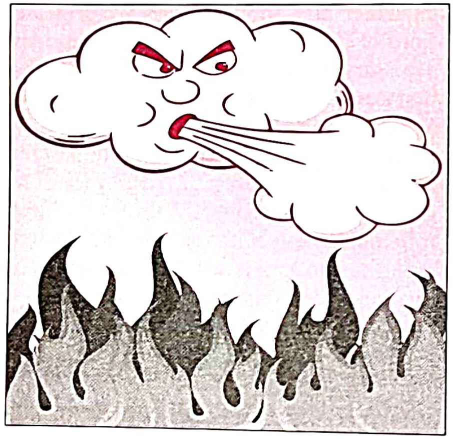


एतानि चारिष्टानि सामान्येनैवेन्द्रियारिष्टाभिधायकप्रकरण-लब्धान्यपि प्रायोभावित्वेन शृङ्गग्राहिकयाऽभिधीयन्ते।।- The

bad prognostic features related to all the five sense organs have described earlier in general, and probably often occurring other features should be known by means of '*Śṛṅgagrāhika Nyāya*'.

यस्य दर्शनमायाति मारुतोऽम्बरगोचरः।
अग्निर्नायाति चादीप्तस्तस्यायुःक्षयमादिशेत्॥8॥

Anyone who visualizes the air in the sky in physical form and who cannot see the flames of a blazing fire should be considered a sick person and it is a sign of imminent death.



Cakrapāṇi:

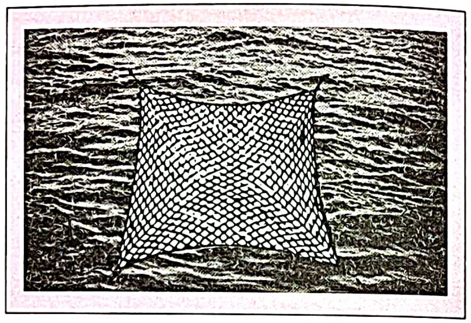
दर्शनमिति चक्षुर्गोचरताम्।- The word '*Darśana*' refers to those things which are seen by the eyes.

अम्बरगोचर इत्यनेन भूमिष्ठदेवतारूपवातदर्शनं निषेधयति। एतेन 'एष वायुः, इत्याकारवान्' इतिति मारुतप्रत्यक्षज्ञानमरिष्टम्।- By the mention of the term '*Ambaragocara*', the author has intended the air present in the sky only and denied the perception of the god of air that exists on the earth. That means perception of the air by anyone in the sky in physical form is a sign of imminent death.

नायाति दर्शनमिति संबन्धः।।- '*Nāyāti*' is related to *Darśana*.

जले सुविमले जालमजालावतते नरः।
स्थिते गच्छति वा दृष्ट्वा जीवितात् परिमुच्यते॥9॥

A person who visualizes a net like structure in clean running or stagnant water even without any net is a sign of imminent death.



Cakrapāṇi:

स्थिते इति स्थिरे।- '*Sthite*' means *Sthire* i.e. stagnant water

गच्छति वहमाने।- '*Gacchati*' means running water

येषु चेह रिष्टेषु मरणकालनियमो नोक्तस्तत्र संवत्सरमवधिर्भवति, ततः परेण हि रिष्टे मरणानभिधानात्।।- Here in the present context the period of death is not mentioned. Wherever the period of death is not specifically mentioned it should be considered as that he is going to die within one year. In relation to more than one year no statement of death period is said.

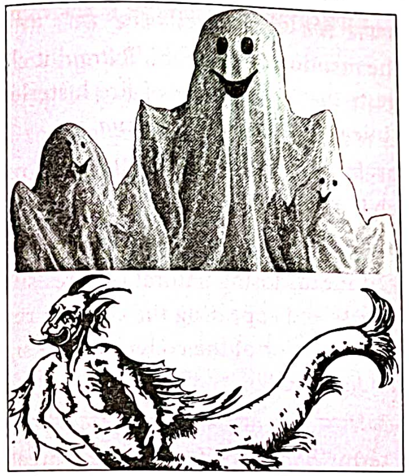
जाग्रत् पश्यति यः प्रेतान् रक्षांसि विविधानि च।
अन्यद्वाऽप्यद्भुतं किंचिन्न स जीवितुमर्हति॥10॥

A person who has visualized ghosts, monsters or any other supernatural elements in the awaken state cannot live long.

Cakrapāṇi:

प्रेतानित्यादिबहुवचनान्नैकप्रेतादिदर्शनं रिष्टमिति भावः।।- In the above verse the word '*Pretān*' is used and which is in the plural. This clearly states that one who has seen more ghosts is only a sign of imminent death and if he sees only one then it

cannot be considered *Ariṣṭa Lakṣaṇa*.



योऽग्निं प्रकृतिवर्णस्थं नीलं पश्यति निष्प्रभम्।
कृष्णं वा यदि वा शुक्लं निशां व्रजति सप्तमीम्॥11॥

If any person perceives the natural color of the flames as bluish, lusterless, black or white indicates that he will die after seven nights.

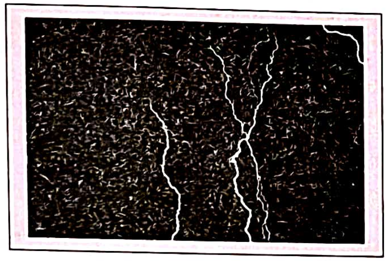
Cakrapāṇi:

प्रकृतिवर्णस्थमिति वैवर्ण्यविकृत्यादिकारकसविषान्नवर्णादिविरहेण स्वीय एव लोहितकपिले वर्णे व्यवस्थितम्।- '*Prakṛtivarṇasthaṃ*' means the natural color of the flames. That means the abnormal colors that produces by the poisonous food etc. when put into fire are denied. Thus, the natural color of the flames are said as reddish or yellowish brown.

सप्तमीं निशां व्रजति, तेनाष्टाहान्मरणम्।।- '*Saptamīṃ Niśāṃ Vrajati*' means that he will survive seven nights only. It means he is going to die on the eighth day.

मरीचीनसतो मेघान्मेघान् वाऽप्यसतोऽम्बरे।
विद्युतो वा विना मेघैः पश्यन् मरणमृच्छति॥12॥

When there are no clouds in the sky then if any person views *Marīcī* (ray of light) or the clouds or lightening in the sky, is a sign of imminent death.



Cakrapāṇi:

मरीचीनसत इत्यत्र प्रकरणान्मरीचिशब्देन मेघज्योतिरुच्यते।- '*Marīcīnasata*' - due to the occurrence of this word in this context, the word *Marīcī* is called *Meghajyoti* (lightning).

मरीचीनां विशेषणम्- असत इति।- '*Marīcīnāṃ Viśeṣaṇam*' means in the absence of lightening etc.

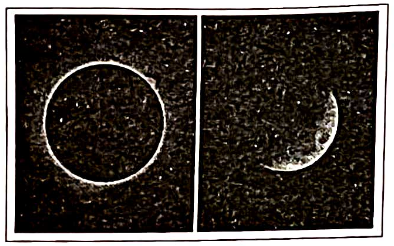
विद्युतो वा विना मेघादिति अभ्रान्तच्छटा एव सर्वदा मेघसंबन्धोपलभ्यमाना ग्राह्या, नान्या विद्युदिति; ता हि विना मेघदर्शनमपि सुदूरात् स्वस्थैरप्युपलभ्यन्ते।।- '*Vidyuto vā Vinā Meghāt*' means to see light without clouds. The knowledge available only with respect to the cloud is called lightening and is always acceptable. The other is called electrical light which is seen even without clouds and can be seen from a long distance even by healthy individuals.

मृन्मयीमिव यः पात्रीं कृष्णाम्बरसमावृताम्।
आदित्यमीक्षते शुद्धं चन्द्रं वा न स जीवति॥13॥

A person cannot survive if the sun or the moon appears as a clay plate wrapped in black cloth when the clouds are clear in the sky.

अपर्वणि यदा पश्येत् सूर्याचन्द्रमसोर्ग्रहम्।
अव्याधितो व्याधितो वा तदन्तं तस्य जीवितम्॥14॥

If any healthy or diseased person views solar or lunar eclipse during normal days suggests that he cannot survive and it is a sign of imminent death.



नक्तं सूर्यमहश्चन्द्रमनग्नौ धूममुत्थितम्।
अग्निं वा निष्प्रभं रात्रौ दृष्ट्वा मरणमृच्छति॥15॥

If any person views the sun in night, moon in daytime and smoke without fire and the fire as flameless during night is a sign of imminent death.

प्रभावतः प्रभाहीनान्निष्प्रभांश्च प्रभावतः।
नरा विलिङ्गान् पश्यन्ति भावान् भावाञ्जिहासवः॥16॥

If a person views bright objects without luster and the lusterless objects as bright i.e. unable to perceive the real characteristics of things is a sign of imminent death.

व्याकृतीनि विवर्णानि विसंख्योपगतानि च।
विनिमित्तानि पश्यन्ति रूपाण्यायुःक्षये नराः॥17॥

A person who has distorted form of vision of the shape, color and number of anything without any specific cause indicates that he has short lifespan.

यश्च पश्यत्यदृश्यान् वै दृश्यान् यश्च न पश्यति।
तावुभौ पश्यतः क्षिप्रं यमक्षयमसंशयम्॥18॥

Seeing invisible objects and not being able to see the visible ones; Both of these conditions can no doubt lead to a quick death.

Cakrapāṇi:

शुद्धमिति मेघानन्तरितम्।- '*Śuddham*' means the clear sky without covered by any clouds.

रात्रावित्यनेन दिवा वह्निनिष्प्रभत्वदर्शनमरिष्टं नैवेति दर्शयति।|- By the mention of the word '*Rātrau*', it clearly suggests that appearance of fire lusterless in daytime is not an *Ariṣṭa Lakṣaṇa*.

विलिङ्गानिति विगतसहजलिङ्गान्।- '*Viliñgāni*' means which is devoid of its natural features.

तेन प्रभाव्यतिरिक्ताञ्जनादि (?) लिङ्गविपर्यये रिष्टं भवति।- Thus, it means losing natural features such as brightness and appearing the color in reverse such as the color of the collyrium is a sign of imminent death.

भावानिति प्राणान्; किंवा भावानिति पञ्चमहाभूतानि शरीररूपाणि।- The term '*Bhāvān*' refers to vital breath or the body which is composed by five basic elements.

व्याकृतीनीति विविधाकृतीनि।- '*Vyākṛtīni*' means different types of forms.

विवर्णानीतिविरुद्धवर्णानि।- '*Vivarṇāni*' means contrasted colors.

विसंख्योपगतानीति विपरीतसंख्यायुक्तानि।- '*Visañkhyopagatāni*' means wrong numbers or contrary of numbers

विनिमित्तानीति विगतनिमित्तानि।- '*Vinimittāni*' means without any specific cause.

व्याकृत्यादिकारकहेतुव्यतिरेकेण व्याकृत्यादियुक्तरूपदर्शनमरिष्टमित्यर्थः।- That means without any specific cause visualization of different types of forms, contrary colors and contrary numbers is a sign of imminent death.

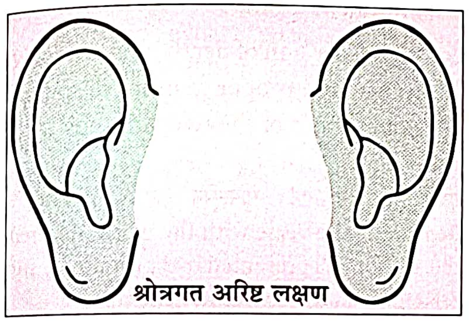
रूपाणीति रूपवन्ति द्रव्याणि।।- '*Rūpāṇi*' means the substances having a specific form.

Śrotragata Ariṣṭa Lakṣaṇa (Bad prognostic features related to ears)

अशब्दस्य च यः श्रोता शब्दान् यश्च न बुध्यते।
द्वावप्येतौ यथा प्रेतौ तथा ज्ञेयौ विजानता॥19॥

संवृत्याङ्गुलिभिः कर्णौ ज्वालाशब्दं य आतुरः।
न शृणोति गतासुं तं बुद्धिमान् परिवर्जयेत्॥20॥

☐ Hearing inaudible sounds and not being able to hear the real ones; Both of these conditions can no doubt lead to a quick death.



☐ One who is unable to hear the internal sounds when he closes his ears with fingers indicates that he will die certainly. Thus, a wise physician should leave such patients without giving any treatment.

Cakrapāṇi:

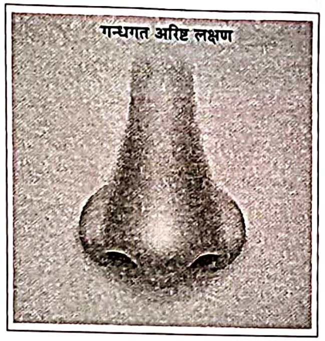
अशब्दस्येत्यादिना श्रोत्रारिष्टमाह।- '*Aśabdasya*' etc. are the bad prognostic signs related to ears.

ज्वालायाः शब्द इव शब्दो ज्वालाशब्दः, तम्।।- '*Jvālāśabdaḥ*' means the sound that is produced due to flames. Those who are unable to hear the sound of flame will be died soon.

Gandhagata Ariṣṭa Lakṣaṇa (Bad prognostic features related to nose)

विपर्ययेण यो विद्याद्गन्धानां साध्वसाधुताम्।
न वा तान् सर्वशो विद्यात्तं विद्याद्विगतायुषम्॥21॥

If a person cannot clearly perceive the aroma and stench and cannot even perceive any odor it is a sign of death.



Cakrapāṇi:

विपर्ययेणेत्यादिना घ्राणारिष्टमुच्यते।- '*Viparyayeṇa*' etc. are the bad prognostic signs related to nose.

न वा तान् सर्वशो विद्यादिति सर्वथैव गन्धाञ्छुभानशुभान् वा न वेत्ति।।- '*Na Vā Tān Sarvaśo Vidyāt*' means the inability to comprehend either aromatic or foul smell and even any kind of smell.

Rasagata Ariṣṭa Lakṣaṇa (Bad prognostic features related to tongue)

यो रसान्न विजानाति न वा जानाति तत्त्वतः।
मुखपाकादृते पक्कं तमाहुः कुशला नरम्॥22॥

A person who is unable to detect the taste at all or may be perceived altered taste even if there is no mouth ulcer or inflammation in the mouth is a sign of imminent death.

Cakrapāṇi:

तत्त्वत इति स्वकीयेन रूपेण।- '*Tattvataḥ*' means in its natural state i.e. without suffering from any other disorder.

मुखपाकशब्दो रसनादोषोपलक्षणं; तेन, पित्तदुष्टरसनत्वाद्रसान्यथात्वग्राहकस्य व्युदासोऽवरुध्यते। पक्कमिति संपूर्णायुःकालम्।।- '*Mukhapāka*' refers to a characteristic sign of the disorder of tongue. Due to the disorder of *Pitta* also, the tongue is unable to perceive its normal taste and thus it cannot be considered as *Ariṣṭa Lakṣaṇa*.

रसगत अरिष्ट लक्षण

Tvak-gata Ariṣṭa Lakṣaṇa (Bad prognostic features related to skin)

उष्णाञ्छीतान् खराञ्छ्लक्ष्णान्मृदूनपि च दारुणान्।
स्पृश्यान् स्पृष्ट्वा ततोऽन्यत्वं मुमूर्षुस्तेषु मन्यते॥23॥

त्वक् गत अरिष्ट लक्षण

If a person perceives hot objects are cold, coarse things are soft, soft objects are hard and also reversely, he should also be considered sick person and it is a sign of imminent death.

Cakrapāṇi:
ततोऽन्यत्वमिति उष्णे शीतत्वं, श्लक्ष्णे खरत्वमित्यादि मन्यते।।- The word '*Tato Anyatvam*' refers to that perception of things differently. For example: Perception of hot things as cold and coarse things as soft etc.

Indriya gata Ariṣṭa

अन्तरेण तपस्तीव्रं योगं वा विधिपूर्वकम्।
इन्द्रियैरधिकं पश्यन् पञ्चत्वमधिगच्छति॥24॥

इन्द्रियाणामृते दृष्टेरिन्द्रियार्थानदोषजान्।
नरः पश्यति यः कश्चिदिन्द्रियैर्न स जीवति॥25॥

- If any person without the background of serious ascetic practices or penance or yoga practices suddenly perceives the supernatural things it is a sign of imminent death.
- It is also a sign of death if one perceives things in a proper manner despite the impairment of the relevant senses.

Cakrapāṇi:
संप्रति सर्वेन्द्रियरिष्टं सामान्येन ब्रूते- अन्तरेणेत्यादि।- Beginning the verse with the word '*Antareṇa*', the author has presented bad prognostic signs related to all the senses in general.

अन्तरेणेति विना।- The term '*Antareṇa*' means without.

योगमित्यस्य विशेषणं- विधिपूर्वकमिति; अनेन यथाविधिकृतस्यैव योगस्यातीन्द्रियज्ञाने समर्थत्वमुक्तम्।- The word '*Vidhipūrvaka*' is the adjective for *Yoga*. '*Vidhipūrvaka*' means that which has been done according to the specific procedure. This means that only those who practice *Yoga* following a specific approach can attain supernatural powers.

अधिकमिति अस्मदादीन्द्रियाविषयम्।- '*Adhikam*' means things that ordinary people do not understand.

पञ्चत्वमिति मरणम्।- '*Pañcatvam*' means death.

दृष्टिः उपलब्धिः, तया दृष्ट्या दृष्टिशक्तिरुपचारादुच्यते;- The term *Dṛṣṭi* refers to accomplishment of knowledge of power of senses and it is a metaphorical interpretation of vision.

तेनऋते दृष्टिमिति उपलब्धिं विना; ततश्चेन्द्रियाणामुपलब्धिशाक्तिं विना य इन्द्रियैरुपलब्धुमशक्यान् पश्येदिन्द्रियैः, न स जीवति।- '*Tena Ṛte Dṛṣṭim*' means without accomplishment of knowledge of power of senses. Things that cannot be normally perceived, and if he could perceive those objects without the extraordinary power of the senses, such people would not be able to survive.

अदोषजानित्यनेन च दोषस्वभावा-दिन्द्रियाशक्यार्थग्रहणं निराकरोति।- '*Adoṣajān*' means without the involvement of *Doṣās*. Here the author refuses to include the condition of inability to grasp the things by the senses due to the involvement of morbid *Doṣās*.

यथा- अङ्गुलियन्त्रितं चक्षुर्वातदुष्ट्याऽऽसन्नवस्तुद्वयमिन्द्रियाविषयं पश्यति, तथा पित्तदुष्टरसनं गुडं न मधुरं प्रत्येतीत्यादि बोध्यम्।।

For example

- By pressing the eye with the finger, the *Vāta* gets vitiated and the object near the eye is seen as two, even though in reality there are not two.
- If the tongue is afflicted by *Pitta*, the sweetness of jaggery is unable to perceive.

स्वस्थाः प्रज्ञाविपर्यासैरिन्द्रियार्थेषु वैकृतम्।
पश्यन्ति येऽसद्बहुशस्तेषां मरणमादिशेत्॥26॥

If a healthy person wrongly perceives things repeatedly in violation of the normal connection between the sense organs and their objects as a result of mental distortions, he soon dies.

Cakrapāṇi:
स्वस्था इति अविकृतेन्द्रियमनसः।- The term '*Svasthā*' refers to healthy state of senses as well as mind. That means which are devoid of any abnormality.

प्रज्ञाविपर्यासैरिति शेषीभूतासुप्रभावकृतः प्रज्ञाविपर्यासः।- '*Prajñāviparyasaiḥ*' means the effect of residual *Prāṇa* is causing opposite of intelligence.

असदिति अयथाभूतम्।- '*Asat*' means unable to know exactly what it is

बहुश इत्यनेन सकृद्दर्शनस्य नारिष्टत्वम्।।- By the mention of the term '*Bahuśa*', it clearly suggests that it cannot be considered as *Ariṣṭa* when views only once.

To Sum up

तत्र श्लोकः-
एतदिन्द्रियविज्ञानं यः पश्यति यथातथम्।
मरणं जीवितं चैव स भिषक् ज्ञातुमर्हति॥27॥

It can be said that a physician who knows the science of *Ariṣṭa* as indicated by the characteristics of the sense organs can very easily distinguish between life and death.

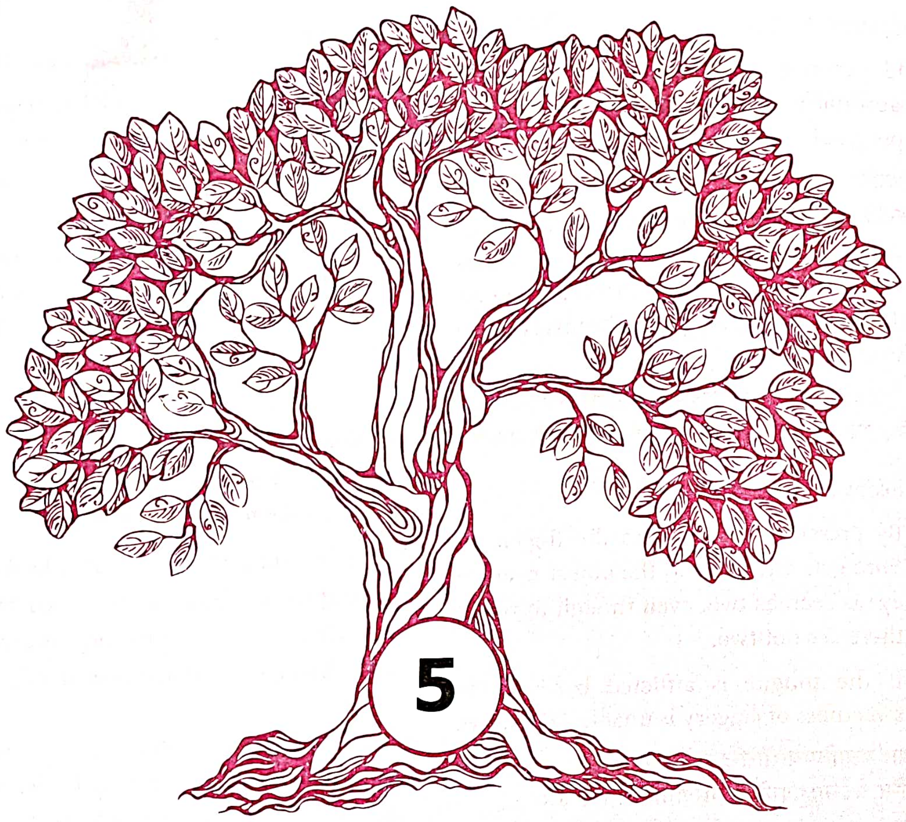
Cakrapāṇi:
इन्द्रियविज्ञानमिन्द्रियगतरिष्टविज्ञानम्।- '*Indriya-vigñanam*' means the specific knowledge of prognostic signs related to sense organs.

जीवितज्ञानं चेह रिष्टशून्ये-न्द्रियज्ञाने सति भवतीति ज्ञेयम्।।- '*Jīvitajñanam*' means the knowledge of the span of life and which can be known only when the senses are devoid of *Ariṣṭa Lakṣaṇa*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने इन्द्रियानीकमिन्द्रियं नाम चतुर्थोऽध्यायः॥4॥

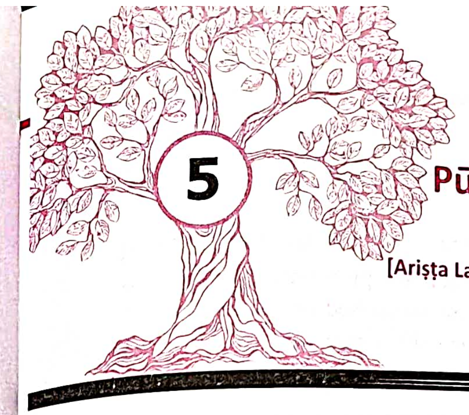
Thus, ends the fourth chapter of the *Indriyasthāna* titled *Indriyānīkamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***



Pūrvarūpīyamindriyaṃ Adhyāya
[Ariṣṭa Lakṣaṇa Related to Premonitory Symptoms]

पूर्वरूपीयमिन्द्रियम्



Pūrvarūpīyamindriyaṃ Adhyāya
[Ariṣṭa Lakṣaṇa Related to Premonitory Symptoms]
पूर्वरूपीयमिन्द्रियम्

अथातः पूर्वरूपीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Indriyānīkamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Pūrvarūpīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

इन्द्रियगतरिष्टमभिधाय सत्त्वादीनामग्रे सूचितानामरिष्टमग्रे वक्तुं युज्यते; तत्त्वल्पवक्तव्यत्वादुल्लङ्घ्य बहुवक्तव्यं पूर्वरूपरिष्टमभिधातुं पूर्वरूपीयोऽभिधीयते,- Although it would have been appropriate to describe bad prognostic features related to the mind after describing sense organs; but instead of being able to be told a few details of *Sattva*, it is rationale to describe the matter related to *Ariṣṭa* features pertaining to *Pūrvarūpa* is more and thus explained in this chapter entitled *Pūrvarūpīyamindriyaṃ* initially.

प्रथमाध्याये तु सत्त्वादीनामग्रेऽभिधानमिन्द्रियैः समं बुद्धिसाधनत्वादिप्रसङ्गागतं ज्ञेयम्।- In the first chapter, description of *Sattva* has been given after explaining sense organs due to its importance as a means to acquire knowledge of sense object with *Buddhi*.

व्याधिस्तु यद्यपि बहुवक्तव्यः कतमानिशरीरीयेऽग्रे सूत्रितश्च, तथाऽपि पूर्वरूपपूर्वकत्वाद् व्याधेः पूर्वं पूर्वरूपनिरूपणमिह; सूत्रे त्वग्रे व्याधिवचनेन पूर्वं रूपाद् व्याधेः पूर्वरूपबोध्यस्य प्राधान्यं दर्शयति।।- It is worth mentioning in much detail the disease which is described in the next chapter called '*Katamāniśarīrīya*', however, the bad prognostic features related to premonitory symptoms are described before the diseases since these precede the manifestation of diseases.

Further it is clearly told in the verse that prior to the manifestation of disease, the primacy of the nature of the disease should be fully known by means of premonitory symptoms.

पूर्वरूपाण्यसाध्यानां विकाराणां पृथक् पृथक्।
भिन्नाभिन्नानि वक्ष्यामो भिषजां ज्ञानवृद्धये॥3॥

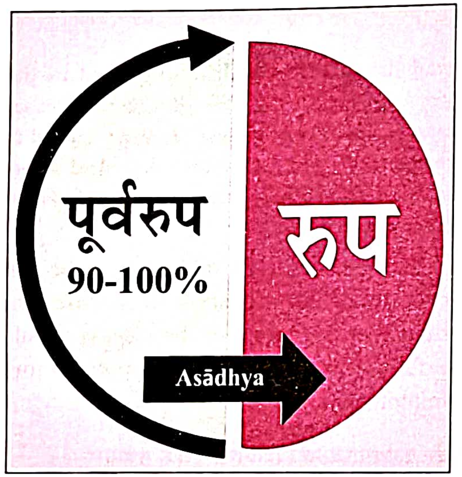
It is now being explained the premonitory symptoms of incurable diseases which are different and indifferent with the description of the section *Nidānasthāna* for the benefit of the knowledge of a physician in treating a disease perfectly.

Premonitory symptoms that indicate death in Jvara

पूर्वरूपाणि सर्वाणि ज्वरोक्तान्यतिमात्रया।
यं विशन्ति विशत्येनं मृत्युर्ज्वरपुरःसरः॥4॥
अन्यस्यापि च रोगस्य पूर्वरूपाणि यं नरम्।
विशन्त्यनेन कल्पेन तस्यापि मरणं ध्रुवम्॥5.॥

☐ If a person who is going to get fever has all the premonitory symptoms mentioned in the scriptures or most of them, it is a sure sign of death. That is, after such a fever, the patient dies.

☐ Similarly, if all the premonitory symptoms or majority of them appear in other disease conditions also indicate a sign of imminent death.



Cakrapāṇi:

भिन्नाभिन्नानीति साधारणासाधारणानि।- '*Bhinnābhinnāni*' means general and specific.

तत्र 'पूर्वरूपाणि' इत्यादिना 'तस्यापि मरणं ध्रुवम्' इत्यन्तेन सर्वव्याधिपूर्वरूपरिष्टं साधारणमुक्तं, 'पूर्वरूपैकदेशांस्तु' इत्यादिना तु प्रतिव्याधिभिन्नपूवरूपारिष्टमुच्यते।- In the above verses which starts from '*Pūrvarūpāṇi Sarvāṇi*' and up to '*Tasyāpi Maraṇaṃ Dhṛvam*' the author has described the premonitory symptoms indicates the imminent signs of death related to all diseases in general.

In the verse which starts from '*Pūrvarūpākadeśāṃstu*' the premonitory symptoms indicate the imminent signs of death related individual diseases specifically have been described.

अन्ये तु भिन्नाभिन्नानीति उक्तानुक्तानीति ब्रुवते;- Other scholars have opined that the meaning of the term '*Bhinnābhinnāni*' as mentioned and unmentioned.

तत्र ज्वरादिपूर्वरूपाण्युक्तानि, 'श्वभिरुष्ट्रैः खरैः' इत्यादि तु पूर्वरूपमनुक्तम्।- There the premonitory symptoms of *Jvara* etc. are mentioned and '*Śvabhiruṣṭraiḥ Kharaiḥ*' etc. are not mentioned.

सर्वाणीति समस्तानि।- '*Sarvāṇi*' means all the premonitory symptoms of *Jvara*.

अतिमात्रयेति अत्युल्बणत्वेन।- '*Atimātrasya*' means excessively aggravated

ज्वरपुरःसर इति ज्वरानन्तरभावी।- '*Jvarapuraḥsara*' means that the death which occurs after fever.

अनेन कल्पेनेत्यनेन सर्वाणि चातिमात्रया चेति दर्शयति।।- '*Anena Kalpena*' means if all the premonitory symptoms of fever appear in an aggravated state the patient dies certainly.

पूर्वरूपैकदेशांस्तु वक्ष्यामोऽन्यान् सुदारुणान्।
ये रोगाननुबध्नन्ति मृत्युर्यैरनुबध्यते॥6॥

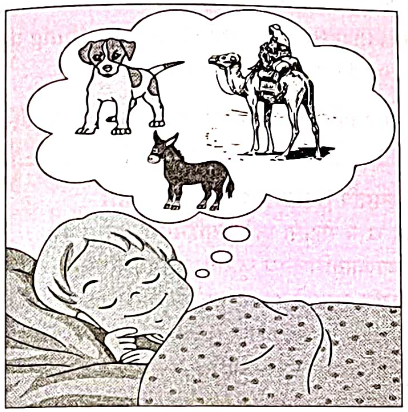
Now it is going to be described that some of the most serious premonitory symptoms which are followed by diseases and in turn leads to death.

Premonitory symptoms that indicate death in Rājayakṣma

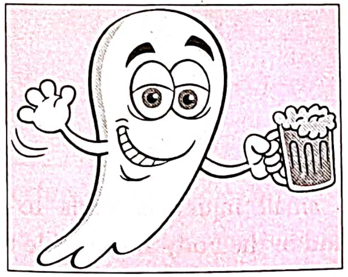
बलं च हीयते यस्य प्रतिश्यायश्च वर्धते।
तस्य नारीप्रसक्तस्य शोषोऽन्तायोपजायते॥7॥
श्वभिरुष्ट्रैः खरैर्वाऽपि याति यो दक्षिणां दिशम्।
स्वप्ने यक्ष्माणमासाद्य जीवितं स विमुञ्चति॥8॥
प्रेतैः सह पिबेन्मद्यं स्वप्ने यः कृष्यते शुना।
सुघोरं ज्वरमासाद्य जीवितं स विमुञ्चति॥9॥

☐ If the strength decreases and *Pratiśyāya* (coryza) increases in a person who is suffering from *Rājayakṣma* and who is definitely indulging in sex dies certainly.

☐ A person who dreamed that he has traveled towards the southern direction on a dog, camel or donkey, will suffer from *Rājayakṣma* and will die.



☐ If a person suffering from *Rājayakṣma* dreams that he has consumed alcoholic beverages in company of ghosts or is dragged by dogs to the south, he will suffer from severe fever and which leads to death.



Cakrapāṇi:

रोगाननुबध्नन्तीति रोगेण पश्चाद्भाविनाऽवश्यं युज्यन्ते।- '*Rogānanubadhnanti*' means that there is a definite relation with the disease that arises in future.

मृत्युर्यैरनुबध्यते इति यै रोगैर्मृत्युरनुबध्यते।- '*Mṛtyuryairanubadhyate*' means that the death is associated with the iseases.

एतेनैतत् फलति- पूर्वरूपाणां यैर्व्याधिभिर्नियतः संबन्धस्तेऽवश्यं मारका भवन्तीत्यर्थः।- Thus, it is to say that those premonitory symptoms which are having a definite relation with a particular disease, it causes a definite death of that person.

"श्वोष्ट्रवराहखरैर्यानं" (नि.अ.6) इत्यादि शोषनिदानेऽप्युक्तं, तेन दक्षिणदिशागमनविशेषितमेव तद्रिष्टम्।।- Getting dreams like riding over by dogs, camels, boar, donkey etc. are also mentioned as premonitory symptoms of *Śoṣa* in the section *Nidānasthāna* (Ca. Ni. 6/13). Riding on these animals towards the southern direction is the specific feature and that leads to *Ariṣṭa*.

Premonitory symptoms that indicate death in Raktapitta

लाक्षारक्ताम्बराभं यः पश्यत्यम्बरमन्तिकात्।
स रक्तपित्तमासाद्य तेनैवान्ताय नीयते॥10॥
रक्तस्त्रग्रक्तसर्वाङ्गो रक्तवासा मुहुर्हसन्।
यः स्वप्ने ह्रियते नार्या स रक्तं प्राप्य सीदति॥11॥

☐ If a man sees that the sky is nearby and it looks like a red cloth dyed with lac, he will surely fall victim to *Raktapitta* and die.

☐ He who finds himself in his dreams wearing red garlands and his whole body is tinted red and is dressed in red garments, laughs frequently and is dragged by a woman will be afflicted with *Raktapitta* and die.

Cakrapāṇi:

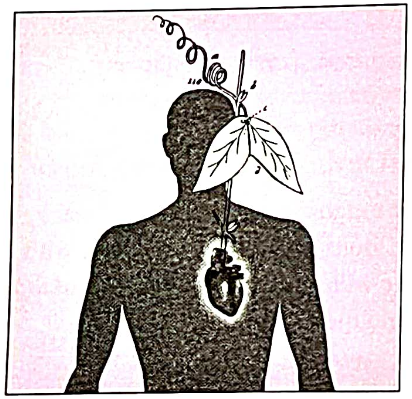
अन्तिकादिति समीपात्।- *'Antikāt'* means very closely or nearby

रक्तं प्राप्येति रक्तपित्तं प्राप्य।- *'Raktaṃ prāpya'* means by afflicted with *Raktapitta*

सीदति म्रियते।।- *'Sīdati'* means being killed or dies.

Premonitory symptoms that indicate death in Gulma

शूलाटोपान्त्रकूजाश्च दौर्बल्यं चातिमात्रया।
नखादिषु च वैवर्ण्यं गुल्मेनान्तकरो ग्रहः॥12॥
लता कण्टकिनी यस्य दारुणा हृदि जायते।
स्वप्ने गुल्मस्तमन्ताय क्रूरो विशति मानवम्॥13॥



- *Śūla* (colic pain), *Āṭopa* (abdominal distension), *Āntrakūjana* (gurgling sounds in the intestines), *Ati Daurbalya* (excessive debility), *Nakhādiṣu ca Vaivarṇya* (discoloration of nails and other body parts) are the premonitory symptoms of *Gulma* and which leads to death.
- If a person dreams that hard and thorny creepers have risen in his heart, he suffers from a severe type of *Gulma* and dies.

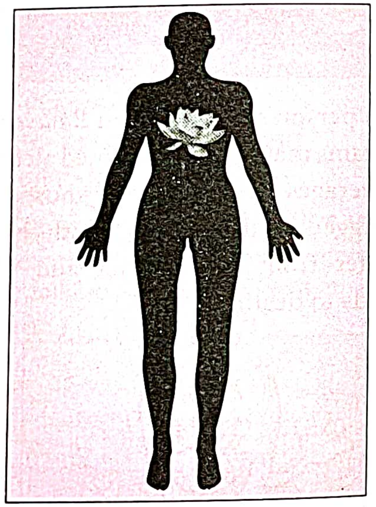
Cakrapāṇi:

आटोपः कुक्षौ शब्दवद्वातभ्रमणम्।- *'Āṭopa'* means movement of *Vāta* in the abdomen along with sound.

गृह्यते अनेनेति ग्रहो लिङ्गमित्यर्थः।।- The term *'Grahaḥ'* means that the sign which is something to be perceived (which indicate death).

Premonitory symptoms that indicate death in Kuṣṭha

कायेऽल्पमपि संस्पृष्टं सुभृशं यस्य दीर्यते।
क्षतानि च न रोहन्ति कुष्ठैर्मृत्युर्हिनस्ति तम्॥14॥
नग्नस्याज्यावसिक्तस्य जुह्वतोऽग्निमनर्चिषम्।
पद्मान्युरसि जायन्ते स्वप्ने कुष्ठैर्मरिष्यतः॥15॥



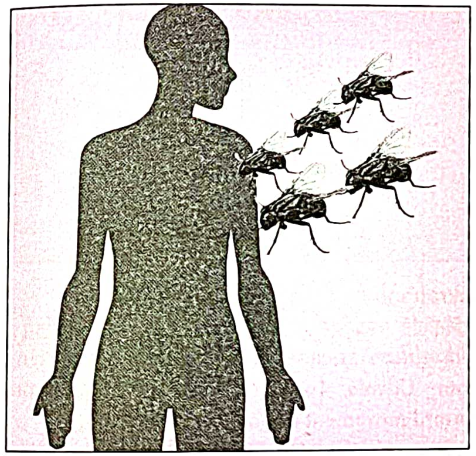
- If a small injury is leads to a big wound in the body and unable to heal the wounds, it will cause *Kuṣṭha* and leads to death.
- If a man dreams that he is naked, anointing his body with ghee, offering oblations to the fire without flame, and has growth of lotus flower on his chest, then he will fall a victim of *Kuṣṭha* and certainly dies.

Cakrapāṇi:

संस्पृष्टमिति शस्त्रतृणादिसंस्पृष्टम्।।- Saṃspṛṣṭam' means simply by the touch of an instrument and grass leaves blade.

Premonitory symptoms that indicate death in Prameha

स्नातानुलिप्तगात्रेऽपि यस्मिन् गृध्नन्ति मक्षिकाः।
स प्रमेहेण संस्पर्शं प्राप्य तेनैव हन्यते॥16॥
स्नेहं बहुविधं स्वप्ने चण्डालैः सह यः पिबेत्।
बध्यते स प्रमेहेण स्पृश्यतेऽन्ताय मानवः॥17॥



- If the flies are attracting towards the person suffering from *Prameha* even after having bath and anointed with perfumes he will die certainly.
- If a person dreams that he is consuming different types of unctuous substances along with the company of *Caṇḍāla* (man of the lowest and most despised of the mixed tribes) will be afflicted with *Prameha* and will die certainly.

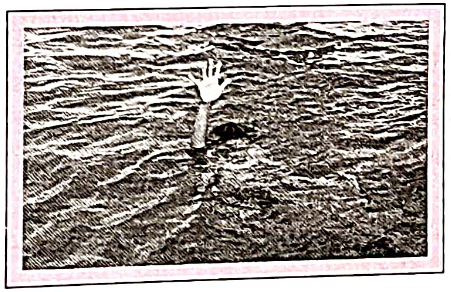
Cakrapāṇi:

यद्यपि स्नातानुलिप्तगात्रे इत्यादिरिष्टं पुष्पितके "अपिस्नातानुलिप्तस्य" (इं.अ.2) इत्यादिनोक्तं, तथाऽपीह प्रमेहेण मरणोपदर्शनार्थं पुनरुच्यते।- Even though *'Snātānuliptagātre'* etc. are mentioned as fatal signs earlier in the chapter *Puṣpitakamindriyaṃ*, to emphasize it as the imminent sign of death in *Prameha*, it is mentioned again in this chapter (Ca. In. 2/22).

तत्र च यदा प्रमेहपूर्वरूपान्तराणि भवन्ति, एतच्च लक्षणं भवति, तदा प्रमेहेण मृत्युः; यदा तु प्रमेहपूर्वरूपाणि न भवन्ति, तदा येन केनापि व्याधिना मृत्युर्ज्ञेयः।।- If the clinical features of *'Snātānuliptagātre'* etc. are associated with the premonitory symptoms of *Prameha*, then only it should be understood as fatal sign of *Prameha* otherwise it should be considered as a fatal sign related to some other disease condition.

Premonitory symptoms that indicate death in Unmāda

ध्यानायासौ तथोद्वेगौ मोहश्चास्थानसंभवः।
अरतिर्बलहानिश्च मृत्युरुन्मादपूर्वकः॥18॥
आहारद्वेषिणं पश्यन् लुप्तचित्तमुदर्दितम्।
विद्याद्धीरो मुमूर्षुं तमुन्मादेनातिपातिना॥19॥
क्रोधनं त्रासबहुलं सकृत्प्रहसिताननम्।
मूर्च्छापिपासाबहुलं हन्त्युन्मादः शरीरिणम्॥20॥
नृत्यन् रक्षोगणैः साकं यः स्वप्नेऽम्भसि सीदति।
स प्राप्य भृशमुन्मादं याति लोकमतः परम्॥21॥



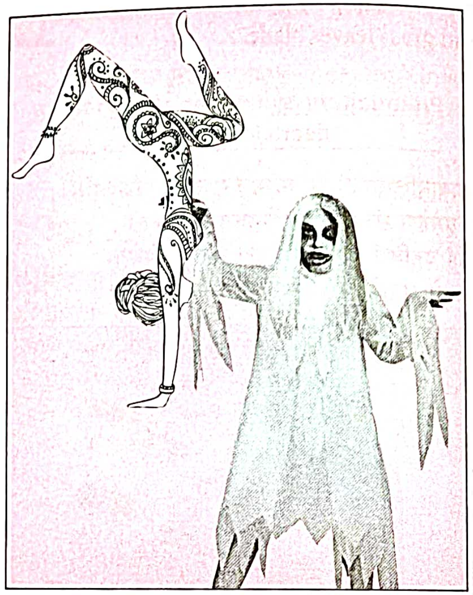
- If *Dhyāna* (contemplation), *Āyāsa* (weariness), *Udvega* (anxiety), *Asthāna Sambhava Moha* (delusion without any specific cause), *Arati* (restlessness) and *Balahāni* (loss of strength) appears as premonitory symptoms in *Unmāda* will be certainly dies.

- ☐ If anyone is having aversion towards food (*Āhāradveṣī*), who has lost his wit (*Luptacitta*) and suffering from urticaria, then the wise physician should recognize him that he is sure to die soon by a violent attack of insanity (*Unmāda*).
- ☐ Excessive irritability (*Krodha*), frightfulness (*Trāsabahulaṃ*), continuous smiles on face (*Sakṛt Prahasitānanam*), who often faints and feeling excessive thirst (*Mūrcchā-Pipāsā Bahulaṃ*) are indicative of imminent death due to insanity (*Unmāda*).
- ☐ He who dreams as drowned in water while dancing with demons will be afflicted with violent attack of insanity and soon dies.

Premonitory symptoms that indicate death in Apasmāra

असत्तमः पश्यति यः शृणोत्यप्यसतः स्वनान्।
बहून् बहुविधान् जाग्रत् सोऽपस्मारेण बध्यते॥22॥
मत्तं नृत्यन्तमाविध्य प्रेतो हरति यं नरम्।
स्वप्ने हरति तं मृत्युरपस्मारपुरःसरः॥23॥

- ☐ If anyone in the fully awakened state perceives nonexistent darkness and also hear many and varied nonexistent sounds will be afflicted with *Apasmāra* and soon dies.
- ☐ He who dreams as if the soul of a dead man were holding him upside down while dancing in an intoxicated state will be afflicted with *Apasmāra* and soon dies.



Cakrapāṇi:

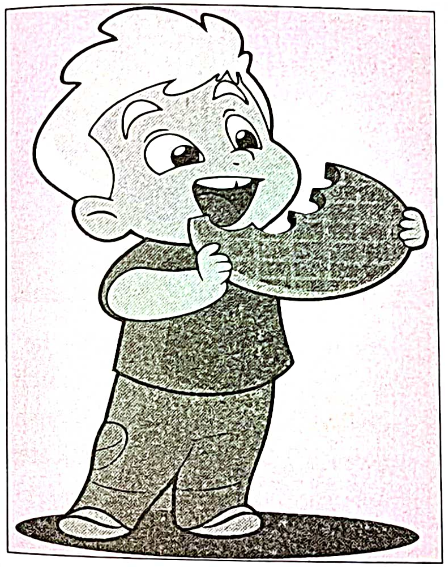
उदर्दितमिति उदर्दयुक्तं; यद्वा, उदर्दितम् ऊर्ध्ववातार्दितम्।- '*Udarditam*' means that he who is suffering from *Udarda* (urticaria) or suffering from upward movement of *Vāta*.

आविध्येति अधःशिरसं कृत्वा।।- '*Āvidhya*' means to keep his head in downward direction i.e. upside down

Premonitory symptoms that indicate death in Bahirāyāma

स्तभ्येते प्रतिबुद्धस्य हनू मन्ये तथाऽक्षिणी।
यस्य तं बहिरायामो गृहीत्वा हन्त्यसंशयम्॥24॥
शष्कुलीर्वाऽप्यपूपान् वा स्वप्ने खादति यो नरः।
स चेत्तादृक् छर्दयति प्रतिबुद्धो न जीवति॥25॥

- ☐ If someone's jaw (*Hanu*), sides of the neck (*Manya*) and the eyes (*Akṣiṇī*) become stiffened in the awakened state, it indicates that he is about to suffer from *Bahirāyāma* (opisthotonus) and soon dies.
- ☐ A person who dreams that he has eaten *Śaṣkulī* (a large round cake prepared of ground rice, sugar and Sesamum and cooked in oil) and *Āpūpa* (a small round cake of flour) and vomits such things in the waking state will not live long.



Cakrapāṇi:

तादृगिति अपूपशष्कुलीरूपम्।।- '*Tādṛk*' means the similar kind of appearance such as *Āpūpa* and *Śaṣkulī*.

Consequence of knowledge of premonitory symptoms that lead to death

एतानि पूर्वरूपाणि यः सम्यगवबुध्यते।
स एषामनुबन्धं च फलं च ज्ञातुमर्हति॥26॥

He who is well aware of these premonitory symptoms may be able to assess the morbidity that is going to develop and its results easily.

Cakrapāṇi:

एषामनुबन्धमिति एतत्पूर्वरूपोत्तरकालभाविनं व्याधिम्।- '*Eṣāmanubandham*' means the disease which manifests later by these *Pūrvarūpa*.

फलं चैषां मृत्युरूपम्।।- The result of this can be seen as death.

Dreadful and other dreams to be known by the physician

इमांश्चाप्यपरान् स्वप्नान् दारुणानुपलक्षयेत्।
व्याधितानां विनाशाय क्लेशाय महतेऽपि वा॥27॥

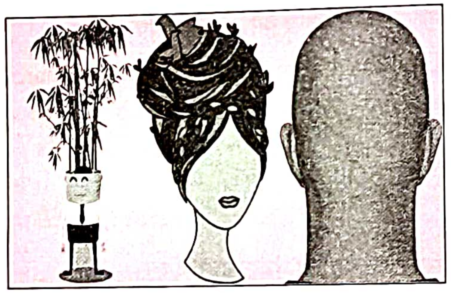
The following are some other nightmares that indicate a person's death or those suffering from serious types of disorders.

Dreams indicative of imminent death

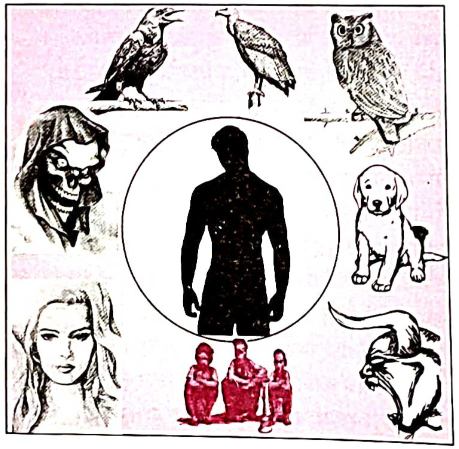
यस्योत्तमाङ्गे जायन्ते वंशगुल्मलतादयः।
वयांसि च विलीयन्ते स्वप्ने मौण्ड्यमियाच्च यः॥28॥
गृध्रोलूकश्वकाकाद्यैः स्वप्ने यः परिवार्यते।
रक्षःप्रेतपिशाचस्त्रीचण्डालद्रविडान्ध्रकैः॥29॥
वंशवेत्रलतापाशतृणकण्टकसङ्कटे।
संसज्जति हि यः स्वप्ने यो गच्छन् प्रपतत्यपि॥30॥
भूमौ पांशूपधानायां वल्मीके वाऽथ भस्मनि।
श्मशानायतने श्वभ्रे स्वप्ने यः प्रपतत्यपि॥31॥
कलुषेऽम्भसि पङ्के वा कूपे वा तमसाऽऽवृते।
स्वप्ने मज्जति शीघ्रेण स्रोतसा ह्रियते च यः॥32॥
स्नेहपानं तथाऽभ्यङ्गः प्रच्छर्दनविरेचने।
हिरण्यलाभः कलहः स्वप्ने बन्धपराजयौ॥33॥
उपानद्युगनाशश्च प्रपातः पादचर्मणोः।
हर्षः स्वप्ने प्रकुपितैः पितृभिश्चावभर्त्सनम्॥34॥
दन्तचन्द्रार्कनक्षत्रदेवतादीपचक्षुषाम्।
पतनं वा विनाशो वा स्वप्ने भेदो नगस्य वा॥35॥
रक्तपुष्पं वनं भूमिं पापकर्मालयं चिताम्।
गुहान्धकारसंबाधं स्वप्ने यः प्रविशत्यपि॥36॥
रक्तमाली हसन्नुच्चैर्दिग्वासा दक्षिणां दिशम्।
दारुणामटवीं स्वप्ने कपियुक्तेन याति वा॥37॥
काषायिणामसौम्यानां नग्नानां दण्डधारिणाम्।
कृष्णानां रक्तनेत्राणां स्वप्ने नेच्छन्ति दर्शनम्॥38॥
कृष्णा पापा निराचारा दीर्घकेशनखस्तनी।

विरागमाल्यवसना स्वप्ने कालनिशा मता॥39॥
इत्येते दारुणाः स्वप्ना रोगी यैर्याति पञ्चताम्।
अरोगः संशयं गत्वा कश्चिदेव प्रमुच्यते॥40॥

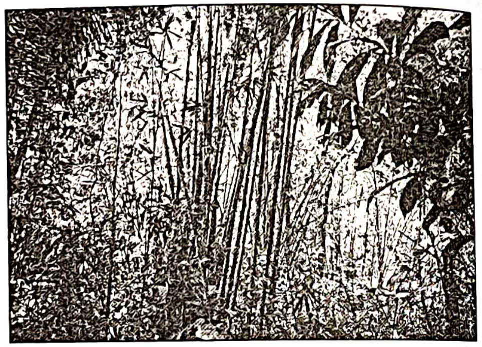
- If a person who dreams that the growth of bamboo, bushes and creepers on his head, hiding the birds in his hair or clean shave of his head cannot survive and these are the signs of imminent death.



- If a person who dreams that he is surrounded by vultures, owls, dogs and crows or surrounded by *Rākṣasa* (demons), *Preta* (spirit of a dead person), *Piśāca* (ghosts), *Strī* (women), *Caṇḍāla* (man of the lowest and most despised of the mixed tribes), *Draviḍa*, and *Āndhraka* (inhabitants of *Drāviḍa* and *Āndhra* region) cannot survive and these are the signs of imminent death.

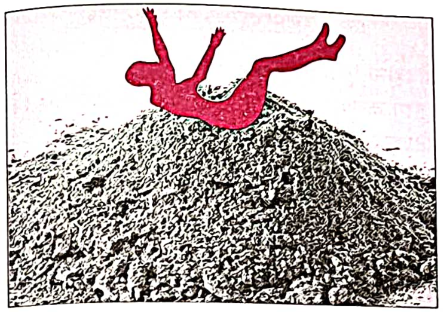


- The one who dreams that he is caught in the bushes of bamboo, wild grass, creepers and thorn herbs or fall down while trying to come out indicates a sign of death.

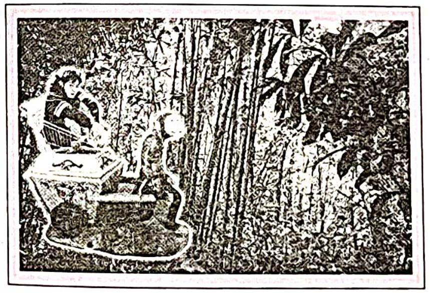


- The one who dreams that he is falling down on the ground which is covered with dust or on anthill, ashes, crematorium or into a pit indicates a sign of death.

- If a person who dreams that he is drowning in dirty water, or in slush and in a dark well or carried away by a fast-flowing stream, is a sign of death.



- If a person who dreams that he has taken unctuous substances, anointed his body with oil, has undergone emesis and purgation, obtaining gold, quarreling with others, caught by enemies or defeated in the battle indicates that these are all the signs of imminent death.



- If he dreams that he has lost both his sandals, or that the skin of his feet has fallen off, or is excited, or scolded by his angry ancestors, the man will soon die.
- If a person who dreams that falling or destruction of his teeth, moon, sun, stars, deities, the burning lamps, his own eyes or breaking of a mountain, the man will die soon.
- Anyone who dreams that he is entering a forest full of red flowers, or a place of sinful deeds, or a cemetery or a dark cave, will soon die.
- Anyone who dreams that he is going towards south by wearing red flowered garlands, laughing loudly, and naked, or going into dreadful forest on a vehicle pulled by the monkey, will soon die.
- It is undesirable if any person dreams as that wearing dark brown clothes, horrible looking, naked, holding a stick, and having black or red eyes.
- The sight a woman in his dream as dark in complexion, sinful, has long hair and nails, pendulous breasts and wearing red colored garments and garlands is regarded as fatal like dark night.
- If a sick person experiences such nightmares would surely die and a healthy person could suffer from serious disorders and from which only few can escape.

Cakrapāṇi:

क्लेशाय महतेऽपि वेत्यत्रारोगिणां क्लेशाय महत इति बोद्धव्यं, रोगिणां तु मरणायैव; यत उत्तरत्रोपसंहारे 'इत्येते दारुणाः स्वप्नाः' इत्यादौ यथोक्तमेव विभागं करिष्यति।- It can be understood from the mention of '*Kleśāya Mahato Api*' that if such nightmares are seen by a healthy person then he has to face troubles and the sick person dies. The same has been clearly described by the author in the subsequent verses by mentioning of '*Ityete Dāruṇāṃ Svapnām*'.

वयांसीति पक्षिणः।- '*Vayāṃsi*' means the birds.

गृध्रादिकाकान्तैः परिवार्यत इति संबन्धः।- The word '*Parivāryata*' is related to all those who begin with *Gṛdhra* and end with *Kāka*.

संसज्जतीति संयुक्तो भवति। किंवा, 'प्रमुह्यति' इति पाठः; तत्र प्रमुह्यतीति वंशादिसङ्कटे लग्नः सन्न निर्गममार्गमासादयति।- '*Saṃsajjati*' means gets combined or it has another meaning such as become confused. If the term '*Saṃsajjati*' is taken in the sense of '*Pramuhyati*' it is to be understood that when he is caught in the bushes of bamboo, wild grass etc. he will be get confused to come out of them.

प्रपतत्यपीति भूमावित्यादिना योज्यम्। पांशूपधानायामिति धूलिसंयुक्तायाम्। किंवा, भूमावित्यादि प्रपततीत्यनेन योज्यम्।- '*Prapatati*' means falling on the ground, heap of ashes etc. '*Pāṃśūpadhānam*' means the earth covered with dust. It should be known that one who dreams that he is falling down on the ground which is covered with dust or on anthill, ashes, crematorium or into a pit indicates a sign of death.

उपानत् पादत्राणम्।- '*Upanāt*' means *Pādatrāṇa* i.e. footwear

रक्तपुष्पमिति वनविशेषणम्।- '*Raktapuṣpam*' is the djective to the forest. That means the forest full of red flowered trees.

गुहान्धकारसंबाधमिति गुहान्धकाररूपं कष्टकारकम्।- '*Guhāndhakārasambandham*' means the darkness that causes trouble just as entered into a cave.

दिग्वासा नग्नः सन्।- '*Digvāsā*' means unclothed or nude.

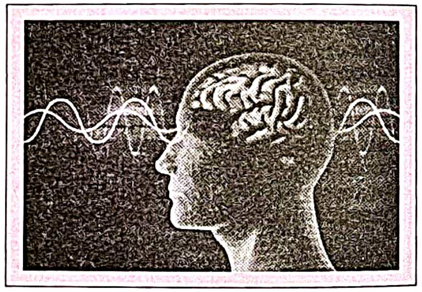
कपियुक्तेन 'यानेन' इति शेषः।- The term '*Kapiyuktena*' should be supplemented with *Yanena* to get the complete meaning.

कश्चिदेव प्रमुच्यत इति अरोगान् प्रति नैतत् स्वप्नानां रिष्टत्वं; तेन, अरोगेष्वेतेषां मरणव्यभिचारेण नैकान्तत्वेन रिष्टत्वमिति वदन्ति।।- '*Kaścideva Pramucyata*' means those who are healthy if they dreamt this kind of nightmares it cannot be considered as a fatal sign. That means sometimes such people may die or may not die.

The process of dreams

मनोवहानां पूर्णत्वाद्दोषैरतिबलैस्त्रिभिः।
स्रोतसां दारुणान् स्वप्नान् काले पश्यति दारुणे॥41॥
नातिप्रसुप्तः पुरुषः सफलानफलांस्तथा।
इन्द्रियेशेन मनसा स्वप्नान् पश्यत्यनेकधा॥42॥

- ☐ When the *Manovaha Srotases* (the channels of movement of mind) are filled with excessively vitiated *Tridoṣās*, the person experiences nightmares during difficult period.
- ☐ When a person is not in deep sleep, with the help of the lord of all senses, i.e. with the help of the mind, a person experiences various kind of dreams and some of which become fruitful and some are not.



Cakrapāṇi:

यथैतत् स्वप्नदर्शनं भवति तदाह- मनोवहानामित्यादि।- Beginning the verse with the term '*Manovahānām*', the author has presented the process of getting dreams.

मनोवहानि स्रोतांसि यद्यपि पृथङ्नोक्तानि, तथाऽपि मनसः 'केवलं चेतनावच्छरीरमयनभूतं' (वि.अ.5) इत्यभिधानात् सर्वशरीरस्रोतांसि गृह्यन्ते, विशेषेण तु हृदयाश्रितत्वान्मनसस्तदाश्रिता दश धमन्यो मनोवहा अभिधीयन्ते।- Even though *Manovaha Srotases* are not described separately, it can be known from the reference of *Vimānasthāna* that *Manas* moves through the entire channels of the living being and thus whole channels of the body are considered as *Manovaha Srotases* in general (Ca. Vi. 5/6). It is also said that the ten great vessels which are associated with the heart are considered as *Manovaha Srotases* in particular.

त्रिभिरिति त्रिभिरपीत्यर्थः; तेन, पृथगपि दोषैः पूरणं ज्ञेयम्।- '*Tribhiḥ*' means even with the *Tridoṣās*. This means it clearly suggests that these *Manovaha Srotases* also gets filled with individual *Doṣa* also.

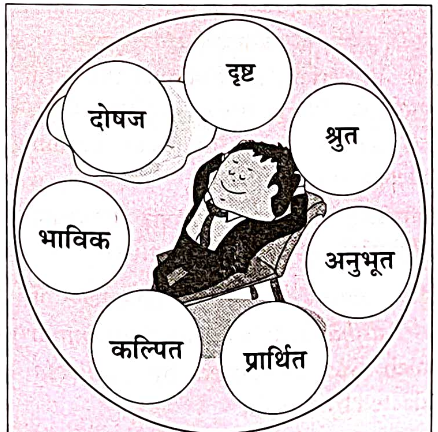
नातिप्रसुप्त इति नातिनिद्राभिभूत इत्यर्थः।- '*Na Ati Prasupta*' means when a person is not in deep sleep.

इन्द्रियेशेनेति इन्द्रियप्रेरकेण।।- '*Indriyeśa*' means the one which is a motivational for the sense organs i.e. *Manas*.

Types of Dreams

दृष्टं श्रुतानुभूतं च प्रार्थितं कल्पितं तथा।
भाविकं दोषजं चैव स्वप्नं सप्तविधं विदुः॥43॥

The dreams are of 7 types as mentioned under:



7 Types of Dreams

1. *Dṛṣṭa* (seen or has perceived visually)
2. *Śṛta* (heard)
3. *Anubhūta* (having experienced by other means)
4. *Prārthita* (desired)
5. *Kalpita* (imagined)
6. *Bhāvika* (future thoughts)
7. *Doṣaja* (due to aggravation of *Doṣās*)

Cakrapāṇi:

स्वप्नानां फलवत्त्वमफलवत्त्वं चोक्तं, तद्दर्शयितुं स्वप्नप्रकारानाह- दृष्टमित्यादि।- Dreams have been told as fruitful and fruitless. To display this fact, the author has described the classification of dreams by starting the verse with the word '*Dṛṣṭam*'.

दृष्टमिति चक्षुषा।- '*Dṛṣṭam*' means seen or has perceived visually

अनुभूतं तु शेषेन्द्रियज्ञातम्।- '*Anubhūtaṃ*' means which has been experienced by all the remaining senses except visually.

कल्पितमिति मनसा भावितम्।- '*Kalpitam*' means imagined through the mind.

प्रार्थितं याञ्चाविषयीकृतम्।- '*Prārthitam*' means dreamt as per solicitation.

भाविकमिति भाविशुभाशुभफलसूचकम्।- '*Bhāvikam*' means the dreams which are indicative the auspiciousness and inauspiciousness of future.

दोषजमिति उल्बणवातादिदोषजन्यम्।।- '*Doṣajam*' means the dreams that which are due the aggravation of *Vāta* and other *Doṣās*.

Results of dreams

तत्र पञ्चविधं पूर्वमफलं भिषगादिशेत्।
दिवास्वप्नमतिह्रस्वमतिदीर्घं च बुद्धिमान्॥44॥
दृष्टः प्रथमरात्रे यः स्वप्नः सोऽल्पफलोभवेत्।
न स्वपेद्यं पुनर्दृष्ट्वा स सद्यः स्यान्महाफलः॥45॥
अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैव यः पुनः।
पश्येत् सौम्यं शुभाकारं तस्य विद्याच्छुभं फलम्॥46॥

- ☐ The wise physicians are considered that the first five types of the dreams are futile and which are experienced during daytime and are to be very short or very long.
- ☐ The dream that is dreamt in the first part of night gives less fruitful results, whereas if one doesn't get sleep after getting a dream, that is going to give great results.
- ☐ It should be known that if any person has dreamt an inauspicious dream initially and it is followed by an auspicious dream gives beneficial results.

To Sum up

तत्र श्लोकः-

पूर्वरूपाण्यथ स्वप्नान् य इमान् वेत्ति दारुणान्।
न स मोहादसाध्येषु कर्माण्यारभते भिषक्॥47॥

The physician who is well versed with the premonitory symptoms as well as the knowledge specifically relate to nightmares will never initiate a treatment for an incurable disease due to ignorance.

Cakrapāṇi:

पूर्वं दृष्टादिकल्पितान्तं पञ्चविधस्वप्नमफलम्। अफलस्वप्नान्तरमाह- दिवास्वप्नमित्यादि।- The first five types of dreams that begin with *Dṛṣṭa* and end with *Kalpita* are fruitless. The other dreams which doesn't any results are such as dreams experienced during day sleep etc.

दिवादृष्टं सर्वं स्वप्नं, तथा रात्रिदृष्टमपि अतिदीर्घमतिह्रस्वं च स्वप्नमफलं विद्यात्, फलशून्यत्वादिति।- All the dreams which are dreamt during daytime and also those dreams which are to be very short or very long even though dreamt during nighttime are also fruitless.

पारिशेष्याद्भाविकं दोषजन्यं च सफलम्।- The remaining two types of dreams such as *Bhāvika* and *Doṣaja* produce results.

तत्र भाविकं शुभाशुभरूपतया शुभाशुभफलप्रदं, यत्तु दोषजन्यं तद्दोषप्रकोपजन्यव्याधिरूपफलसूचकतया सफलम्।- *Bhāvika* type of dreams are auspicious and inauspicious and thus give auspicious and inauspicious results respectively. *Doṣaja* type of dreams results in the manifestation of the diseases correspondingly due to aggravation of *Doṣās*.

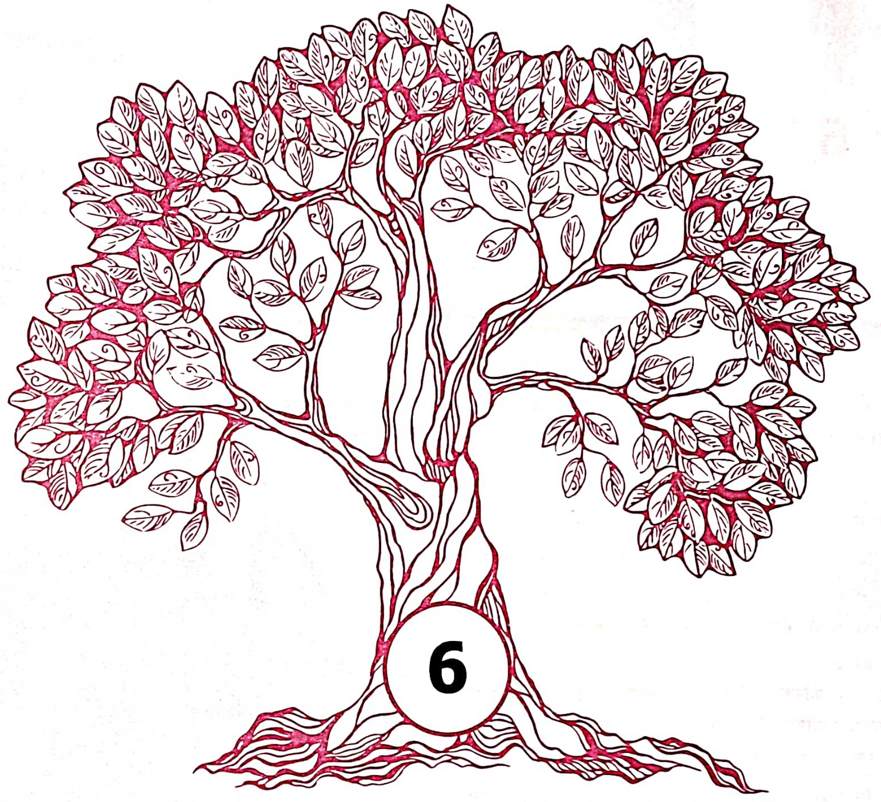
अत्र चाध्याये येषामेव स्वप्नरूपविशिष्टरिष्टसंबवस्त एवोक्ताः; तेन ग्रहण्यादीनां किमिति स्वप्नारिष्टानि, नोक्तानीति न वाच्यं; तत्र विशिष्टरिष्टासम्भवादेवानभिधानं ज्ञेयम्।- In this chapter the fatal signs related to dreams of those diseases are only described. Since the dreams, indicative of bad prognostic signs for *Grahaṇi* etc. are not observed and thus they are not described.

'दृष्टः प्रथमयामे यः' इत्यादिग्रन्थं केचिदत्र पङ्नन्ति। स व्यक्तार्थ एव।।- In certain manuscripts the term 'दृष्टः प्रथमरात्रे यः' is mentioned as 'दृष्टः प्रथमयामे यः' and thus it gives the clear meaning to understand the context.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने पूर्वरूपीयमिन्द्रियं नाम पञ्चमोऽध्यायः॥5॥

Thus, ends the fifth chapter of the *Indriyasthāna* titled *Pūrvarūpīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***

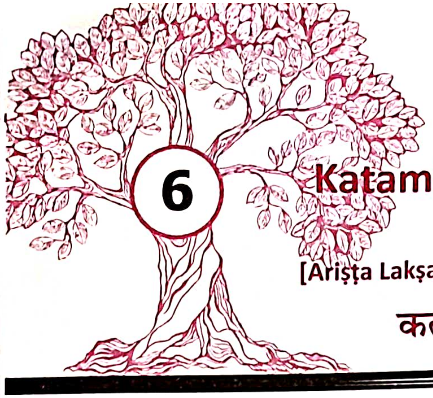


6

Katamāniśarīrīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Features of a Patient]

कतमानिशरीरीयमिन्द्रियम्



6 Katamāniśarīrīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Features of a Patient]

कतमानिशरीरीयमिन्द्रियम्

अथातः कतमानिशरीरीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Pūrvarūpīyamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Katamāniśarīrīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

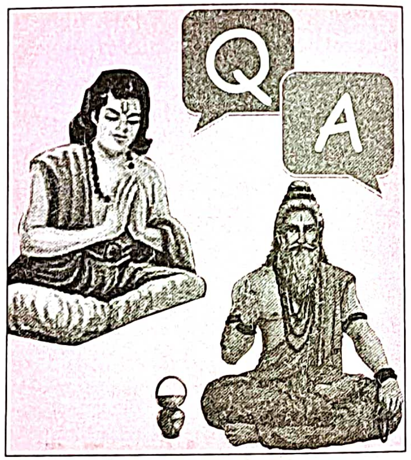
संप्रति पूर्वरूपीयानन्तरं भाविव्याध्याश्रयारिष्टाभिधानार्थं कतमानिशरीरीयमिन्द्रियमुच्यते। कतमानि शरीराण्यधिकृत्य कृतं कतमानिशरीरीयम्।।- After the description of bad prognostic signs related to premonitory symptoms, now the author is going to describe the fatal signs pertaining to the diseases to be manifested in this chapter entitled *Katamāniśarīrīyamindriyaṃ*. Since this chapter has written by aiming the human bodies it is called *Katamāniśarīrīyaṃ*.

Question asked by Agniveśa about the patient to be ignored

कतमानि शरीराणि व्याधिमन्ति महामुने!।
यानि वैद्यः परिहरेद्येषु कर्म न सिद्ध्यति॥3॥
इत्यात्रेयोऽग्निवेशेन प्रश्नं पृष्टः सुदुर्वचम्।
आचचक्षे यथा तस्मै भगवांस्तन्निबोधत॥4॥

Hey! The great sage, who is a sick person for whom there is no benefit and for whom the physician should not seek treatment?

Lord *Ātreya*, who heard this very difficult question from *Agniveśa*, replied this way.



Reply of Ātreya - Features of the patient to be ignored

यस्य वै भाषमाणस्य रुजत्यूर्ध्वमुरो भृशम्।
अन्नं च च्यवते भुक्तं स्थितं चापि न जीर्यति॥5॥
बलं च हीयते शीघ्रं तृष्णा चातिप्रवर्धते।
जायते हृदि शूलं च तं भिषक् परिवर्जयेत्॥6॥

The patient who suffers from the following symptoms should not be treated by a physician and should be ignored.

- ❑ The person who is suffering from severe pain in the upper part of the chest while speaking (*Bhāṣyamānasya Yasya Ūrdhvam Uraḥ Bhṛśam Rujati*)
- ❑ One who vomits the food eaten (*Bhuktam Annaṃ Ca Cyavate*) Even though the ingested food is retained in the stomach it is unable to digest (*Sthithaṃ Api Ca Na Jīryati*)
- ❑ Whose strength decreases quickly (*Balaṃ Ca Śighram Hrīyate*)
- ❑ Those who have increased thirst (*Tṛṣṇā Ca Atipravardhate*)
- ❑ Those who have pain in the heart (*Hṛdi Śūlaṃ Ca Jāyate*)

Cakrapāṇi:

प्रश्नमिति पृच्छाविषयम्।- The term '*Praśna*' refers to the subject to ask.

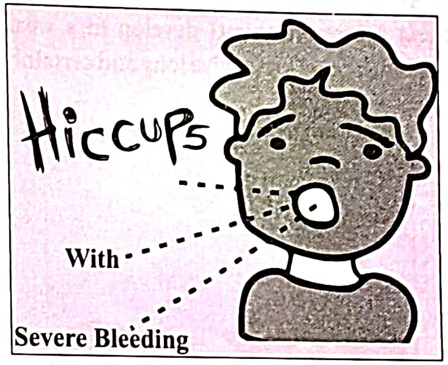
ऊर्ध्वमुर इति उरऊर्ध्वभाग इत्यर्थः।- '*Ūrdhvamuraḥ*' means upper part of the chest.

एतदध्यायप्रतिपाद्यानां चासाध्यव्याधीनां मरणसूचकेन रिष्टेन समं मरणसूचकतया साधर्म्यादनरिष्टानामपि व्याधीनामभिधानमिति ब्रुवते। यदि एत एवासाध्यव्याधयो मरणपूर्वरूपतया रिष्टरूपा एव भवन्ति तथाऽपि न काचित् क्षतिः। तेनारिष्टाधिकारादरिष्टत्वमेव एतदध्यायवाच्यानां व्याधीनामिच्छामः।।- In this chapter the author has described some of the features of incurable diseases since they indicate the death similar to *Ariṣṭa Lakṣaṇa* even though they are different from each other. Since the symptoms of these incurable diseases manifested as *Ariṣṭa* prior to death there would be no objection. As the chapter is intended for the description of fatal signs, some of the diseases showing the symptoms of death are described here.

Bad prognostic features related to Hikkā with Śoṇitātīsāra

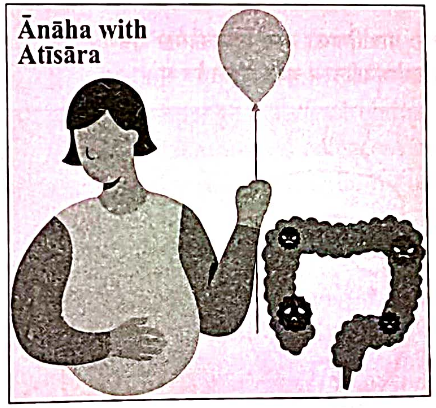
हिक्का गम्भीरजा यस्य शोणितं चातिसार्यते।
न तस्मै भेषजं दद्यात् स्मरन्नात्रेयशासनम्॥7॥

If a person who is suffering from deep seated hiccup (*Gambhīra Hikkā*) along with severe bleeding (*Śoṇitātisāra*) should not be given any medicine by remembering the instructions of *Ātreya*.



Bad prognostic features related to Ānāha and Atīsāra

आनाहश्चातिसारश्च यमेतौ दुर्बलं नरम्।
व्याधितं विशतो रोगौ दुर्लभं तस्य जीवितम्॥8॥

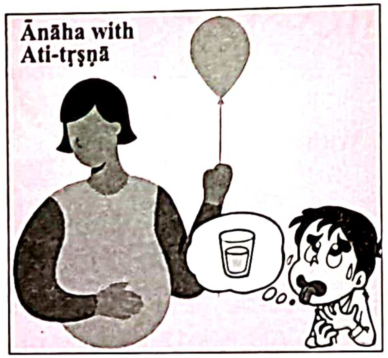


If *Ānāha* (abdominal distension) and *Atīsāra* (diarrhea) develop together in a person already weaken by the affliction of other disease, it is difficult to save the life of such person.

Bad prognostic features related to Ānāha and Tṛṣṇā

आनाहश्चातितृष्णा च यमेतौ दुर्बलं नरम्।
विशतो विजहत्येनं प्राणा नातिचिरान्नरम्॥9॥

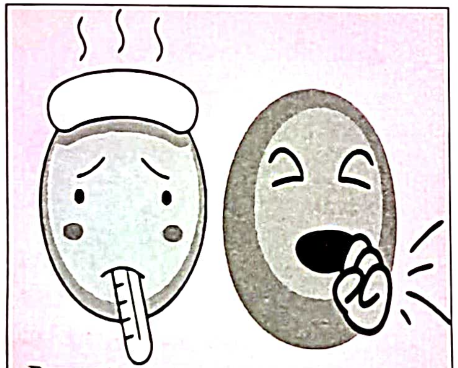
If *Ānāha* (abdominal distension) and *Ati-tṛṣṇā* (excessive thirst) develop in a weak person, he cannot survive long and certainly dies very quickly.



Ānāha with Ati-tṛṣṇā

Bad prognostic features related to Jvara and Kāsa

ज्वरः पौर्वाह्णिको यस्य शुष्ककासश्च दारुणः।
वलमांसविहीनस्य यथा प्रेतस्तथैव सः॥10॥



Paurvāhṇka Jvara with Śuṣka Kāsa

If a person who is weak due to loss of body strength and muscle loss suffers from morning fever (*Paurvāhṇka Jvara*) along with severe dry cough (*Śuṣka Kāsa*), he should be considered a really dead person.

Cakrapāṇi:

गम्भीरजा इति गम्भीरनाभ्यादिदेशजा, न तु गम्भीरा; तस्याः स्वरूपत एवासाध्यत्वेनोक्तत्वात् 'शोणितं चातिसार्यते' इति विशेषणमनर्थकं स्यात्।- Here the term '*Gambhīrajā*' should not be taken as one of the 5 types of *Hikkā*, rather it should be interpreted as the hiccup which has taken its origin from deep seated organs like *Nābhi* (umbilicus) etc. Because *Gambhīra Hikkā* is an incurable due to its nature.

If *Gambhīra Hikkā* is taken from the word *Gambhīraja*, then '*Śoṇitam ca Atisāryate*' means excessive bleeding, this adjective will become meaningless. Thus, it should be understood as excessive bleeding is the adjective of hiccup originating from the navel etc. and not of *Gambhīra Hikkā*.

व्याधितमित्यनेन हि आनाहातिसारातिरिक्तव्याधिगृहीतमिति दर्शयति।- The term '*Vyādhitam*' refers to that who has been suffering from some other disease rather than *Ānāha* and *Atīsāra*.

आनाहातिसारयो रोगत्वे सिद्धेऽपि 'रोगौ' इति विशेषेण रुजाकर्तृत्वोपदर्शनार्थम्।-Although the two words '*Ānāha* and *Atīsāra*' refer to the meaning of disease, the author specifically used the word '*Rogau*' again to emphasize the painful condition of those diseases.

इहालभ्य एव जीविते 'दुर्लभम्' इत्युक्तं; यथा- सर्वथाऽलभ्ये दुर्लभमिति। अन्ये तु दुर्लभभाषया अनियतं मरणे रिष्टमिति ब्रुवते,- Here the term '*Durlabham*' refers to that the patient will never survive. Some other scholars opined that the word *Dulabha* as indefinite sign of fatality.

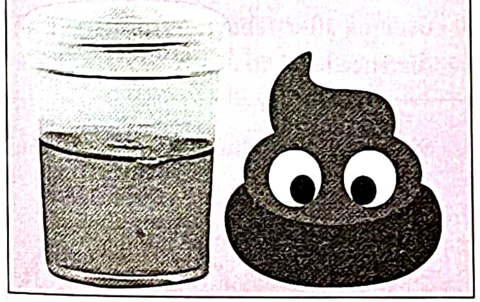
एवम् 'संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते' (इं.अ.9) इत्यादावपि व्याख्यानयन्ति।- It is also told that if a weak patient relieves from his ailment all of a sudden, his life should be considered as in danger according to Lord *Ātreya* (Ca. In. 9/15).

अनियतरिष्टताऽस्वारस्यं त्वस्माभिः पुष्पितक एवोक्तम्। "संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते" इत्यस्य चार्थं यस्यश्यावनिमित्तीये वक्ष्यामः।।- The indefinite signs of fatality are not acceptable and the same is mentioned in the chapter *Puṣpitakamindriyaṃ*, however the doubtful condition of life will be discussed in the chapter '*Yasyaśyāvanimittīyamindriyaṃ*'

Bad prognostic features related to Mūtra and Purīṣa

यस्य मूत्रं पुरीषं च ग्रथितं संप्रवर्तते।
निरूष्मणो जठरिणः श्वसनो न स जीवति॥11॥

Grathita Mūtra & Purīṣa



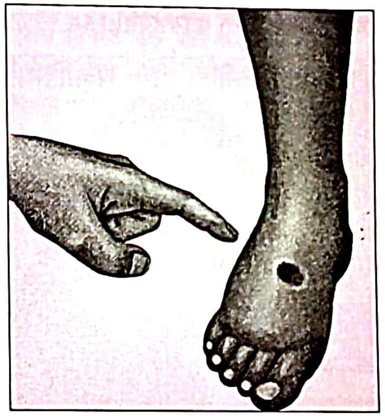
If the person who is suffering from abdominal disease (*Jaṭhariṇaḥ*) and dyspnea (*Svāsa*), who has hypothermia (*Nirūṣmaṇa*), and who passes thick urine and hard stools (*Grathita Mūtra* and *Purīṣa*), then he cannot survive.

Bad prognostic features related to Śotha

श्वयथुर्यस्य कुक्षिस्थो हस्तपादं विसर्पति।
ज्ञातिसङ्घं स संक्लेश्य तेन रोगेण हन्यते॥12॥
श्वयथुर्यस्य पादस्थस्तथा स्रस्ते च पिण्डिके।
सीदतश्चाप्युभे जङ्घे तं भिषक् परिवर्जयेत्॥13॥

शूनहस्तं शूनपादं शूनगुह्योदरं नरम्।
हीनवर्णबलाहारमौषधैर्नोपपादयेत्॥14॥

- ☐ If the patient suffers from edema in the abdominal area and spreads to the upper and lower limbs, he will soon die due to a serious illness and thus cause severe anguish to his close relatives.



- ☐ If a person has edema in the feet and slackness in the calf muscles and have pain in both legs, the physician should avoid to treat him.
- ☐ If a person suffers from oedema on the arms, legs, genitals and abdomen along with diminished color, strength and digestive power, he should not be treated.

Cakrapāṇi:

मूत्रं ग्रथितमिति घनीभूतं ज्ञेयम्।- By the term '*Mūtram Gradhitam*', it should be understood as thick urine.

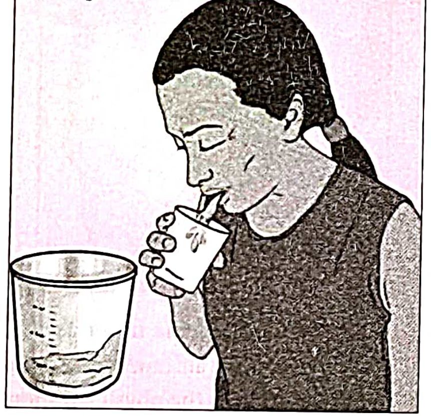
ज्ञातिसङ्घं स सङ्क्लेश्येतिवचनेन चिरमस्य रोगोऽनुवर्तते, ततः प्रत्याशया ज्ञातयस्तत्प्रतीकारार्थं क्लिश्यन्ति, ततस्तु म्रियत एव न प्रतिकर्तुं पार्यते।- '*Jñātisaṇghaṃ Sa Saṇkleśya*' means that the disease is chronic, the family members and relatives have troubled in making all their efforts to cure such ailment but will not succeed, since it is a kind of oedema which is not curable.

पिण्डिके इति जङ्घामांसपिण्डिके।।- '*Piṇḍike*' means the muscles of shanks.

Bad prognostic features related to Śleṣma

उरोयुक्तो बहुश्लेष्मा नीलः पीतः सलोहितः।
सततं च्यवते यस्य दूरात्तं परिवर्जयेत्॥15॥

बहुश्लेष्मा नीलः पीतः सलोहितः



A person suffering from persistent and copious expectoration of blue, yellow, or red colored phlegm from the chest must be discarded by a physician from a long distance.

Bad prognostic features related to Kāsa with Jvara

हृष्टरोमा सान्द्रमूत्रः शूनः कासज्वरार्दितः।
क्षीणमांसो नरो दूराद्वर्ज्यो वैद्येन जानता॥16॥

If an emaciated person has bristling of the hairs of the body, passes thick urine and suffering from oedema, cough and fever, then that person should be left untreated by a wise doctor from a distance.

Bad prognostic features related to Tridoṣa

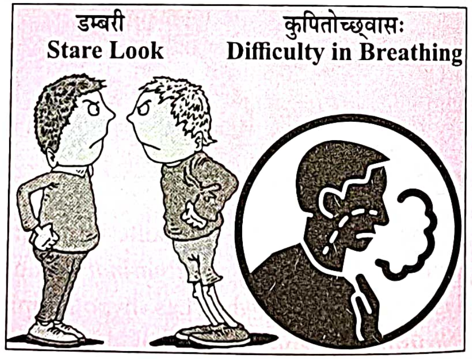
त्रयः प्रकुपिता यस्य दोषाः कष्टाभिलक्षिताः।
कृशस्य बलहीनस्य नास्ति तस्य चिकित्सितम्॥17॥

If an emaciated and weak person suffers from severe aggravation of all the *Tridoṣās* and it is irreversible, then he should not be treated.

Bad prognostic features related to Jvara, Atīsāra, Śopha

ज्वरातिसारौ शोफान्ते श्वयथुर्वा तयोः क्षये।
दुर्बलस्य विशेषेण नरस्यान्ताय जायते॥18॥
पाण्डुरश्च कृशोऽत्यर्थं तृष्णयाऽभिपरिप्लुतः।
डम्बरी कुपितोच्छ्वासः प्रत्याख्येयो विजानता॥19॥

- ☐ If a weak person gets fever and diarrhea after the subsidence of oedema or oedema after relieving from fever and diarrhea leads to death.



- ☐ If an extremely emaciated person is suffering from anemia, excessive thirst, fixed sight and difficulty in breathing, then that person should be left untreated by a wise doctor.

Cakrapāṇi:

उरोयु (मु) क्त इति उरःप्रभवत्वेनानुमीयमानः।- By the term '*Uroyu(mu)kta*', it should be inferred that the mucus is originated from the chest.

कष्टाभिलक्षिता इति दुरुपक्रमत्वेन ज्ञाताः। किंवा 'कोष्ठा (ष्ठेऽ) भिलक्षिता' इति पाठः, स व्यक्त एव।- '*Kaṣṭābhilakṣitā*' means it should be known that it is difficult to treat. Or there is another reading such as '*Koṣṭābhilakṣitā*'. It means it is seen in the *Koṣṭa*.

डम्बरी स्तब्धाक्षावलोकी; किंवा डम्बरी संरम्भवान्।- '*Ḍambarī*' means fixed sight (stare look) or red eyed / angry eyed.

कुपित उच्छ्वासो यस्य स कुपितोच्छ्वासः।।- '*Kupitocchvāsa*' means that whose breathing become impaired or difficulty in breathing.

हनुमन्याग्रहस्तृष्णा बलह्रासोऽतिमात्रया।
प्राणाश्चोरसि वर्तन्ते यस्य तं परिवर्जयेत्॥20॥

If a person is suffering from the lockjaw, rigidity in the neck, severe thirst and loss of strength, whose vital breaths are confined to only chest, such patient should be discarded.

Cakrapāṇi:

प्राणाश्चोरसि वर्तन्त इति वायव उरसि प्रकुपिता वहन्ति; यदि तु जीवितं प्राणा इहोच्यन्ते, तदा तस्योरसि वर्तन्ते, मृत एव पुरुषो भवति, ततश्च तस्मिन् काले रिष्टेनासाध्यतां ज्ञात्वा रोगिपरित्यागे वैद्यस्याप्रसिद्धिर्भवत्येवेति कृत्वा प्राणा वायव इहोच्यन्ते इति ब्रुवते; वयं तु ब्रूमः- सद्योमरणीयारिष्टवदेतत् प्रत्यासन्नमृत्युगमकमेव भविष्यतीति।।- '*Prāṇascorasi Vartanta*' means that the *Vāyu* gets vitiated and moves in the chest. If *Vāyu* is taken in the sense of vital breath (*Prāṇavāyu*), then his life is remains in the chest only and that person seems to be dead. If the physician identifies the fatal signs of that person at that particular point of time and escapes by denying to treat that patient, the physician will be defamed. Keeping this fact in view the author has mentioned five types of *Vāyu*. The imminent signs of death shows the death of a patient that occurs in near future.

Bad prognostic features related Imminent death

ताम्यत्यायच्छते शर्म न किंचिदपि विन्दति।
क्षीणमांसबलाहारो मुमूर्षुरचिरान्नरः॥21॥
विरुद्धयोनयो यस्य विरुद्धोपक्रमा भृशम्।
वर्धन्ते दारुणा रोगाः शीघ्रं शीघ्रं स हन्यते॥22॥
बलं विज्ञानमारोग्यं ग्रहणी मांसशोणितम्।
एतानि यस्य क्षीयन्ते क्षिप्रं क्षिप्रं स हन्यते॥23॥
आरोग्यं हीयते यस्य प्रकृतिः परिहीयते।
सहसा सहसा तस्य मृत्युर्हरति जीवितम्॥24॥

- ☐ If a person with emaciation, weakness and diminished digestive power becomes fainted and jerks his limbs, finds no comfort anytime, he will die soon.

Bad Prognosis

- ☐ The person who suffers from serious type of diseases due to mutually contradictory etiological factors requires antagonistic treatment and if suddenly aggravates he will die soon.
- ☐ The man whose strength, intelligence, health, assimilation capacity, muscular tissue and blood diminishes suddenly, he will die soon.
- ☐ If there is a sudden deterioration of health and change in physical constitution of a person leads to death immediately.

To Sum up

तत्र श्लोकः-

इत्येतानि शरीराणि व्याधिमन्ति विवर्जयेत्।
न ह्येषु धीराः पश्यन्ति सिद्धिं काञ्चिदुपक्रमात्॥25॥

Therefore individuals who are suffering from all the above mentioned disease conditions should be given up. So, the wise physician should not expect success in treating such cases.

Cakrapāṇi:

आयच्छते अङ्गानि क्षिपति।- '*Āyacchate*' means throwing away of organs.

विरुद्धयोनय इति परस्परविरुद्धधर्माणः।- '*Viruddhayonaya*' means that to possess mutually contradictory in their nature andfeatures.

विरुद्धयोनयोऽपि स्वल्पतयैकदूष्यतया वा अविरुद्धोपक्रमा अपि भवन्तीत्यत उक्तं- विरुद्धोपक्रमा इति।- However sometimes if the mutual contradiction is not much severe and involved only one *Dūṣya*, the treatment may not become contradictory.

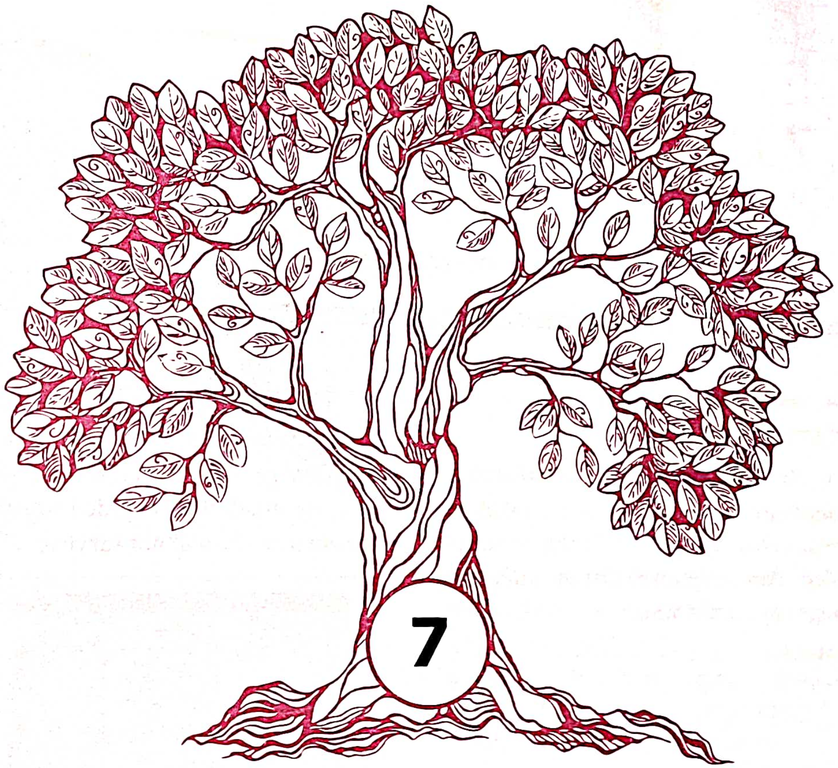
आरोग्यं हीयत इति अत्रोक्तरोगव्यतिरिक्तरोगवृद्ध्या आरोग्यहानिर्बोध्या।- '*Ārogyaṃ Hīyata*' means that declination of health due to some other diseases which are not mentioned here.

प्रकृतिः परिहीयत इति स्वभावः सुशीलत्वादिरूपः क्षीयते; किंवा, प्रकृतिर्जन्मप्रतिबद्धा श्लेष्मप्रकृत्यादिरूपा हीयते।।- '*Prakṛtiḥ Parihīyata*' means loss of good morality and excellent nature or diminution of basic characteristic feature of *Śleṣma Prakṛti* etc.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने कतमानिशरीरीयमिन्द्रियं नाम षष्ठोऽध्यायः॥6॥

Thus, ends the sixth chapter of the *Indriyasthāna* titled *Katamāniśarīrīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***



7

Pannarūpīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Reflected Images]

पन्नरूपीयमिन्द्रियम्

Cakrapāṇi:

एतानेव छायाविकृतिभेदानाह- छिन्नेत्यादि।- Beginning the verse with the term '*Chinnā*', the author has presented different types of abnormal shadows.

आकुलेति अनिश्चितप्रतिबिम्बा।-'*Ākula*' means blurred image.

विकृता विकृतानुकारिणी।- '*Vikṛtā*' means deformed image.

यद्यप्यरिष्टाधिकारेऽनिमित्तमेव यद्भवति तदरिष्टमुक्तं, तथाऽपि पुनः स्पष्टार्थं 'न चेल्लक्ष्यनिमित्तजाः' इत्युक्तम्।।- In the context of *Ariṣṭa*, even though it is clearly mentioned that the symptoms which appears without any specific cause are signs of imminent death; the mentioning of term '*Na Ca lakṣyanimittajā*' again is only to emphasize its importance and clarity. .

संस्थानेन प्रमाणेन वर्णेन प्रभया तथा।
छाया विवर्तते यस्य स्वस्थोऽपि प्रेत एव सः॥7॥

If a person's shadow is distorted in its shape, size, color and brightness, he should be considered dead despite being healthy.

Cakrapāṇi:

संप्रति छायारूपं सामान्येन दर्शयञ्छायाश्रयारिष्टमाह- संस्थानेनेत्यादि।- Now the author has presented the imminent signs of death related to shadow in general by starting the verse with the term '*Saṃsthāna*'.

एतच्च छायाप्रतिच्छाययोः समानं सूत्रम्।- Now *Chāyā* and *Praticchāyā* both the forms are described in this verse.

तत्र संस्थानेन प्रमाणेन च प्रतिच्छायाः स्वरूपकथनं, तथा वर्णेन प्रभया च छायायाः स्वरूपकथनम्।- Here *Saṃsthāna* (shape) and *Pramāṇa* (size) are related to *Praticchāyā*, whereas *Varṇa* (color) and *Prabhā* (luster) are pertaining to *Chāyā*.

तत्र संस्थानेन प्रमाणेन च सदृशी छाया प्रतिच्छाया ज्ञेया; वर्णेन प्रभया च लक्षिता वर्णप्रभाश्रयाऽग्रे वक्ष्यमाणा पञ्चविधाच्छाया ज्ञेया।- In fact both *Chāyā* and *Praticchāyā* are identical in relation to *Saṃsthāna* (shape) and *Pramāṇa* (size), but *Chāyā* is the substratum for *Varṇa* (color) and *Prabhā* (luster) and it is described as five types in the following verses.

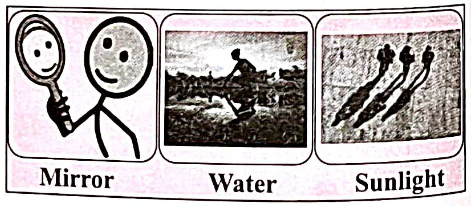
अत्र यत्तदोर्नित्याभिसम्बन्धात् 'सा' इत्यध्याहार्यते।- Here, the association of '*Sā*' (*Chāyā*) is done with regular relation to *Saṃsthāna* (shape) and *Pramāṇa* (size) etc.

तेन संस्थानादिभिर्या छाया प्रतिच्छायारूपा, सा यस्य विवर्तते अन्यथा भवति, स प्रेत एवेति योजना।।- By this fact it is understood that whatever deformity is seen in relation to *Chāyā* and *Praticchāyā* denotes that he should be considered as dead.

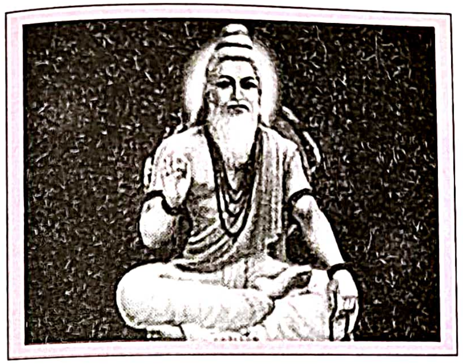
Description of Saṃsthāna and Pramāṇa

संस्थानमाकृतिर्ज्ञेया सुषमा विषमा च सा।
मध्यमल्पं महच्चोक्तं प्रमाणं त्रिविधं नृणाम्॥8॥
प्रतिप्रमाणसंस्थाना जलादर्शातपादिषु।
छाया या सा प्रतिच्छाया च्छाया वर्णप्रभाश्रया॥9॥

- ☐ The term '*Saṃsthāna*' refers to the shape and it is of two types viz. symmetrical and asymmetrical.
- ☐ Similarly, '*Pramāṇa*' means size or measurement of the body and it is of 3 types viz. medium, short and tall.



- ☐ The image reflected in the water, mirror and sunlight is the replica of the shadow of the individual and it is known as *Chāyā*.
- ☐ *Praticchāyā* is nothing but aura which is the reflected shadow based on the color and luster of the body.



Cakrapāṇi:

प्रतिच्छायाकारणभूते संस्थानप्रमाणे एव विवृणोति- संस्थानमित्यादि।- Beginning the verse with the term '*Saṃsthānam*', the author has described *Saṃsthāna* and *Pramāṇa* related to *Praticchāyā*.

आकृतिः आकारः।- '*Ākṛti*' means *Ākāra* i.e. form or shape.

प्रतीत्यादि प्रतिच्छायाविवरणं, 'छाया वर्णप्रभाश्रया' इत्यादि तु छायाविवरणं भविष्यति।- Beginning the verse with the term '*Prati*', the author has explained about *Chāyā* pertaining to individual body. *Chāyā* is based on *Varṇa* (color) and *Prabhā* (luster) and it will be explained in detail.

प्रतिप्रमाणसंस्थानेत्यत्र प्रति सादृश्ये; तेन प्रमाणसदृशी, संस्थानसदृशी च।- '*Pratipramāṇa-saṃsthānena*' means which is similar to its *Pramāṇa* (measurement) and *Saṃsthāna* (shape).

प्रमाणसंस्थानसदृशतया जलादिषु या छाया, सा प्रतिच्छाया।- According to the shape and measurement of any object, if the image of that object is reflected in water and other things, it is known as *Praticchāyā*.

छाया तु या पञ्चविधा सा वर्णप्रभाश्रया वर्णप्रभासहचरितोपलभ्यत इत्यर्थः।।- '*Chāyā*' is of five types and which can be known on the basis of *Varṇa* (color) and *Prabhā* (luster).

5 Types of Chāyā based on Pañcamahābhūta

खादीनां पञ्च पञ्चानां छाया विविधलक्षणाः।
नाभसी निर्मला नीला सस्नेहा सप्रभेव च॥10॥
रूक्षा श्यावारुणा या तु वायवी सा हतप्रभा।
विशुद्धरक्ता त्वाग्नेयी दीप्ताभा दर्शनप्रिया॥11॥
शुद्धवैदूर्यविमला सुस्निग्धा चाम्भसी मता।
स्थिरास्निग्धाघनाश्लक्ष्णाश्यामाश्वेताचपार्थिवी॥12॥
वायवी गर्हिता त्वासां चतस्रः स्युः सुखोदयाः।
वायवी तु विनाशाय क्लेशाय महतेऽपि वा॥13॥

The following are the distinctive features of *Chāyā* (aura) pertaining to the five basic elements.

S. No	Name of the *Mahābhūta*	Distinctive features of *Chāyā*
1.	*Ākāśa*	Clear, blue, oily and lustrous
2.	*Vāyu*	Dry, dark brown, red and devoid of luster
3.	*Agni*	Pure red, bright and pleasant looking
4.	*Ap*	Clear like *Vaidūrya* (cat's eye) and excessively unctuous
5.	*Pṛdhvī*	Stable, unctuous, dense, smooth, dark and white

- ☐ The shadow pertaining to *Vāyu* is inferior and indicates great suffering and death, whereas the rest of the four varieties suggests happiness.

Cakrapāṇi:

खादीनामित्यादिना छायां विभजते।- Beginning the verse with the term '*Khādīnāṃ*', the author has described the five types of *Chāyā* based on the dominancy of *Pañcamahābhūta*.

सप्रभेति दीप्ताभा।- '*Saprabhā*' means *Dīptābhā* i.e. shiny brightness

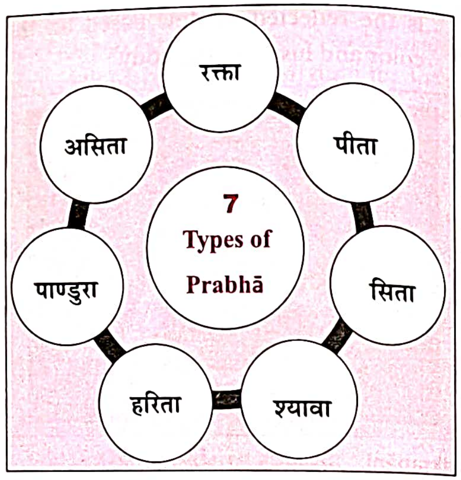
वायवी गर्हितेति वायवी रिष्टाय प्रायो भवति। यस्य जन्मप्रभृति वायवी, स चापि प्रभूतक्लेशभाग्भवतीत्याह- वायवीत्यादि। विनाशायेति अकस्मादुत्पन्ना विनाशाय, सहजा तु वायवी क्लेशायेति ज्ञेयम्।।- '*Vāyavī Garhitā*' means that the features of *Chāyā* pertaining to the predominance of *Vāyu Mahābhūta* are worse and which probably leads to imminent death. If such features are seen since birth it results in serious troubles in life. In a nutshell it can be understood that if the features of *Chāyā* pertaining to the predominance of *Vāyu Mahābhūta* appears suddenly it leads to death and if appearing since birth it causes great troubles.

Reason for the origin of Prabhā and its types

स्यात्तैजसी प्रभा सर्वा सा तु सप्तविधा स्मृता।
रक्ता पीता सिता श्यावा हरिता पाण्डुराऽसिता॥14॥
तासां याः स्युर्विकासिन्यः स्निग्धाश्च विपुलाश्च याः।
ताः शुभा रूक्षमलिनाः संक्षिप्ताश्चाशुभोदयाः॥15॥

☐ All the types of *Prabhā* (luster) in the body has originates from *Tejo-mahābhūta* and it is of 7 types.

1. *Raktā* (red)
2. *Pītā* (yellow)
3. *Sitā* (white)
4. *Syāvā* (dark brown)
5. *Haritā* (green)
6. *Pāṇḍurā* (pale yellow)
7. *Aśitā* (black)



☐ Among them which are radiant, unctuous and thick are auspicious and the others which are dry, dirty and thin are inauspicious.

Cakrapāṇi:

संप्रति छायाश्रयत्वेन वर्णभेद उक्तः, तत्र वर्णभेदास्तदरिष्टं च प्रथमाध्याय एवोक्तं; प्रभायास्तु भेदं रिष्टं चाह- स्यात्तैजसीत्यादि।- Now the author has described the colors based on *Chāyā* and the fatal signs related to *Varṇa* (color) have already been explained in the first chapter entitled '*Varṇasvarīyamindriyam*'. Beginning the verse with the term '*Syāttaijasī*', the author is going on to describe the types of *Prabhā* (luster) in this context.

प्रभा च यद्यपि प्रथमाध्याये संग्रहे नोक्ता; तथाऽपि तत्र च्छायाश्रयत्वेन वर्णभेदा उक्ताः, तत्र वर्णभेदास्तदरिष्टं च प्रथमाध्याये संग्रहेणोक्तं, छायाश्रयत्वेन तत्र प्रभाऽपि सूचितेति

ज्ञेयम्।- Although *Prabhā* is not even briefly described in the first chapter, description of *Varṇa* along with its fatal signs are described. Since *Prabhā* is based on *Varṇa*, its brief reference can be assumed indirectly.

अशुभोदया इति अकस्मादुत्पादे मरणोदयाः, सहजोत्पादे तु बहुदुःखरूपा अशुभोदया इति ज्ञेयम्।।- '*Aśubhodayā*' means the fatal signs which appears suddenly. '*Sahajotpāde*' refers to the signs which manifests by birth and they cause severe type of many a number of troubles. In this way these two terms should be understood.

Differences between Chāyā and Prabhā

वर्णमाक्रामति च्छाया भास्तु वर्णप्रकाशिनी।
आसन्ना लक्ष्यते च्छाया भाः प्रकृष्टा प्रकाशते॥16॥
नाच्छायो नाप्रभः कश्चिद्विशेषाश्चिह्नयन्ति तु।
नृणां शुभाशुभोत्पत्तिं काले छायाप्रभाश्रयाः॥17॥

☐ The *Chāyā* restricts the complexion whereas the *Prabhā* brightens the body complexion.

☐ *Chāyā* can be detected from proximate distance whereas *Prabhā* illuminates even from faraway.

☐ There is no man without *Chāyā* and *Prabhā*.

☐ Some specific features related to *Chāyā* and *Prabhā* which appear at the appointed time, indicating good or evil in respect to humans.

Cakrapāṇi:

प्रभाच्छाययोर्दुर्लक्ष्यत्वेन भेदकं लक्षणमाह- वर्णमित्यादि।- Beginning the verse with the word '*Varṇam*', the author has presented the features of *Chāyā* and *Prabhā* to know their differences since it is hard to understand normally.

वर्णमाक्रामतीति छायाक्रान्तो वर्णो नोपलभ्यते सम्यक्।- '*Varṇamākrāmati*' means that the complexion of the body which has been suppressed by *Chāyā* cannot be visible properly.

आसन्ना लक्ष्यते च्छाया, यथा- चित्रगता छाया प्रत्यासन्नैव लक्ष्यते।- '*Āsannā Lakṣyate Chāyā*' means that *Chāyā* can only be perceived from near distance. For example: The *Chāyā* in a painting or picture.

भाःप्रकृष्टा प्रकाशते; यथा- मणिमौक्तिकादीनां प्रभा दूरादुपलभ्यत इत्यरर्थः।- Whereas *Prabhā* can be identified from a distance, since it illuminates. For example: Precious gems, pearls etc.

विशेषा इति छायाप्रभयोः शुभाशुभरूपविशेषाः।- The term '*Viśeṣā*' refers to the good and evil aspects of *Chāyā* and *Prabhā*.

चिह्नयन्तीति गमयन्ति।- '*Cihnayanti*' means that it denotes.

काले इति परिपाककाले।।- '*Kāle*' means the period of maturity or at the appointed time.

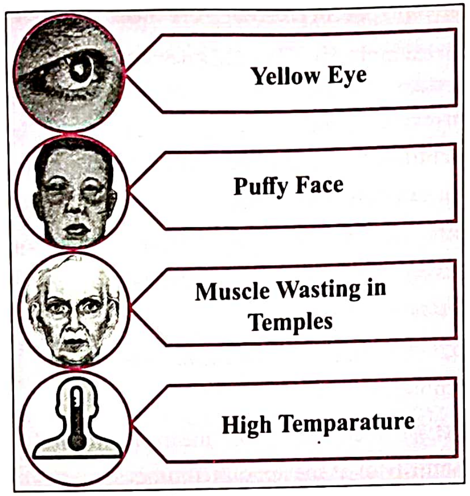
Ariṣṭa Lakṣaṇa

कामलाऽक्ष्णोर्मुखं पूर्णं शङ्खयोर्मुक्तमांसता।
संत्रासश्चोष्णगात्रत्वं यस्य तं परिवर्जयेत्॥18॥
उत्थाप्यमानः शयनात् प्रमोहं याति यो नरः।
मुहुर्मुहुर्न सप्ताहं स जीवति विकत्थनः॥19॥
संसृष्टा व्याधयो यस्य प्रतिलोमानुलोमगाः।
व्यापन्ना ग्रहणी प्रायः सोऽर्धमासं न जीवति॥20॥

☐ A man who has yellowness in the eyes similar to jaundice, edema on the face, muscle wasting in temples, terrible form and warmth in the body, should not be treated.

☐ The patient who faints every time when raised from bed will not survive even for a week.

☐ A man who is suffering from a disease of more than one *Doṣa* and afflicted with upward and downward passages and with deranged *Grahaṇī* cannot survive more than a fortnight (half month).



Cakrapāṇi:

कामलाऽक्ष्णोरिति कामलिन इव पीताक्षत्वम्।- '*Kāmalā Akṣṇoḥ*' means the eyes turn yellow as seen in *Kāmalā* (jaundice)

विकत्थन इति निन्दापरः। *Vikatthanu* means slanderous

संसृष्टा इति परस्परसंबद्धाः, किंवा संसृष्टदोषजन्याः।-

'*Saṃsṛṣṭā*' means combining with each other or it can be understood as the disease which manifests due to combination of any two *Doṣās*.

प्रतिलोमानुलोमगा इति अधोमार्गोर्ध्वमार्गगताः।- '*Pratilomānulomagā*' means that which are pertaining to upward and downward routes.

व्यापन्ना ग्रहणीति च्छेदः; किंवा, व्यापन्ना ग्रहणी यस्य स 'व्यापन्नग्रहणी' इति पाठः।- The term *Vyāpannā Grahaṇī* is related to the previous context and the word *Prāyāḥ* onwards it should be understood separately. Thus, the word *Vyāpannā Grahaṇī* should be understood as deformed *Grahaṇī* or whose *Grahaṇī* has become afflicted.

प्रायः सोऽर्धमासं न जीवतीति अनेनार्धमासमतिक्रम्यापि मरणं भवति, न तु मरणव्यभिचारः।।- '*Prāyaḥ so Ardhamāsam Na Jīvati*' means the person may probably dies in a fortnight. It should be understood as he may die even after 15 days also but death is certainly happen.

Features of indicative of death related to Food etc.

उपरुद्धस्य रोगेण कर्शितस्याल्पमश्नतः।
बहु मूत्रपुरीषं स्याद्यस्य तं परिवर्जयेत्।।21।।
दुर्बलो बहु भुङ्क्ते यः प्राग्भुक्तादन्नमातुरः।
अल्पमूत्रपुरीषश्च यथा प्रेतस्तथैव सः।।22।।
इष्टं च गुणसम्पन्नमन्नमश्नाति यो नरः।
शश्वच्च बलवर्णाभ्यां हीयते न स जीवति।।23।।
प्रकूजति प्रश्वसिति शिथिलं चातिसार्यते।
बलहीनः पिपासार्तः शुष्कास्यो न स जीवति।।24।।
ह्रस्वं च यः प्रश्वसिति व्याविद्धं स्पन्दते च यः।
मृतमेव तमात्रेयो व्याचचक्षे पुनर्वसुः।।25।।
ऊर्ध्वं च यः प्रश्वसिति श्लेष्मणा चाभिभूयते।
हीनवर्णबलाहारो यो नरो न स जीवति।।26।।

- ☐ If any person is emaciated due to illness and eats little quantity of food and excretes large amounts of urine and feces, he should not be treated.
- ☐ If a weak patient eats more than his usual quantity and excretes small amount of urine and feces, he should be considered almost dead.
- ☐ Even if the man who eats delicious and nutritious food, if he constantly loses his strength and color, he does not survive.
- ☐ If the weak man who groans, has difficulty breathing, suffering from diarrhea, severe thirst and dryness of the mouth, he cannot survive.
- ☐ If a person is suffering from short of breath and irregular twitching in the body, then he should be considered almost dead according to *Punarvasu Ātreya*.
- ☐ If a person is suffering from respiratory distress with abundance of *Kapha* and diminution of complexion and strength and less intake of food, then he cannot survive for a long.

Cakrapāṇi:

प्राग्भुक्तादिति यावदन्नं भुङ्क्ते स्म पूर्वदिनेषु ततो बहु भुङ्क्ते इत्यर्थः।- Here the word '*Prāgbhuktāt*' refers to that consumption of more quantity of food than what he usually takes.

इष्टमिति इष्टरसम्।- '*Iṣṭam*' means consumption of food according to his desired taste.

गुणसम्पन्नमिति पथ्यम्।- '*Guṇasampannam*' means wholesome food.

शिथिलमिति पूर्वेण सम्बध्यते, तेन श्लथ इव प्रकूजति।- The term '*Sithilam*' is related to the previous word. Therefore it insinuates that the man groans with low voice.

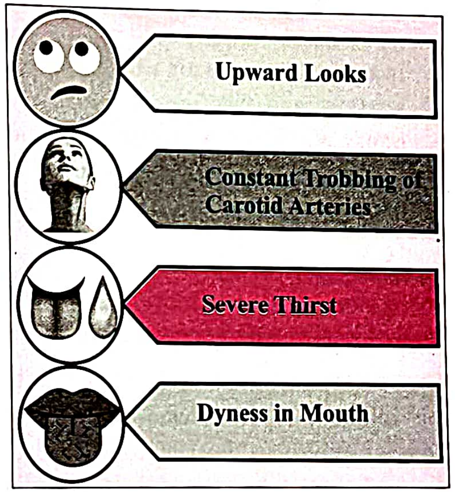
प्रश्वसितीति अन्तः श्वासं नयति।- '*Praśvasiti*' means inspiration.

व्याविद्धमिति कुटिलम्।।- '*Vyāviddham*' means crooked or zigzag.

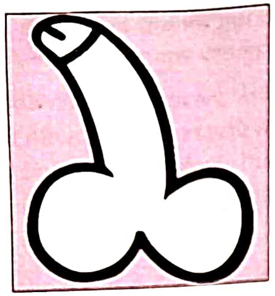
Features of indicative of death related to Body parts

ऊर्ध्वाग्रे नयने यस्य मन्ये चारतकम्पने।
बलहीनः पिपासार्तः शुष्कास्यो न स जीवति।।27।।
यस्य गण्डावुपचितौ ज्वरकासौ च दारुणौ।
शूली प्रद्वेष्टि चाप्यन्नं तस्मिन् कर्म न सिध्यति।।28।।
व्यावृत्तमूर्धजिह्वास्यो भ्रुवौ यस्य च विच्युते।
कण्टकैश्चाचिता जिह्वा यथा प्रेतस्तथैव सः।।29।।
शेफश्चात्यर्थमुत्सिक्तं निःसृतौ वृषणौ भृशम्।
अतश्चैव विपर्यासो विकृत्या प्रेतलक्षणम्।।30।।
निचितं यस्य मांसं स्यात्त्वगस्थिष्वेव दृश्यते।
क्षीणस्यानश्नतस्तस्य मासमायुः परं भवेत्।।31।।

- ☐ A weak person who develops severe thirst, dryness in the mouth if exhibits upward look of eyes and constant throbbing of vessels in the sides of neck, then he cannot survive.



- ☐ There is no treatment to cure a man who has swollen cheeks, suffering from high fever, severe cough and colic pain and aversion towards food. Thus, all treatments fail in treating such patients.
- ☐ If a person whose head, tongue and face is deformed, whose eyebrows are drooping and whose tongue has a thorny coating, he should be considered almost dead.
- ☐ If the penis has greatly shrunken and testes hang excessively loose or the penis is highly erected with shrunken testes indicates that he is almost dead.



- ☐ In an emaciated person who has muscle wasting, and can see only skin and bones, if doesn't take food, he cannot survive for more than one month.

To Sum up

तत्र श्लोकः-

इदं लिङ्गमरिष्टाख्यमनेकमभिजज्ञिवान्।
आयुर्वेदविदित्याख्यां लभते कुशलो जनः॥32॥

The person who is well versed with the different types of above-mentioned signs of imminent death is considered as *Āyurvedavit* (i.e. knower of the Science of Life)

Cakrapāṇi:

ऊर्ध्वाग्रे इति ऊर्ध्वमुखे।- '*Ūrdhvāgra*' means looking upward direction.

आरतकम्पने अविश्रान्तकम्पने।- '*Āratakampane*' means constant throbbing

उत्सिक्तमिति अन्तःप्रविष्टम्।-'*Utsiktam*' means pulled inside

अतश्चैव विपर्यास इति शेफोऽतिनिःसृतं, वृषणौ चातिप्रविष्टौ।- '*Atascaiva Viparyāsa*' means the opposite of the above condition i.e. the penis becomes elongated and the testes shrunken due to being pulled inside.

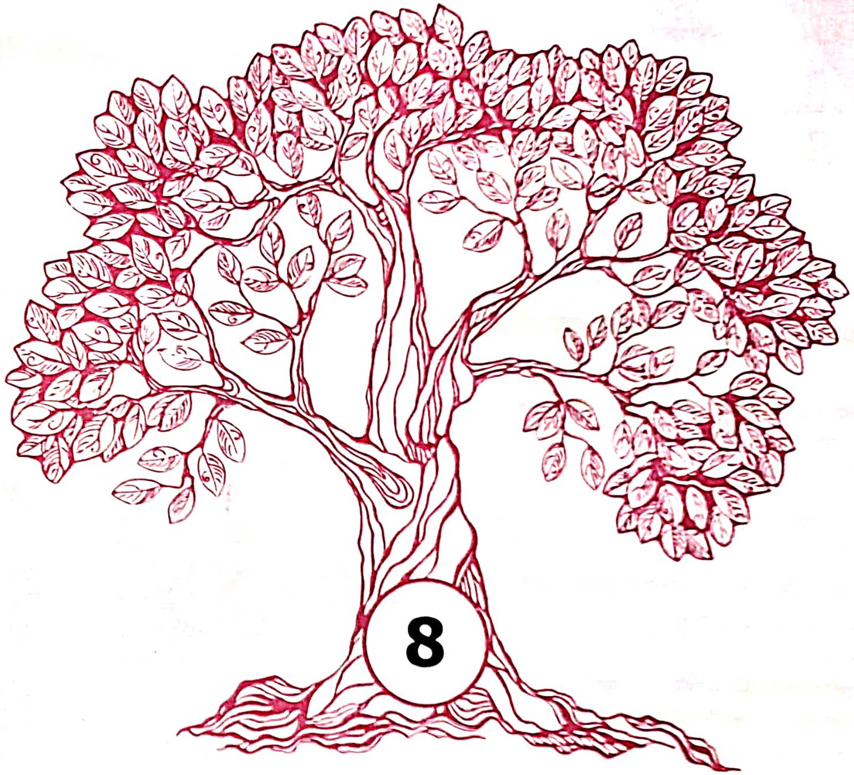
विकृत्येति स्वभावं विना; तेन स्वभावोत्सिक्तशेफादि न रिष्टं, किन्त्वनिमित्तं कादाचित्कं सदेव रिष्टम्।- By the term '*Vikṛtyā*', it can be understood that whenever these changes occur in an abnormal state and only then it is considered *Ariṣṭa* and in normal state they cannot be called *Ariṣṭa*.

निचितमिति क्षीणं, निशब्दस्य प्रतिषेधार्थत्वात्। एवं च तथा मांसं क्षीणं भवति, यथा त्वगस्थिष्वेव लग्ना दृश्यते; किंवा निचितमुपचितं मांसं स्यात्, त्वगस्थिष्वेव दृश्यते त्वगस्थिमात्रावशेषो वा भवतीति यावत्।।- '*Nicitam*' means decreased or reduced. The prefix '*Ni*' is having the meaning of a negation. Thus, *Nicita Māṃsa* means decreased muscular tissue. For example, if it is seen in the skin and bone or if the definite meaning of the prefix is fixed, the meaning of the meat will be which is accrued at particular places of the body, the rest of the body is shown only with the skin and bone.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने पन्नरूपीयमिन्द्रियं नाम सप्तमोऽध्यायः॥7॥

Thus, ends the seventh chapter of the *Indriyasthāna titled Pannarūpīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***

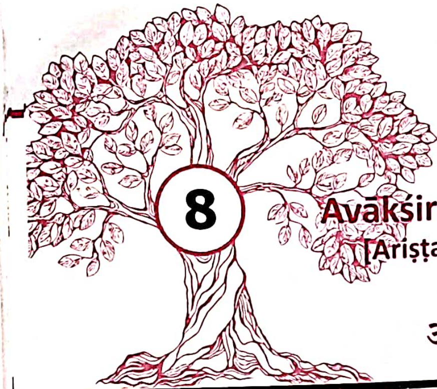


8

Avākśirasīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Inverted Image of Head]

अवाक्शिरसीयमिन्द्रियम्

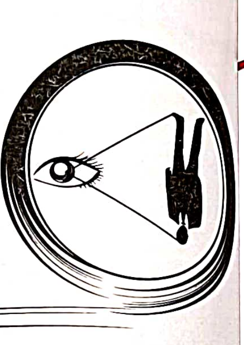


8

Avākśirasīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Inverted Image of Head]

अवाक्शिरसीयमिन्द्रियम्



अथातोऽवाक्शिरसीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Pannarūpīyamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Avākśirasīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

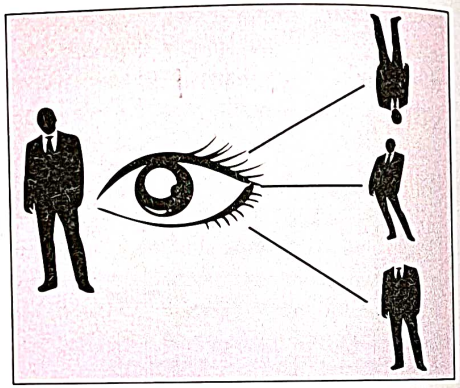
उक्तानुक्तरिष्टपरिग्राहकेऽध्यायद्वये वक्तव्ये छायरिष्टाभिधायकत्वसा धर्म्यादवाक्शिरसीयोऽभिधीयते।।- In the last two chapters the bad prognostic signs related to shadow are descried yet the remaining unmentioned and which are equivalent to them are going to describe in the chapter entitled *Avākśirasīyamindriyaṃ*.

In the last two chapters most of the bad prognostic signs related to imminent death are descried, yet the remaining unmentioned and which are equivalent to *Chāyā* are going to be described in the present chapter entitled *Avākśirasīyamindriyaṃ*.

Bad prognostic features related to Head

अवाक्शिरा वा जिह्मा वा यस्य वा विशिरा भवेत्।
जन्तो रूपप्रतिच्छाया नैनमिच्छेच्चिकित्सितुम्॥3॥

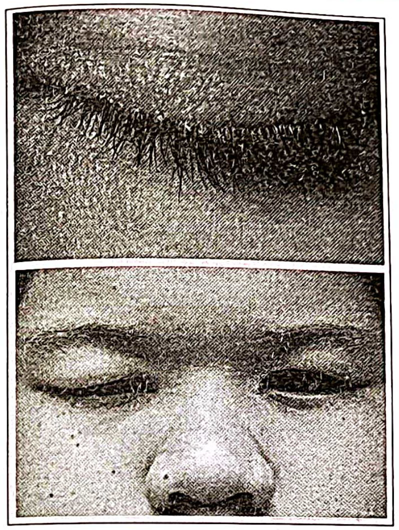
If a person's shadow appears to be inverted (head upside down - *Avākśirā*), curved (*Jihmā*) or without the head (*Viśirā*), then such person should not be treated.



Bad prognostic features related to Eye

जटीभूतानि पक्ष्माणि दृष्टिश्चापि निगृह्यते।
यस्य जन्तोर्न तं धीरो भेषजेनोपपादयेत्॥4॥
यस्य शूनानि वर्त्मानि न समायान्ति शुष्यतः।
चक्षुषी चोपदिह्येते यथा प्रेतस्तथैव सः॥5॥

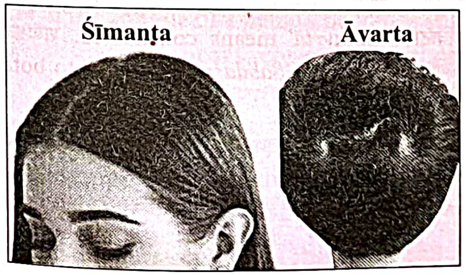
- ☐ If a person's eyelashes (*Pakṣma*) become matted (*Jaṭībhūtāni*) and thereby loss of vision, a wise physician should not undertake to treat him.
- ☐ If the eyelids (*Vartma*) of an emaciated person (*Śuṣyataḥ*) are swollen (*Śūnāni*), and both the eyelids do not meet each other (*Na Samāyanti*), and the eyes are smeared (*Upadiha*), then he should be regarded as dead (*Pretaḥ*).



Bad prognostic features related to Śīmanta and Āvarta

भ्रुवोर्वा यदि वा मूर्ध्नि सीमन्तावर्तकान् बहून्।
अपूर्वानकृतान् व्यक्तान् दृष्ट्वा मरणमादिशेत्॥6॥

- ☐ If there is a sudden appearance of a number of *Sīmanta* (parting of the hair) or *Āvarta* (whirls of hair) on the scalp or eyebrows without any effort, it is a definite sign of imminent death.



त्र्यहमेतेन जीवन्ति लक्षणेनातुरा नराः।
अरोगाणां पुनस्त्वेतत् षड्रात्रं परमुच्यते॥7॥

- ☐ If any one of the above features appear in a sick person, he can survive for a period of 3 days only, whereas those features appear in a healthy person, he cannot survive more than 6 days.

Cakrapāṇi:

अवाक्शिरा इति ऊर्ध्वपादः।- '*Avākśirā*' means upside down i.e. appearing as the head is down and the legs are upside.

एतच्छायाप्रकरणवक्तव्यमपि शीघ्रमारकत्वख्यापनार्थमिह शीघ्रमारकरिष्टेषु पठितम्।- This subject matter would have been described in the context of *Chāyā*, yet described separately in this chapter is because to emphasize their immediate nature of death.

अत्र ह्यरिष्टानि त्र्यहादिमारकाणि वक्तव्यानि।- Here the signs of imminent death which happens within 3 days are also described.

न समायान्तीति न परस्परं मिलन्ति।- '*Na Samāyānti*' means not to meet or touch each other.

अपूर्वानिति असहजान्।- '*Apūrvān*' means unnatural.

अकृतानिति प्रयत्नेनाकृतान्।।- '*Akṛtān*' means that which was not made with an effort.

Bad prognostic features related to Hair

आयम्योत्पाटितान् केशान् यो नरो नावबुध्यते।
अनातुरो वा रोगी वा षड्रात्रं नातिवर्तते॥8॥
यस्य केशा निरभ्यङ्गा दृश्यन्तेऽभ्यक्तसन्निभाः।
उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत्॥9॥

- ☐ The man is whether sick or healthy, if he does not feel any sensation when the hair is pulled or uprooted, then he cannot live beyond 6 nights.
- ☐ The person's whose hair shines as if anointed even though no oil is applied, then the wise physician should consider it as a fatal sign and no treatment should be offered to such person.

Cakrapāṇi:

आयम्येति बलादाकृष्य।- *'Āyamya'* means pulling forcefully.

यद्यपि "तस्य केशलोमानि" (इं.अ.3) इत्यादिनैव एतदरिष्टमित्युक्तं, तथाऽपीहातुरस्वस्थविषयप्रतिपादनार्थं पुनरभिधान्। किञ्च, तत्र 'प्रलुच्येरन्' इति पदेन केशानामनुत्पाटनमुक्तं, नेह तथेति विशेषः।।- Even though bad prognostic signs related to scalp hair and body hair are mentioned in the 3rd chapter vide verse number 6, to emphasize the fatal nature of those signs both in healthy and diseased they are mentioned again in this chapter. However, by the term *'Pralucyeran'*, it should be understood that there is only pulling of hair and not uprooting of hair and this is the difference between these two contexts.

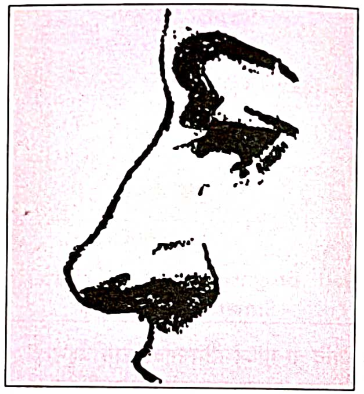
Bad prognostic features related to Nose and Face etc.

ग्लायते नासिकावंशः पृथुत्वं यस्य गच्छति।
अशूनः शूनसङ्काशः प्रत्याख्येयः स जानता॥10॥
अत्यर्थविवृता यस्य यस्य चात्यर्थसंवृता।
जिह्मा वा परिशुष्का वा नासिका न स जीवति॥11॥
मुखं शब्दश्रवावोष्ठौ शुक्लश्यावातिलोहितौ।
विकृत्या यस्य वा नीलौ न स रोगाद्विमुच्यते॥12॥

☐ If in a person whose nasal ridge has weakened and broadened and appears as swollen even though there is no swelling in fact, then wise physician should discard such case since it is incurable.

☐ A man, whose nose is extremely expanded or extremely contracted or distorted or extremely dry will not survive.

☐ If a person's face, ears and lips become white, brown and extremely red or blue without any specific reason, he cannot be relieved of his illness.



Cakrapāṇi:

ग्लायत इति दौर्बल्यं भजते।- *'Glāyata'* means that becomes weak.

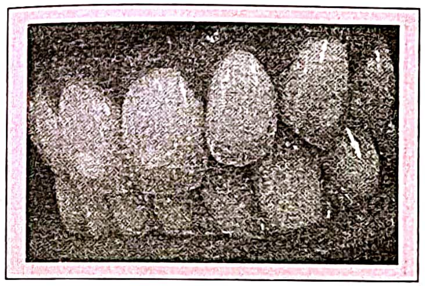
अशून इति परमार्थतोऽशूनः।- The word *'Aśūna'* refers to that in fact there is no swelling.

विवृतेति निर्गता।- *'Vivṛtā'* means expanded; संवृतेति प्रविष्टा।- *'Saṃvṛtā'* means constricted. शब्दश्रवौ कर्णौ।- The term *'Śabdaśravau'* refers to both the ears.

विकृत्येति सहजं विना, तथा हेतुं विनेत्यर्थः।।- *'Vikṛtya'* means is neither natural nor due to any specific cause.

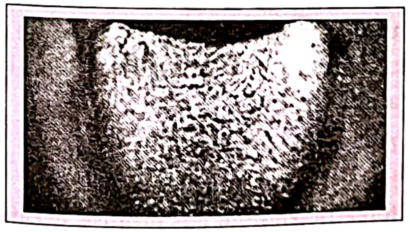
Bad prognostic features related to Teeth, tongue etc.

अस्थिश्वेता द्विजा यस्य पुष्पिताः पङ्कसंवृताः।
विकृत्या न स रोगं तं विहायारोग्यमश्नुते॥13॥
स्तब्धा निश्चेतना गुर्वी कण्टकोपचिता भृशम्।
श्यावा शुष्काऽथवा शूना प्रेतजिह्वा विसर्पिणी॥14॥
दीर्घमुच्छ्वस्य यो ह्रस्वं नरो निःश्वस्य ताम्यति।
उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत्॥15॥
हस्तौ पादौ च मन्ये च तालु चैवातिशीतलम्।
भवत्यायुःक्षये क्रूरमथवाऽपि भवेन्मृदु॥16॥
घट्टयञ्जानुना जानु पादावुद्यम्य पातयन्।
योऽपास्यति मुहुर्वक्रमातुरो न स जीवति॥17॥
दन्तैश्छिन्दन्नखाग्राणि नखैश्छिन्दञ्छिरोरुहान्।
काष्ठेन भूमिं विलिखन्न रोगात् परिमुच्यते॥18॥
दन्तान् खादति यो जाग्रदसाम्ना विरुदन् हसन्।
विजानाति न चेद्दुःखं न स रोगाद्विमुच्यते॥19॥
मुहुर्हसन् मुहुः क्ष्वेडन् शय्यां पादेन हन्ति यः।
उच्चैश्छिद्राणि विमृशन्नातुरो न स जीवति॥20॥



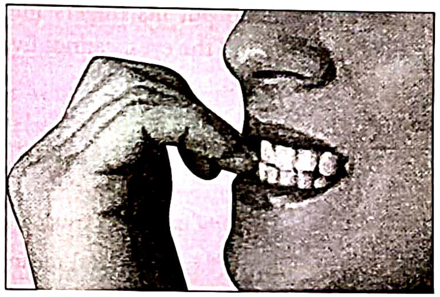
☐ If in a person whose teeth appears like bony white color, white flower shaped spots, muddy coating on the teeth, then he cannot be relieved of his illness.

☐ If the tongue of a person becomes stiff, insensitive, heavy, covered with thorn like fur, dark brown in color, dry or swollen and constantly mobile, then he should be considered dead.

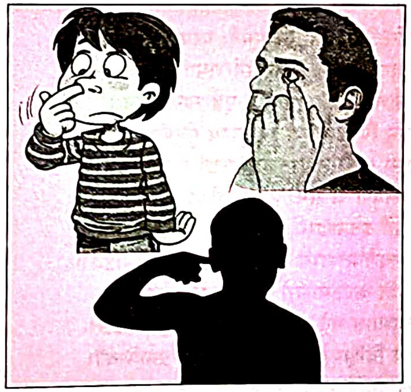


☐ If a man faints due to long expiration and short inspiration, then a wise physician should not offer any treatment to him since he is nearing to death.

☐ If the hands, feet, sides of neck and the palate becomes severe cold or very hard or very soft indicate imminent signs of death.



☐ If a person who strikes his knees against each other, throws down the limbs when they are lifted up and who turns his face frequently to the other side, he cannot survive.



☐ If a man who bites the tip of his nails with teeth, or clips the hair with his nails and who scratches on the ground with a stick, cannot recover from the ailment.

- ☐ The man who grinds his teeth while wakeful state, cries and laughs loudly, and unaware of pain, cannot recover from the ailment.
- ☐ If a patient who laughs and shouts repeatedly, and strikes the bed with feet and used to put his fingers into the nose, ears and the eyes, cannot live long.

Cakrapāṇi:

अस्थिवच्छ्वेता अस्थिश्वेताः।- '*Asthiśvetā*' means boney white.

विसर्पिणी बहिर्निर्गता।- '*Visarpiṇī*' means protrusion.

निःश्वस्येति अन्तरोच्छ्वासं नीत्वा।- '*Niḥśvāsa*' means inspiration.

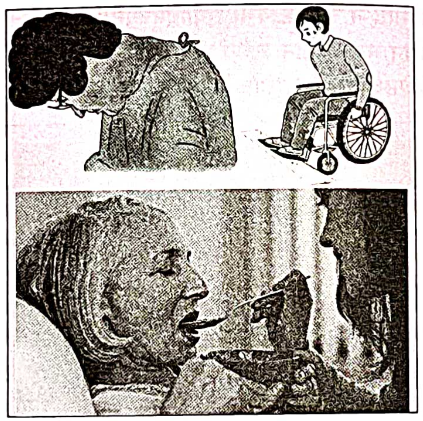
अपास्यति मुहुरिति मुखमाक्षिपति।- '*Apāsyati Muhuḥ*' means frequent movements of the face

असाम्ना इति उच्चैः।- '*Asāmnā*' means loudly.

उच्चैश्छिद्राणीति नासाकर्णाक्षिस्रोतांसि।।-'*Ucchaiśchidrāṇi*' means the openings of nose, ears and eyes.

यैर्विन्दति पुरा भावैः समेतैः परमां रतिम्।
तैरेवारममाणस्य ग्लास्नोर्मरणमादिशेत्॥21॥
न बिभर्ति शिरो ग्रीवा न पृष्ठं भारमात्मनः।
न हनू पिण्डमास्यस्थमातुरस्य मुमूर्षतः॥22॥
सहसा ज्वरसंतापस्तृष्णा मूर्च्छा बलक्षयः।
विश्लेषणं च सन्धीनां मुमूर्षोरुपजायते॥23॥
गोसर्गे वदनाद्यस्य स्वेदः प्रच्यवते भृशम्।
लेपज्वरोपतप्तस्य दुर्लभं तस्य जीवितम्॥24॥
नोपैति कण्ठमाहारो जिह्वा कण्ठमुपैति च।
आयुष्यन्तं गते जन्तोर्बलं च परिहीयते॥25॥
शिरो विक्षिपते कृच्छ्रान्मुञ्चयित्वा प्रपाणिकौ।
ललाटस्त्रुप्रतस्वेदो मुमूर्षुश्च्युतबन्धनः॥26॥

- ☐ Whatever the factors were very much liked by a patient in the past, if the same have been disliked by him at present, it indicates the signs of imminent death.
- ☐ The patient whose neck is unable to bear the weight of the head, whose back is unable to bear his body weight and whoever is unable to hold the morsel of food in his mouth cannot survive and will die certainly.



- ☐ If there is a sudden incidence of fever, thirst, fainting, loss of strength, looseness of joints, it indicates the signs of imminent death.
- ☐ The person who is suffering from *Lepa Jvara* if gets profuse sweating in the face in the early morning indicates that it is difficult for him to survive.
- ☐ If the food taken does not reach the
- ☐ throat, or the tongue falls back into the throat and the strength decreases, it is a sign of death.
- ☐ If a person is able to move his head with difficulty only through the forearm, and there is profuse sweating on the forehead along with looseness of joints indicates that he is about to die.

To Sum up

तत्र श्लोकः-

इमानि लिङ्गानि नरेषु बुद्धिमान् विभावयेतावहितो मुमूर्षुषु।
क्षणेन भूत्वा ह्युपयान्ति कानिचिन्नचाफलं लिङ्गमिहास्ति किञ्चन॥27॥

- ☐ Therefore, the wise physician should observe these symptoms very carefully in the dying person, because some of them are momentary. There are no such signs which doesn't show their effects and all these are indicators of imminent death.

Cakrapāṇi:

ग्लास्नोरिति क्षीयमाणस्य।- '*Glāsnoḥ*' means emaciated

भारमात्मन इति ऊर्ध्वशरीरम्।- '*Bhāramātmana*' means the weight of the upper parts of the body.

पृष्ठमिति शरीराधोभागः।- '*Pṛṣṭam*' means lower part of the body.

गोसर्गे इति प्रत्यूषे।- '*Gosarga*' means *Pratyūṣa* i.e. early in the morning (dawn)

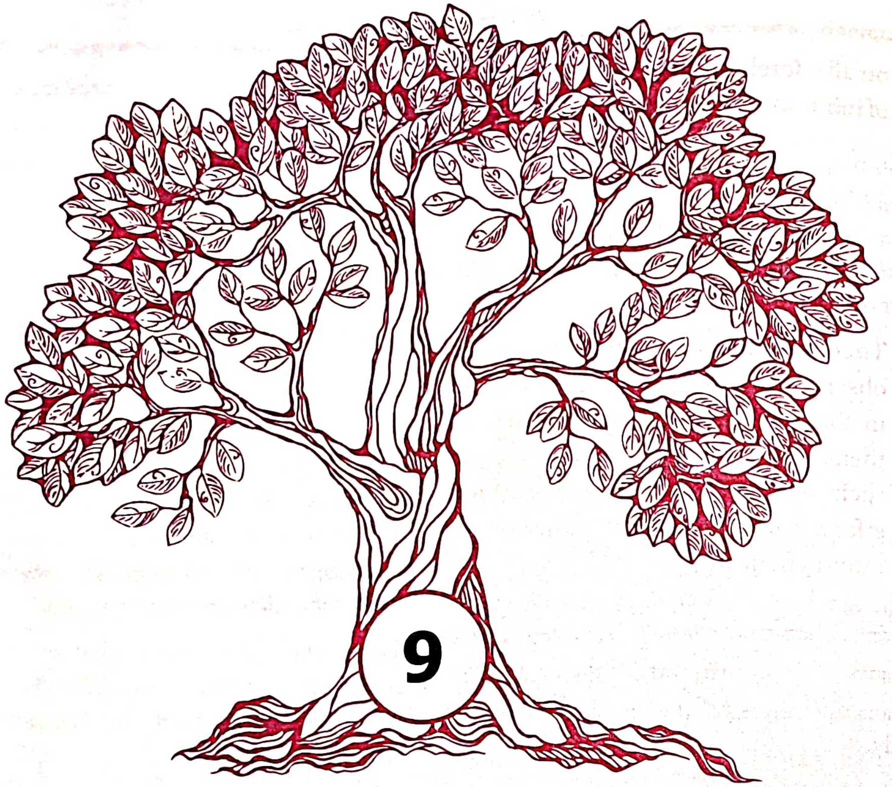
लेपज्वरः स्वल्पशीतयुक्तः कफज्वरः।- '*Lepa Jvara*' means *Kaphajvara* associated with slight chills.

कृच्छ्रादिति अशीघ्रं मुञ्चयित्वा, प्रपाणिकौ मणिबन्धादूर्ध्वं कूर्परपर्यन्तं (शिरो विक्षिपति)।।- '*Kṛcchrāt*' means movement of head slowly and with great difficulty. '*Prapāṇikau*' means the part of the hand between the wrist and elbow joint. That means the patient can be able to lift and move his head slowly and with great difficulty with the help of his hands.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने-ऽवाक्शिरसीयमिन्द्रियं नामाष्टमोऽध्यायः॥8॥

Thus, ends the eighth chapter of the *Indriyasthāna* titled *Pannarūpīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***

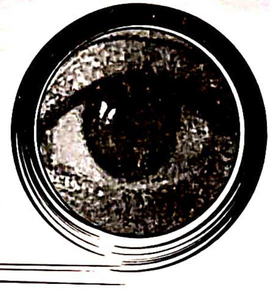


Yasyaśyāvanimittīyamindriyaṃ Adhyāya
[Ariṣṭa Lakṣaṇa Related to Dark Brown Eyes]

यस्यश्यावनिमित्तीयमिन्द्रियं

9

Yasyaśyāvanimittīyamindriyaṃ Adhyāya
[Ariṣṭa Lakṣaṇa Related to Dark Brown Eyes]
यस्यश्यावनिमित्तीयमिन्द्रियं



अथातो यस्यश्यावनिमित्तीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Avākśirasīyamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Yasyaśyāvanimittīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

यस्य श्यावनिमित्तीयोऽपि उक्तानुक्तरिष्टाभिधायकतया उच्यते।- In this chapter named '*Yasyaśyāvanimittīya*' the author has also mentioned the told and untold imminent signs of death.

यस्य श्यावशब्देन लक्षणया 'यस्य श्यावे' इत्यादिग्रन्थोक्तं रिष्टं ग्राह्यम्।- The word '*Yasyaśyāva*' denotes the meaning of dark brown colored eyes and which indicates the fatal sign as mentioned in this treatise.

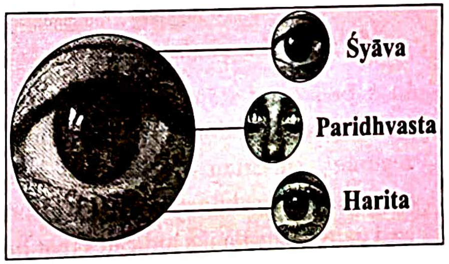
तेन, यस्यश्यावरूपनिमित्तं रिष्टमधिकृत्य कृतोऽध्यायो यस्यश्यावनिमित्तीयः।।- Since this chapter is having made the main subject matter '*Yasyaśyāva*', the chapter is named *Yasyaśyāvanimittīyamindriyaṃ*.

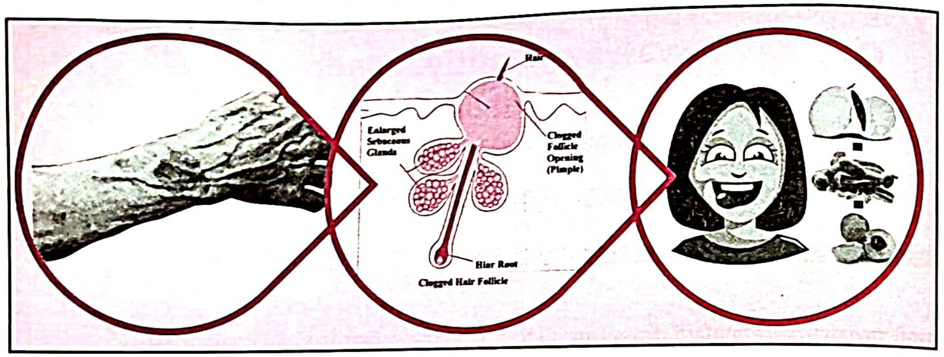
Bad Prognostic Features Related to Eyes

यस्य श्यावे परिध्वस्ते हरिते चापि दर्शने।
आपन्नो व्याधिरन्ताय ज्ञेयस्तस्य विजानता॥3॥
निःसंज्ञः परिशुष्कास्यः समृद्धो व्याधिभिश्च यः।
उपरुद्धायुषं ज्ञात्वा तं धीरः परिवर्जयेत्॥4॥

हरिताश्च सिरा यस्य लोमकूपाश्च संवृताः।
सोऽम्लाभिलाषी पुरुषः पित्तान्मरणमश्नुते॥5॥

- ☐ If the patient whose eyes are dark brown, who has lost vision or the eyes are greenish in color, then the wise physician should be presumed that he is suffering from a fatal disease.
- ☐ If the patient who is unconscious, having dryness in the mouth and suffering from multiple disorders, then the wise physician should be considered that such patient has short span of life and thus discard to treat him.
- ☐ If a person whose veins appear green, whose hair follicles are clogged and who craves for sour substances, will die due to *Pitta* disorders.

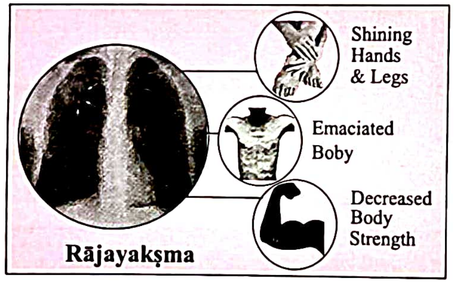




Bad Prognostic Features Related to Rājayakṣmā

शरीरान्ताश्च शोभन्ते शरीरं चोपशुष्यति।
बलं च हीयते यस्य राजयक्ष्मा हिनस्ति तम्॥6॥
अंसाभितापो हिक्का च छर्दनं शोणितस्य च।
आनाहः पार्श्वशूलं च भवत्यन्ताय शोषिणः॥7॥

- ☐ In a person suffering from *Rājayakṣma*, whom if the body parts shine at its terminal, emaciating and whose strength is gradually decreasing, indicates that he will die soon.



- ☐ In a patient of *Rājayakṣma*, if there is burning sensation in the shoulder region, suffering from hiccup, hematemesis, abdominal distension and pain in the flanks indicates that he will die soon.

Bad Prognostic Features Related to Aṣṭamahāroga

वातव्याधिरपस्मारी कुष्ठी शोफी तथोदरी।
गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः॥8॥
अचिकित्स्या भवन्त्येते बलमांसक्षये सति।
अन्येष्वपि विकारेषु तान् भिषक् परिवर्जयेत्॥9॥

- ☐ When a person is suffering from the diseases like *Vātavyādhi*, *Apasmāra*, *Kuṣṭha*, *Śopha*, *Udara*, *Gulma*, *Madhumeha* and *Rājayakṣma* and also associated with loss of body strength and musculature should be discarded by the physician to treat such patient since he cannot survive.
- ☐ In the same way, if the patient is suffering from any other disorder and associated with loss of body strength and musculature also should be avoided by the physician in treating such patients.

Bad Prognostic Features Related to Ānāha

विरेचनहृतानाहो यस्तृष्णानुगतो नरः।
विरिक्तः पुनराध्माति यथा प्रेतस्तथैव सः॥10॥

- ☐ If in a person abdominal distension is relieved by purgation temporarily and again develops along with thirst, then such person should be considered as dead.

Other Bad Prognostic Features

पेयं पातुं न शक्नोति कण्ठस्य च मुखस्य च।
उरसश्च विशुष्कत्वाद्यो नरो न स जीवति॥11॥
स्वरस्य दुर्बलीभावं हानिं च बलवर्णयोः।
रोगवृद्धिमयुक्त्या च दृष्ट्वा मरणमादिशेत्॥12॥
ऊर्ध्वश्वासं गतोष्माणं शूलोपहतवङ्क्षणम्।
शर्म चानधिगच्छन्तं बुद्धिमान् परिवर्जयेत्॥13॥

- ☐ The man who is unable to drink the liquid substances due to dryness of the throat, mouth and the chest will not survive long.
- ☐ If weakness of voice, loss of body strength and color, and aggravation of disease without any specific cause, indicate that such a person is close to death.
- ☐ If there a person who is having shallow breathing, who has lost body temperature, and who feels piercing pain in the groins without any relief even a moment, then the wise physician should discard such a patient since it is incurable.

Cakrapāṇi:

समृद्ध उपचितः।- '*Samṛddha*' means *Upacita* i.e. increased.

शरीरान्ता हस्तपादादयः।- '*Śarīrāntā*' means hands, legs etc.

शोभन्त इति राजन्ते, किंवा शोभायुक्ता भवन्ति।- '*Śobhanta*' means splendorous or beautiful

वात एव व्याधिर्यस्य रोगिणः स वातव्याधिः।- '*Vātavyādhi*' means that the disease caused by the derangement of only *Vāta*.

तानिति बलमांसक्षययुक्तान्।- The word '*Tān*' refers to that who has depletion of bodily strength and muscle wasting.

विरेचनेन हृत आनाहो यस्य स तथा।- '*Virecanahṛtānāha*' means whose abdominal distension is relieved by purgation therapy.

अयुक्त्येति अनुचितरूपेण।।- '*Ayuktya*' means improper way.

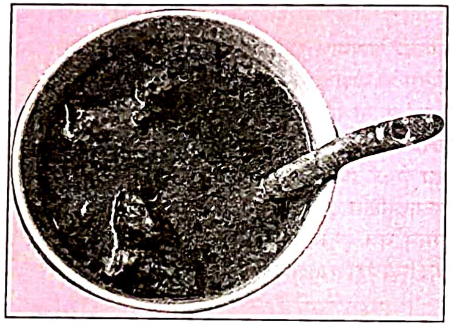
Other Bad Prognostic Features

अपस्वरं भाषमाणं प्राप्तं मरणमात्मनः।
श्रोतारं चाप्यशब्दस्य दूरतः परिवर्जयेत्॥14॥
यं नरं सहसा रोगो दुर्बलं परिमुञ्चति।
संशयप्राप्तमात्रेयो जीवितं तस्य मन्यते॥15॥
अथ चेज्ज्ञातयस्तस्य याचेरन् प्रणिपाततः।
रसेनाद्यादिति ब्रूयान्नास्मै दद्याद्विशोधनम्॥16॥
मासेन चेन्न दृश्येत विशेषस्तस्य शोभनः।
रसैश्चान्यैर्बहुविधैर्दुर्लभं तस्य जीवितम्॥17॥

- ☐ The man who speaks irrelevantly about his death and the one who hears non-existent sounds should be discarded from a long distance.
- ☐ If any disease is relieved suddenly in a weak patient, *Ātreya* opines that the life of a such person will be doubtful.

- If the patient's close relatives request a doctor and beg for his life, then the doctor should prescribe food prepared with meat soup and do not perform any cleansing measures, as such treatments can further aggravate the patient's condition.

  Even after a month of treatment if there are no signs of improvement with the use of meat soup and other nutritional agents, it should be understood that his survival is doubtful.



Cakrapāṇi:

अपस्वरमिति विकृतस्वरं यथा भवति तथा भाषमाणम्।- By this word '*Apasvaram*', it means that the word speaks as it is distorted.

किं भाषमाणमित्याह- मरणमात्मन इति; मरिष्यामि मरिष्यामीति भाषमाणमित्यर्थः।- What the patient speaks? It is clarified by the author that patient always speaks that he is going to die.

श्रोतारं चेत्यादि रिष्टानन्तरं।- By the word '*Śrotāraṃ*', the author has presented other fatal signs that hearing the non-existent sounds.

'संशयप्राप्तमात्रेयः' इत्यादौ अनियतारिष्टतया आत्रेयस्यात्र मरणं प्रति सन्देह इति ब्रूते। तच्च न, रिष्टस्य मरणाव्यभिचारित्वमाचार्येण प्रयत्नेनोक्तं, व्युत्पादितं चास्माभिः; किञ्च न च वीतसंशयस्यात्रेयस्य संशयोऽस्ति; तेन शिष्यव्युत्पत्त्यर्थमयमाचार्यः संशयं दर्शयति, तथा निर्णयं करोति; यथा- "दृष्ट्वा प्रमेहं मधुरं सपिच्छं मधूपमं स्याद्द्विविधो विचारः" (चि.अ.6) इत्यादौ संशयं दर्शयित्वा निर्णयं दर्शितवान्; तथेहापि दुर्बलस्य सहसा रोगमुक्तौ रिष्टं वा स्यात्, सर्वथा सन्तर्पणाद्व्याधिक्षयो वा स्यादिति सन्देहः; रिष्टपक्षे तु मरणं,- '*Saṃśayaprāptamātreyaḥ*' means that *Ātreya* has expressed a doubt in this regard whether he will die or not? However, it is not true because he has already established the definite result of death after the manifestation of fatal signs. Lord *Ātreya* had no doubt about this. This is the method of teaching; Such as first causing some doubts in the minds of the disciples and then clarifying those doubts.

For example: If the patient of *Prameha* passes urine which is sweet, slimy and honey like, then there are two possibilities

1. If it is by the diminution of *Doṣās* it indicates that it is because of *Vāta*.
2. If it is to over nourishment, it indicates that it is because of *Kapha* (Ca. Ci. 6 / 55). In this way a doubt is created initially and clarified it later.

Similarly, here also it is explained as mentioned under.

The debilitated patient can get sudden relief from the disease in two ways.

1. If a person becomes weak due to prolonged fasting, he can be relieved by taking nourishing food like meat soup etc.
2. If it is due to *Ariṣṭa*, he cannot survive.

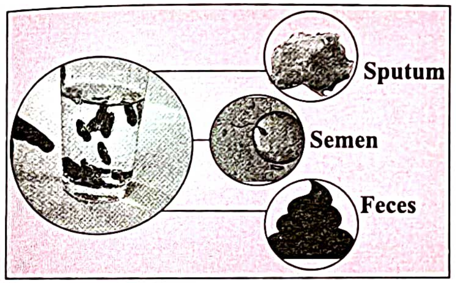
तत्र 'अथ चेत्' इत्यादिना परीक्षामारभते; परीक्षायां च मांसरसेन विशेषालाभे रिष्टत्वावधारणं भवतीति सुव्यवस्थोऽयं ग्रन्थः।- Beginning the verse with the word '*Athacet*', the author has presented how to do the examination of the patient in this case. If the debilitated person may not get any relief by the use of mutton soup, it should be considered as a fatal sign.

दुर्लभमिति अप्राप्यम्।।- '*Durlabham*' means difficult to attain or failing to attain.

Bad Prognostic Features Related to Sputum, Semen and Feces

निष्ठ्यूतं च पुरीषं च रेतश्चाम्भसि मज्जति।
यस्य तस्यायुषः प्राप्तमन्तमाहुर्मनीषिणः॥18॥
निष्ठ्यूते यस्य दृश्यन्ते वर्णा बहुविधाः पृथक्।
तच्च सीदत्यपः प्राप्य न स जीवितुमर्हति॥19॥

- If the sputum, feces and semen of a person sinks in water, the wise physician should understand that such a person's life is in danger.



- If the sputum of a person appears in different colors and it sinks in water indicates that he cannot survive a long period.

Bad Prognostic Features Related to Śankhaka

पित्तमूष्मानुगं यस्य शङ्खौ प्राप्य विमूर्च्छति।
स रोगः शङ्खको नाम्ना त्रिरात्राद्धन्ति जीवितम्॥20॥
सफेनं रुधिरं यस्य मुहुरास्यात् प्रसिच्यते।
शूलैश्च तुद्यते कुक्षिः प्रत्याख्येयस्तथाविधः॥21॥
बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः।
यस्यातुरस्य लक्ष्यन्ते त्रीन् पक्षान्न स जीवति॥22॥

- The pathological state in which *Pitta* originates from heat and extends to temples and accumulates there is known as *Śankhaka*. It kills the patient within three days.

- The man who spits excessive frothy blood frequently, and suffering from colic pain indicates that it is incurable and thus the physician should not treat such a patient.
- A patient suffering from severe loss of body strength and muscle wasting, aggravation of the disease symptoms along with anorexia may indicate that such a person cannot live longer than three fortnights.

Cakrapāṇi:

निष्ठ्यूत इत्यादौ बहुविधवर्णयोगः पूर्वारिष्टाद्विशेषः।- Appearance of sputum in different colors indicates the signs of imminent death.

सीदतीति मज्जति।- '*Sīdati*' means sinking in water

"यस्य पित्तं" (सू.अ.18) इत्यादिना सूत्रस्थानोक्तोऽपि शङ्खक इह मरणसूचकतया रिष्टत्वेनोच्यते।।- Although *Śankhaka's* description is refers to as "*Yasya Pittaṃ*" in the section *Sūtrasthāna*, it is mentioned again to emphasize the fatal nature of it in the present context (Ca. Sū. 18 / 26).

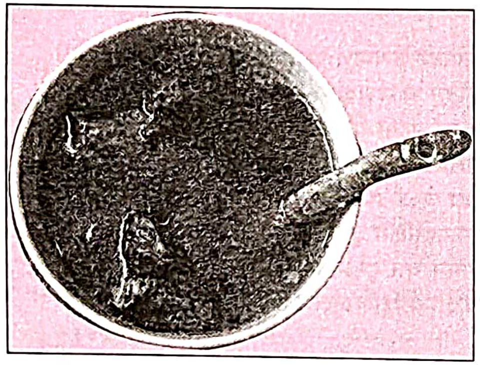
To Sum up

तत्र श्लोकौ-
विज्ञानानि मनुष्याणां मरणे प्रत्युपस्थिते।
भवन्त्येतानि संपश्येदन्यान्येवंविधानि च॥23॥
तानि सर्वाणि लक्ष्यन्ते न तु सर्वाणि मानवम्।
विशन्ति विनशिष्यन्तं तस्माद्बोध्यानि सर्वतः॥24॥

- These are the signs and symptoms of imminent death. Thus, these

- ☐ If the patient's close relatives request a doctor and beg for his life, then the doctor should prescribe food prepared with meat soup and do not perform any cleansing measures, as such treatments can further aggravate the patient's condition.

  Even after a month of treatment if there are no signs of improvement with the use of meat soup and other nutritional agents, it should be understood that his survival is doubtful.



Cakrapāṇi:

अपस्वरमिति विकृतस्वरं यथा भवति तथा भाषमाणम्।- By this word '*Apasvaram*', it means that the word speaks as it is distorted.

किं भाषमाणमित्याह- मरणमात्मन इति; मरिष्यामि मरिष्यामीति भाषमाणमित्यर्थः।- What the patient speaks? It is clarified by the author that patient always speaks that he is going to die.

श्रोतारं चेत्यादि रिष्टानन्तरं।- By the word '*Śrotāraṃ*', the author has presented other fatal signs that hearing the non-existent sounds.

'संशयप्राप्तमात्रेयः' इत्यादौ अनियतारिष्टतया आत्रेयस्यात्र मरणं प्रति सन्देह इति ब्रूते। तच्च न, रिष्टस्य मरणाव्यभिचारित्वमाचार्येण प्रयत्नेनोक्तं, व्युत्पादितं चास्माभिः; किञ्च न च वीतसंशयस्यात्रेयस्य संशयोऽस्ति; तेन शिष्यव्युत्पत्त्यर्थमयमाचार्यः संशयं दर्शयति, तथा निर्णयं करोति; यथा- "दृष्ट्वा प्रमेहं मधुरं सपिच्छं मधूपमं स्याद्विविधो विचारः" (चि.अ.6) इत्यादौ संशयं दर्शयित्वा निर्णयं दर्शितवान्; तथेहापि दुर्बलस्य सहसा रोगमुक्तौ रिष्टं वा स्यात्, सर्वथा सन्तर्पणाद्व्याधिक्षयो वा स्यादिति सन्देहः; रिष्टपक्षे तु मरणं,- '*Saṃśayaprāptamātreyaḥ*' means that *Ātreya* has expressed a doubt in this regard whether he will die or not? However, it is not true because he has already established the definite result of death after the manifestation of fatal signs. Lord *Ātreya* had no doubt about this. This is the method of teaching; Such as first causing some doubts in the minds of the disciples and then clarifying those doubts.

For example: If the patient of *Prameha* passes urine which is sweet, slimy and honey like, then there are two possibilities

1. If it is by the diminution of *Doṣās* it indicates that it is because of *Vāta*.
2. If it is to over nourishment, it indicates that it is because of *Kapha* (Ca. Ci. 6 / 55). In this way a doubt is created initially and clarified it later.

Similarly, here also it is explained as mentioned under.

The debilitated patient can get sudden relief from the disease in two ways.

1. If a person becomes weak due to prolonged fasting, he can be relieved by taking nourishing food like meat soup etc.
2. If it is due to *Ariṣṭa*, he cannot survive.

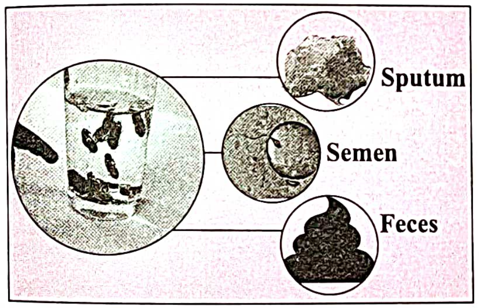
तत्र 'अथ चेत्' इत्यादिना परीक्षामारभते; परीक्षायां च मांसरसेन विशेषालाभे रिष्टत्वावधारणं भवतीति सुव्यवस्थोऽयं ग्रन्थः।- Beginning the verse with the word '*Athacet*', the author has presented how to do the examination of the patient in this case. If the debilitated person may not get any relief by the use of mutton soup, it should be considered as a fatal sign.

दुर्लभमिति अप्राप्यम्।।- '*Durlabham*' means difficult to attain or failing to attain.

Bad Prognostic Features Related to Sputum, Semen and Feces

निष्ठ्यूतं च पुरीषं च रेतश्चाम्भसि मज्जति।
यस्य तस्यायुषः प्राप्तमन्तमाहुर्मनीषिणः।।18।।
निष्ठ्यूते यस्य दृश्यन्ते वर्णा बहुविधाः पृथक्।
तच्च सीदत्यपः प्राप्य न स जीवितुमर्हति।।19।।

- ☐ If the sputum, feces and semen of a person sinks in water, the wise physician should understand that such a person's life is in danger.



- ☐ If the sputum of a person appears in different colors and it sinks in water indicates that he cannot survive a long period.

Bad Prognostic Features Related to Śankhaka

पित्तमूष्मानुगं यस्य शङ्खौ प्राप्य विमूर्च्छति।
स रोगः शङ्खको नाम्ना त्रिरात्राद्धन्ति जीवितम्।।20।।
सफेनं रुधिरं यस्य मुहुरास्यात् प्रसिच्यते।
शूलैश्च तुद्यते कुक्षिः प्रत्याख्येयस्तथाविधः।।21।।
बलमांसक्षयस्तीव्रो रोगवृद्धिररोचकः।
यस्यातुरस्य लक्ष्यन्ते त्रीन् पक्षान्न स जीवति।।22।।

- ☐ The pathological state in which *Pitta* originates from heat and extends to temples and accumulates there is known as *Śankhaka*. It kills the patient within three days.

- ☐ The man who spits excessive frothy blood frequently, and suffering from colic pain indicates that it is incurable and thus the physician should not treat such a patient.
- ☐ A patient suffering from severe loss of body strength and muscle wasting, aggravation of the disease symptoms along with anorexia may indicate that such a person cannot live longer than three fortnights.

Cakrapāṇi:

निष्ठ्यूत इत्यादौ बहुविधवर्णयोगः पूर्वारिष्टाद्विशेषः।- Appearance of sputum in different colors indicates the signs of imminent death.

सीदतीति मज्जति।- '*Sīdati*' means sinking in water

"यस्य पित्तं" (सू.अ.18) इत्यादिना सूत्रस्थानोक्तोऽपि शङ्खक इह मरणसूचकतया रिष्टत्वेनोच्यते।।- Although *Śankhaka's* description is refers to as "*Yasya Pittaṃ*" in the section *Sūtrasthāna*, it is mentioned again to emphasize the fatal nature of it in the present context (Ca. Sū. 18 / 26).

To Sum up

तत्र श्लोकौ-
विज्ञानानि मनुष्याणां मरणे प्रत्युपस्थिते।
भवन्त्येतानि संपश्येदन्यान्येवंविधानि च।।23।।
तानि सर्वाणि लक्ष्यन्ते न तु सर्वाणि मानवम्।
विशन्ति विनशिष्यन्तं तस्माद्बोध्यानि सर्वतः।।24।।

- ☐ These are the signs and symptoms of imminent death. Thus, these symptoms should be observed carefully by the physician and also such other symptoms.

- All these symptoms may not find in one person who is approaching to death. Only a few of them may appear in one person. Thus, the physician should have the knowledge of all these symptoms for proper diagnosis.

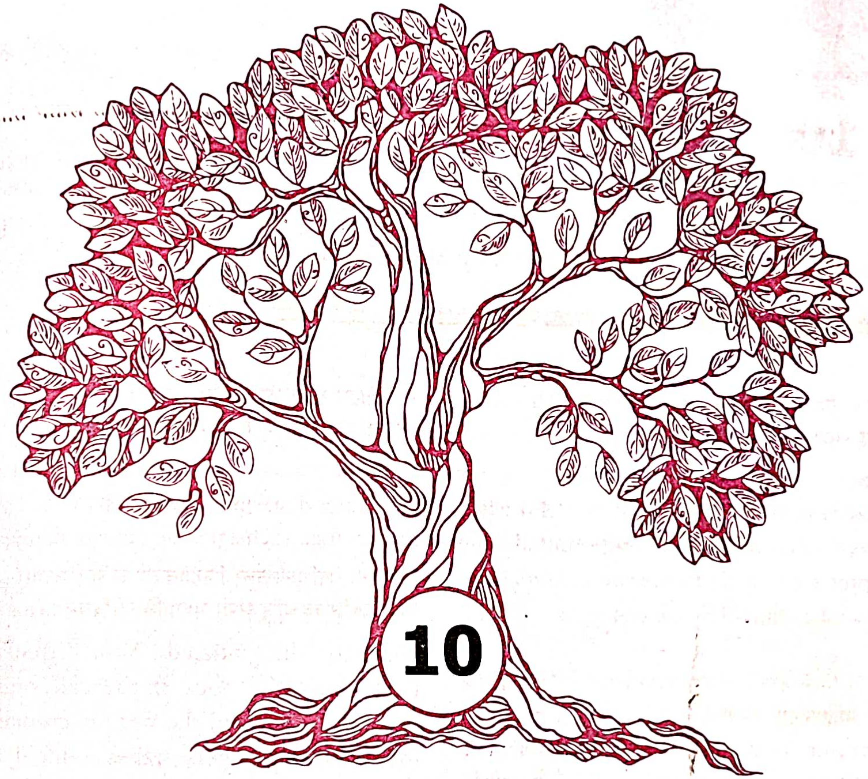
विज्ञानानीति लक्षणानि नयनादिवैकृतानि ज्ञेयानि।- The term '*Vignānānīti*' refers to all the abnormal features of eyes and other parts of the body.

सर्वाणि लक्ष्यन्त इति नानापुरुषेषु लक्ष्यन्ते। न तु सर्वाणि मानवं विशन्तीति एकपुरुषं न सर्वाणि विशन्तीति।।- '*Sarvāṇi Lakṣyanta*' means that these signs can be seen in many persons and it doesn't mean all these signs are visible in one person.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने यस्यश्यावनिमित्तीयमिन्द्रियं नाम नवमोऽध्यायः॥9॥

Thus, ends the ninth chapter of the *Indriyasthāna* titled *Yasyaśyāvanimittīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***



10

Sadyomaraṇīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Sudden Death]

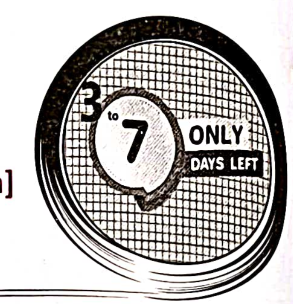
सद्योमरणीयमिन्द्रियम्

10

Sadyomaraṇīyamindriyam Adhyāya

[Ariṣṭa Lakṣaṇa Related to Sudden Death]

सद्योमरणीयमिन्द्रियम्



अथातः सद्योमरणीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Yasyaśyāvanimittīyamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Sadyomaraṇīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

व्यवहितमरणप्रतिपादकमरिष्टमभिधाय प्रत्यासन्नमरणप्रतिपादकं रिष्टं वक्तुं सद्योमरणीयोऽभिधीयते।- After the description of the imminent signs of death that happens after sometime, the author describes the signs which indicate death suddenly in this chapter entitled *Sadyomaraṇīyamindriyaṃ*.

सद्यःशब्देनेह केचित् सप्तरात्रमिच्छन्ति, अपरे त्रिरात्रम्।।- Here the term '*Sadyaḥ*' refers to seven days by some scholars and others consider it as three days. Thus, the word *Sadyomaraṇa* connotes that the person is going to die within 3 to 7 days.

Sadyomaraṇa Lakṣaṇa

सद्यस्तितिक्षतः प्राणाँल्लक्षणानि पृथक् पृथक्।
अग्निवेश! प्रवक्ष्यामि संस्पृष्टो यैर्न जीवति॥3॥

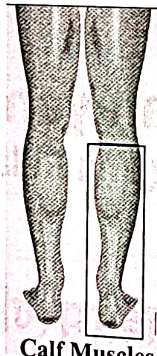
O *Agniveśa*! "Now I shall describe separately the signs and symptoms of a person indicating sudden death". Once these features arise in a person, such person doesn't survive.

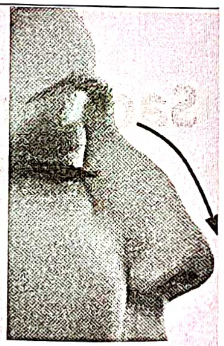
वाताष्ठीला सुसंवृद्धा तिष्ठन्ती दारुणा हृदि।
तृष्णयाऽभिपरीतस्य सद्यो मुष्णाति जीवितम्॥4॥

If a patient is suffering from severe thirst along with fully developed *Vātāṣṭīlā* in the cardiac region, then such a person dies suddenly.

पिण्डिके शिथिलीकृत्य जिह्मीकृत्य च नासिकाम्।
वायुः शरीरे विचरन् सद्यो मुष्णाति जीवितम्॥5॥

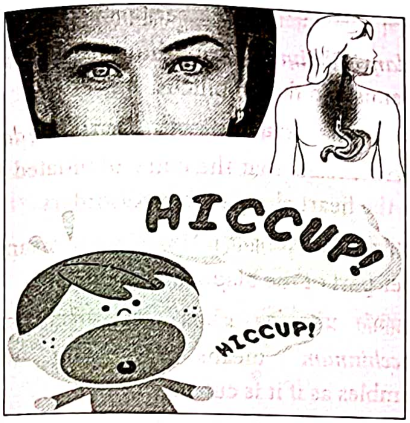
Due to the vitiated *Vāta* circulating throughout the body if the calf muscles become flaccid and the nose is crooked, it indicates that the person dies suddenly.


Calf Muscles


Crooked Nose

भ्रुवौ यस्य च्युते स्थानादन्तर्दाहश्च दारुणः।
तस्य हिक्काकरो रोगः सद्यो मुष्णाति जीवितम्॥6॥

If a person is suffering from drooping of eyebrows, severe burning sensation in the body and hiccup, he will die suddenly.


HICCUP!
HICCUP!

क्षीणशोणितमांसस्य वायुरूर्ध्वगतिश्चरन्।
उभे मन्ये समे यस्य सद्यो मुष्णाति जीवितम्॥7॥

In a person who has blood and muscular tissue depletion, if the vitiated *Vāta* moves upwards and distends both carotid arteries at a time, he will die suddenly.

अन्तरेण गुदं गच्छन् नाभिं च सहसाऽनिलः।
कृशस्य वङ्क्षणौ गृह्णन् सद्यो मुष्णाति जीवितम्॥8॥

In an emaciated person, if the vitiated *Vāta* quickly moves in between the anus and naval region and stiffens the groins, he will die suddenly.

वितत्य पर्शुकाग्राणि गृहीत्वोरश्च मारुतः।
स्तिमितस्यायताक्षस्य सद्यो मुष्णाति जीवितम्॥9॥

If in a person whose tips of the ribs are dilated due to aggravated *Vāta* and whose chest becomes congested, whose eyes are dilated and whose body is rigid, he will die suddenly.

हृदयं च गुदं चोभे गृहीत्वा मारुतो बली।
दुर्बलस्य विशेषेण सद्यो मुष्णाति जीवितम्॥10॥

Especially in a weak person, if the congestion of both heart and anus is caused by the highly aggravated *Vāta*, it can lead to sudden

वंक्षणं च गुदं चोभे गृहीत्वा मारुतो बली।
श्वासं संजनयञ्जन्तोः सद्यो मुष्णाति जीवितम्॥11॥

If a patient develops severe dyspnea due to congestion of both groins and anus by means of excessively aggravated *Vāta*, it can lead to sudden death.

नाभिं मूत्रं बस्तिशीर्षं पुरीषं चापि मारुतः।
प्रच्छिन्नं जनयञ्छूलं सद्यो मुष्णाति जीवितम्॥12॥

Due to excessively aggravated *Vāta*, if a patient is suffering from severe cutting pain in the umbilical region, urethral passage, top of the urinary bladder and the defecatory region, it can lead to sudden death.

Diarrhea
Thirst

भिद्येते वंक्षणौ यस्य वातशूलैः समन्ततः।
भिन्नं पुरीषं तृष्णा च सद्यः प्राणाञ्जहाति सः॥13॥

If a patient is suffering from pricking pain in the groins due vitiated *Vāta* develops diarrhea and thirst, it indicates that he is going to die suddenly.

आप्लुतं मारुतेनेह शरीरं यस्य केवलम्।
भिन्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम्॥14॥

The one whose entire body pervades by aggravated *Vāta* and if he is suffering from diarrhea and thirst, it leads to sudden death.

शरीरं शोफितं यस्य वाताशोफेन देहिनः।
भिन्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम्॥15॥

If a person has edema all over the body due to *Vāta* and is suffering from diarrhea and thirst, it can lead to sudden death.

आमाशयसमुत्थाना यस्य स्यात् परिकर्तिका।
भिन्नं पुरीषं तृष्णा च सद्यः प्राणाञ्जहाति सः॥१६॥

If a person who has cutting pain that arises from *Āmāśaya*, and suffers from diarrhea and thirst, it causes sudden death.

पक्वाशयसमुत्थाना यस्य स्यात् परिकर्तिका।
तृष्णा गुदग्रहश्चोग्रः सद्यो जह्यात् स जीवितम्॥१७॥

If a person who has cutting pain that arises from *Pakvāśaya*, and suffers from thirst and severe anal spasm, it causes sudden death.

पक्वाशयमधिष्ठाय हत्वा संज्ञां च मारुतः।
कण्ठे घुर्घुरकं कृत्वा सद्यो हरति जीवितम्॥१८॥

The *Vāta* located in *Pakvāśaya* if produces unconsciousness and stertorous breathing, hen it causes sudden death.

दन्ताः कर्दमदिग्धाभा मुखं चूर्णकसन्निभम्।
सिप्रायन्ते च गात्राणि लिङ्गं सद्यो मरिष्यतः॥१९॥

If one's teeth appears as if covered with mud, and the face appears white as if smeared with lime and the whole body is severely sweated, it indicates that he will die suddenly.

तृष्णाश्वासशिरोरोगमोहदौर्बल्यकूजनैः।
स्पृष्टः प्राणाञ्जहात्याशु शकृद्भेदेन चातुरः॥२०॥

If a patient is afflicted suddenly with thirst, dyspnea, headache, confusion, debility, rumbling of the bowels and diarrhea dies suddenly.

Cakrapāṇi:

तितिक्षत इति तितिक्षत एव; प्राणानां प्रियत्वेन स्वयं हननायोग्यत्वात्।- '*Titikṣita*' means *Titikṣā* (similar to the one who is suffering), due to the very love of life, nobody themselves doesn't consider it worthy of dying.

पिण्डिके इति जङ्घापिण्डिके।- '*Piṇḍika*' means calf muscles.

अन्तरेण गुदं नाभिं चेति गुदनाभिमध्ये।- '*Antareṇa Gudaṃ Nābhiṃ ca*' means the space in between the anus and the umbilicus.

हृदयं गृहीत्वेति हृदयं स्वविकारेण प्राप्य।- '*Hṛdayaṃ gṛhītvā*' means that the entry of vitiated *Vāta* into the heart along with its disorders

बस्तिशीर्षमिति बस्त्यूर्ध्वभागम्।- '*Vastiśirṣam*' means the upper part of the bladder.

प्रच्छिन्नमिति प्रच्छिन्नमिव प्रच्छिन्नं, छेदनाकारवेदनायुक्तत्वात्।- '*Pracchinnam*' means the pain which resembles as if it is cutting.

आप्लुतमिति व्याप्तम्।- '*Āplutam*' means that which is spread

शोथितमिति शोफयुक्तम्।- '*Śothitam*' means edematous.

परिकर्तिका परिकर्तनाकारा वेदना।- '*Parikartikā*' means the pain which resembles as if is cutting with a scissors.

घुर्घुरकमिति घुर्घुरकमित्याकारं शब्दं, स कफावरुद्धेन श्वासेन भवति।- '*Ghurghurakam*' means stertorous breathing that which happens due to the obstruction of *Kapha*.

मुखं चूर्णकसन्निभं श्वैत्यात्।- '*Mukhaṃ Cūrṇakasannibhaṃ*' means appearance of face as if lime due to whiteness.

सिप्रायन्त इति सिप्रा नदी, तद्वत् स्वेदातिप्रादुर्भावादाचरन्तीति सिप्रायन्ते; किंवा सिप्रायन्त इति शिथिलीभवन्ति, अनेकार्थत्वाद्धातूनाम्।- '*Siprāyanta*' means excessive sweating from the body just like the flow of water in the river named *Siprā* (or) it also means flaccidity. This is because of having several meanings of the *Dhātūs*.

To Sum up

तत्र श्लोकः-

एतानि खलु लिङ्गानि यः सम्यगवबुध्यते।
स जीवितं च मर्त्यानां मरणं चावबुध्यते॥२१॥

If a physician who is well versed all these signs of imminent death can perfectly assess the survival and death of a patient.

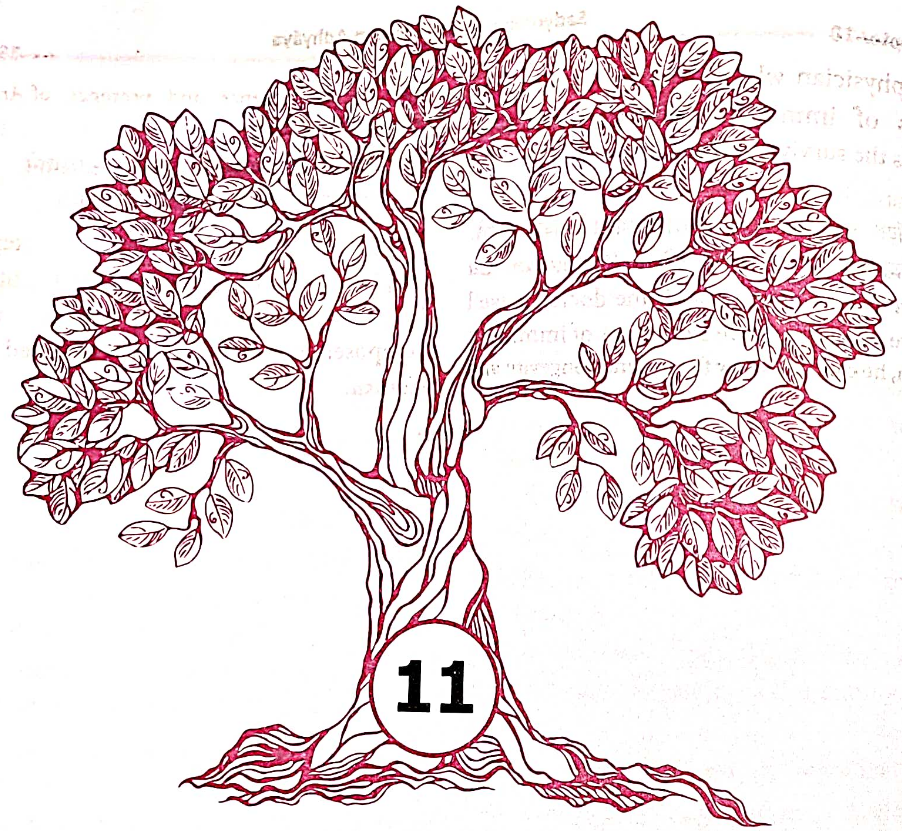
Cakrapāṇi:

स जीवितं चावबुध्यत इति यथोक्तरिष्टाभावेन जीवितं बुध्यते, रिष्टसद्भावे च मरणं बुध्यत इति।- '*Sa Jīvitam Ca Avabudhyata*' means that if the doctor is well aware of all the above symptoms of imminent death, he can also know the patient's longevity and death by the absence and presence of *Ariṣta Lakṣaṇa* respectively.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने सद्योमरणीयमिन्द्रियं नाम दशमोऽध्यायः॥१०॥

Thus, ends the tenth chapter of the *Indriyasthāna* titled *Sadyomaraṇīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

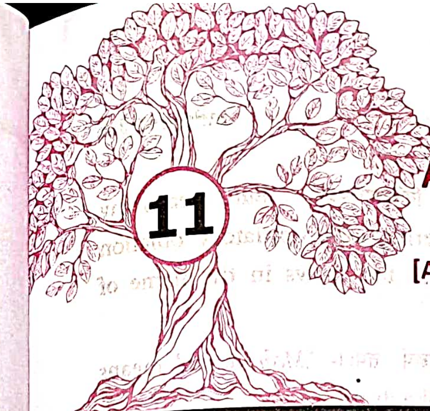
***



Aṇujyotīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Diminished Digestive Fire]

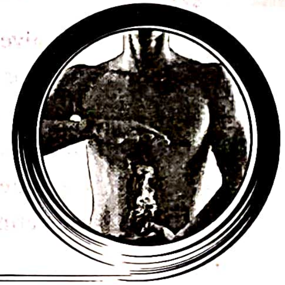
अणुज्योतीयमिन्द्रियम्



Aṇujyotīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Diminished Digestive Fire]

अणुज्योतीयमिन्द्रियम्



अथातोऽणुज्योतीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After the description of *Sadyomaraṇīyamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Aṇujyotīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

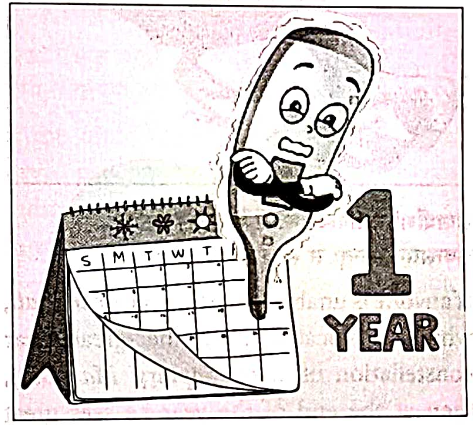
सद्यःकालनियतं रिष्टमभिधाय कालविशेषनिय-तारिष्टाभिधाय कमणुज्योतीयमुच्यते।- After the description of the signs of imminent death that happens suddenly, the author is now going to describe the *Ariṣṭa Lakṣaṇās* indicating predetermination of life in the name of *Aṇujyotīyamindriyaṃ*.

अणुज्योतिश्चेह यथाश्रुतं रोगं वर्जयित्वा संज्ञायामनुक्रियते।।- The word *Aṇujyoti* is used here in the name of *Ariṣṭa* instead of the diseases mentioned in the scripture.

Bad prognostic signs indicating death within a year

अणुज्योतिरनेकाग्रो दुश्छायो दुर्मनाः सदा।
रतिं न लभते याति परलोकं समान्तरम्॥3॥

A person with decreased body heat, unstable mind, diminished luster, distressed mind and who is not happy while doing any work cannot live beyond one year.



Cakrapāṇi:

ज्योतिः सकलशरीरान्तर्गतं तेजः, अणुज्योतिर्मन्दाग्निः।- The term '*Jyoti*' refers to the heat existing in the entire body. '*Aṇujyoti*' means the decreased state of digestive fire.

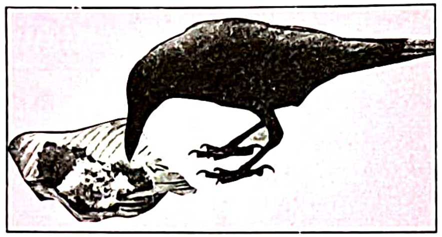
अनेकाग्रः व्याकुलचित्तः,- '*Anekāgraḥ*' means agitated or perplexed in mind.

दुर्मना इत्यनेन तु मनोदौर्बल्यमुच्यते; तेन न पौनरुक्त्यम्।- The term '*Durmanā*' refers to weakness of mind and thus both the terms are different. Therefore, there is no repetitive error.

समान्तरमिति सममध्ये।।- The term *Samā* refers to the duration of one year. '*Samāntaram*' means within a period of one year.

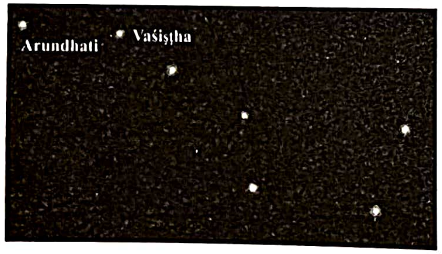
बलिं बलिभृतो यस्य प्रणीतं नोपभुञ्जते।
लोकान्तरगतः पिण्डं भुङ्क्ते संवत्सरेण सः॥4॥

If any offering given by a person is not eaten by the animals or birds, such a person eats the *Piṇḍa* (ball of rice or flour offered to the deceased ancestors) offered by his relatives in the other world within a year. That means he cannot live more than one year.



सप्तर्षीणां समीपस्थां यो न पश्यत्यरुन्धतीम्।
संवत्सरान्ते जन्तुः स संपश्यति महत्तमः॥5॥

If anyone is unable to see the star *Arundhati*, which is located near the great bear constellation of stars (*Saptarṣi Maṇḍala*), then at the end of the year he sees great darkness like *Yamapuri*. That means he cannot live more than one year.



विकृत्या विनिमित्तं यः शोभामुपचयं धनम्।
प्राप्नोत्यतो वा विभ्रंशं समान्तं तस्य जीवितम्॥6॥

If anyone who gains or loses splendor, plumpness and wealth without any apparent reason and in an abnormal manner indicates that he cannot live beyond one year.

Cakrapāṇi:

बलिमिति वायसानां विधिवद्दत्तमन्नम्।- '*Bali*' means any systematic offering or propitiatory oblation such as food to the crows in the name of ancestors.

महत्तम इति मरणरूपं तमः।- '*Mahattama*' means darkness just like death.

विकृत्येति प्रसिद्धं धनादिकारणं विना।- '*Vikṛtyā*' means gain of money etc. without reason.

विनिमित्तमिति शरीरसम्बद्धधनादिसूचकलक्षणं विना; शरीरसम्बद्धलक्षणवशादेव कस्मिंश्चित्काले धनादि तदपचयो वा भवति; तच्च लक्षणनिमित्तत्वादरिष्टमिति प्रथमाध्याय एवोक्तम्।- '*Vinimittam*' means the wealth associated with the body etc. Due to the symptoms related to the body, at any time, money etc. is obtained or destroyed.

The *Ariṣṭa Lakṣaṇās* caused by the symptoms is stated in the first chapter itself.

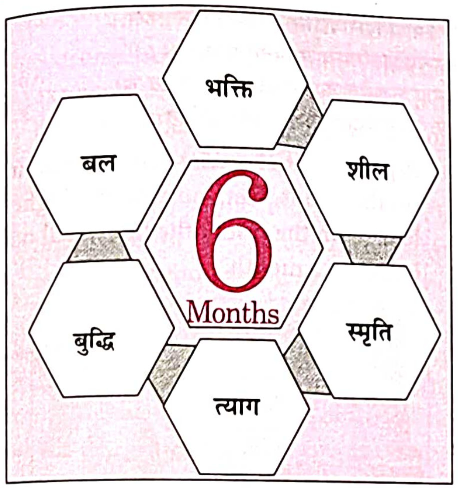
उपचयमिति शरीर एवोपचयम्।- '*Upacaya*' means accumulation or growth of the body.

अतो विभ्रंशमिति शोभाद्यभावम्।।- '*Ato Vibhraṃśam*' means luster, growth and lack of money.

Bad prognostic signs indicating death within six months

भक्तिः शीलं स्मृतिस्त्यागो बुद्धिर्बलमहेतुकम्।
षडेतानि निवर्तन्ते षड्भिर्मासैर्मरिष्यतः॥7॥

Without any apparent reason, if the six qualities of *Bhakti* (faithfulness), *Śīla* (conduct), *Smṛti* (memory), *Tyāga* (sacrificial attitude), *Buddhi* (intellect) and *Bala* (strength) suddenly disappear in a person indicates that he cannot live for more than six months.



Cakrapāṇi:

भक्तिः इच्छा।- *Bhakti* means desire.

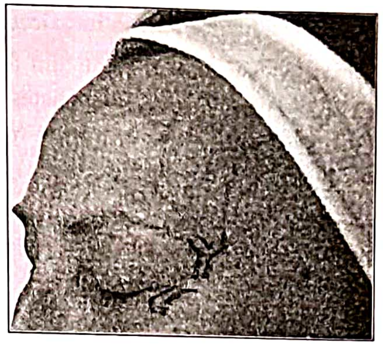
अहेतुकमिति क्रियाविशेषणम्।- '*Ahetukam*' means without any apparent reason and this term has used in the form of adverb.

संख्येयनिर्देशादेव षट्त्वे लब्धे पुनः षडिति पदं षण्णां समुदितानामेव निवृत्तिररिष्टमिति दर्शयितुम्।।- Just by being told *Bhakti, Śīla* etc. the knowledge of qualities of number six can be understood, but the author has again mentioned the term

'*Ṣaḍetāni*' has to reveal the fact that because the collective cessation of these six *Bhāvās* is known as *Ariṣṭa*.

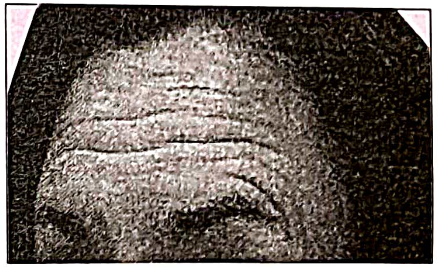
धमनीनामपूर्वाणां जालमत्यर्थशोभनम्।
ललाटे दृश्यते यस्य षण्मासान्न स जीवति॥8॥

If the network of vessels on a person's forehead is suddenly seen shining excessively and which was not exist before, it is indicating that he cannot live more than six months.



लेखाभिश्चन्द्रवक्राभिर्ललाटमुपचीयते।
यस्य तस्यायुषः षड्भिर्मासैरन्तं समादिशेत्॥9॥

If the crescent shaped glabellar lines are developed on the forehead of any person indicates that he cannot live more than six months.



Cakrapāṇi:

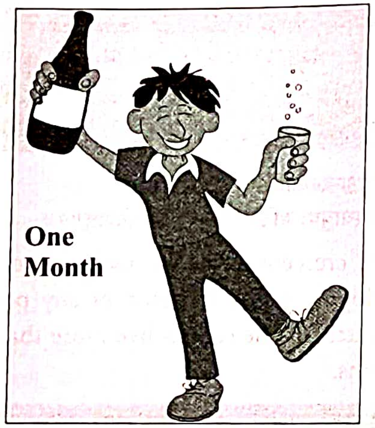
जालमिति जालाकारम्।- '*Jālam*' means mesh shaped composition.

चन्द्रवक्राभिरिति बालचन्द्रवक्राभिः।।- '*Candravakrābhiḥ*' means curved like young moon.

शरीरकम्पः संमोहो गतिर्वचनमेव च।
मत्तस्येवोपलभ्यन्ते यस्य मासं न जीवति॥10॥
रेतोमूत्रपुरीषाणि यस्य मज्जन्ति चाम्भसि।
स मासात् स्वजनद्वेष्टा मृत्युवारिणि मज्जति॥11॥

- ☐ The man cannot live more than a month if the trembling, stupidity, gait and speech resemble a person intoxicated.

- A man whose semen, urine and feces are sinks in water and who hates his own relatives, will drown in the water of death within a month.

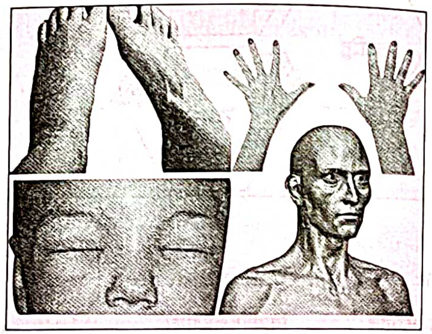


Cakrapāṇi:

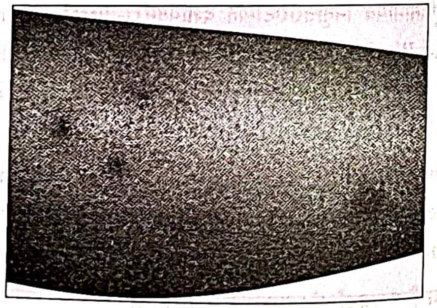
रेत इत्याद्यरिष्टं 'निष्ठ्यूतं च पुरीषं च' (इं.अ.9) इत्यादिना यद्यप्युक्तं, तथाऽपीह समासवचनात् समुदितानामेव रेतःप्रभृतीनां मज्जनं स्वजनद्वेषे सति मारकं भवतीति ज्ञेयम्।।- Even though in the earlier description it is mentioned that "If the sputum, feces and semen of a person sinks in water, the wise physician should understand that such a person's life is in danger" (Ca. In. 9/18); the author has again mentioned here that sinking of semen, urine and feces in water along with aversion towards his kith and kin is specifically indicates the death of a person.

हस्तपादं मुखं चोभे विशेषाद्यस्य शुष्यतः।
शूयेते वा विना देहात् स च मासं न जीवति॥12॥
ललाटे मूर्ध्नि बस्तौ वा नीला यस्य प्रकाशते।
राजी बालेन्दुकुटिला न स जीवितुमर्हति॥13॥
प्रवालगुटिकाभासा यस्य गात्रे मसूरिकाः।
उत्पद्याशु विनश्यन्ति न चिरात् स विनश्यति॥14॥
ग्रीवावमर्दो बलवाञ्जिह्वाश्वयथुरेव च।
ब्रध्नास्यगलपाकश्च यस्य पक्कं तमादिशेत्॥15॥
संभ्रमोऽतिप्रलापोऽतिभेदोऽस्थ्नामतिदारुणः।
कालपाशपरीतस्य त्रयमेतत् प्रवर्तते॥16॥
प्रमुह्य लुञ्चयेत् केशान् परिगृह्णात्यतीव च।
नरः स्वस्थवदाहारमबलः कालचोदितः॥17॥

- A person with emaciated or edematous on the hands, feet and face at a higher level than the rest of the body, will not live even a month.



- A man with dark blue stripes on his forehead, face and pelvis if appears curved like a crescent cannot survive.



- The man in which a coral-like explosion is found on his body and disappears quickly, he dies instantly.
- A person suffering from severe squeezing pains in the neck, swelling of the tongue, extensive suppurations in the inguinal area, mouth and throat should be considered as ripe for death.
- Extreme confusion of mind, uttering excessive delirious talk, causing pain in bones- all these three suffer the person trapped in the sound of death.
- A weak person who, if unconscious, is pulling out of the hair and eating large amounts of food as if a healthy man is like dead.

Cakrapāṇi:

उभे इति वचनं समुदितहस्तादिशोषमेव दर्शयति।- The term '*Ubhe*' refers to emaciation of hands, feet and face etc.

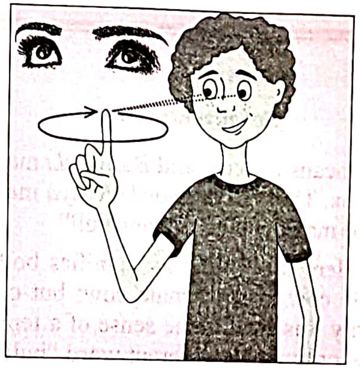
प्रवालकृतगुटिकावदाभासन्त इति प्रवालगुटिकाभासाः।- '*Pravālaguṭikābhāsāḥ*' means that which appears just like beads of corals.

कालपाशपरीतस्येति शीघ्रं मरिष्यतः।- '*Kālapāśa-paritasya*' means that he is going to die soon.

परिगृह्णाति स्वस्थवदाहारमिति योजना, अबलः सन् स्वस्थवदाहारमत्यर्थं करोतीत्यर्थः।।- '*Parigṛhṇāti*' means eating food as if he is healthy. Even though he is weak he used to take excessive in quantity of food just like a healthy person.

समीपे चक्षुषोः कृत्वा मृगयेताङ्गुलीकरम्।
स्मयतेऽपि च कालान्ध ऊर्ध्वगानिमिषेक्षणः॥18॥
शयनादासनादङ्गात् काष्ठात् कुड्यादथापि वा।
असन्मृगयते किंचित् स मुह्यन् कालचोदितः॥19॥

- The man whose eyes are closed by death grabs the fingers in front of his eyes and searches for them, he looks surprised and has a steady gaze.
- The man looks for imaginary things on his bed or seat, or on his limbs, on sticks or walls, which become a plagued hallmark caused by the approach of death.



Cakrapāṇi:

समीप इत्यादि। चक्षुषोः समीपेऽङ्गुलीकरं कृत्वा तत् पश्यन् मृगयते प्रार्थयते, स्मयते च विस्मितो भवति।- By starting the verse with the term '*Samīpa*', the author has presented the imminent signs of death related to eyes. The person, looking at the fingers of the hands near his eyes, discovers the fingers and is surprised.

ऊर्ध्वगमनिमिषं च ईक्षणं यस्य स तथा।- '*Ūrdhvagānimiṣekṣaṇaḥ*' means the eye looks at upward direction at the sight and with gaze fixed.

असत् अविद्यमानं शयनासनादि मृगयते प्रार्थयते।।- '*Asat*' means not being present. Finding something that is not on a bed, seat etc.

अहास्यहासी संमुह्यन् प्रलेढि दशनच्छदौ।
शीतपादकरोच्छ्वासो यो नरो न स जीवति॥20॥
आह्वयंस्तं समीपस्थं स्वजनं जनमेव वा।
महामोहावृतमनाः पश्यन्नपि न पश्यति॥21॥

- A person who laughs for no reason, cracks his lips, and whose feet, hands, and breath are cold cannot survive.
- A person whose mind is covered with the great delusion of death and a relative or another, as he is outside the scope of his vision, cannot see with the naked eye.

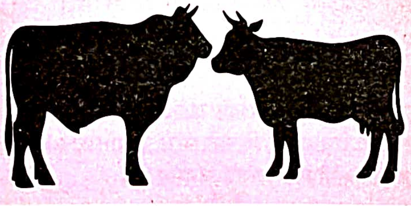
गोबलीवर्दन्याय

Gobalīvarda Nyāya

Go means the cow and *Balivarda* means the ox. Thus, *Gobalivarda Nyāya* means "The maxim of the cow and bull"

Here the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow only; and a different word "bull" is used to mean a male cow to distinguish it from the female cow. Similarly, the ordinary acceptance of a word is not always what it strictly or derivatively signifies. Thus, according to the present *Nyāya*, it has to be considered as the relative meaning or hidden meaning.

In the context of explaining the imminent signs of death the commentator has employed this maxim, and by which the word *Jana* refers to other persons also along with kith and kin according to *Gobalivarda Nyāya.* (Ca. In. 11/21-22)



Cakrapāṇi:

अहास्यहासीति अहास्यविषये हास्यवान्।- '*Ahāsyahāsī*' means that a person who laughs for no reason.

दशनच्छदौ ओष्ठौ।- '*Daśanacchadau*' means both the lips.

शीतशब्द उच्छ्वासान्तैः सम्बध्यते।- The term '*Śīta*' is related up to the end of words *Uccvāsa.*

जनमिति गोबलीवर्दन्यायेन स्वजनम्।।- The word *Jana* refers to other persons also along with kith and kin according to *Gobalīvarda Nyāya.*

अयोगमतियोगं वा शरीरे मतिमान् भिषक्।
खादीनां युगपद्दृष्ट्वा भेषजं नावचारयेत्॥22॥

- A wise physician who observes that the patient's body is simultaneously responding both excessively and deficient to sensory stimuli should not treat the patient.

Cakrapāṇi:

खादीनामिति खादिकार्याणां धातूनां, किंवा खादिकार्याणां श्रोत्रादीनाम्।- '*Khādīnām*' means the bodily tissues that are produced from *Ākāśa* and other *Mahābhūtās* and also means the ears etc.

योग्यविषयाग्रहणमयोगः।- '*Ayoga*' means unable to grasp the eligible objects.

अविद्यमानविषयग्रहणमतियोगः।।- '*Atiyoga*' means grasping something that is not exist.

अतिप्रवृद्ध्या रोगाणां मनसश्च बलक्षयात्।
वासमुत्सृजति क्षिप्रं शरीरी देहसंज्ञकम्॥23॥
वर्णस्वरावग्निबलं वागिन्द्रियमनोबलम्।
हीयतेऽसुक्षये निद्रा नित्या भवति वा न वा॥24॥

- As the disease progresses and the strength of the mind declines, the embodied spirit immediately leaves the body.
- As life flows away, there is a general decline from color, and the strength of tone, gastric fire and mind and sleep disappear completely or the person is permanently claimed.

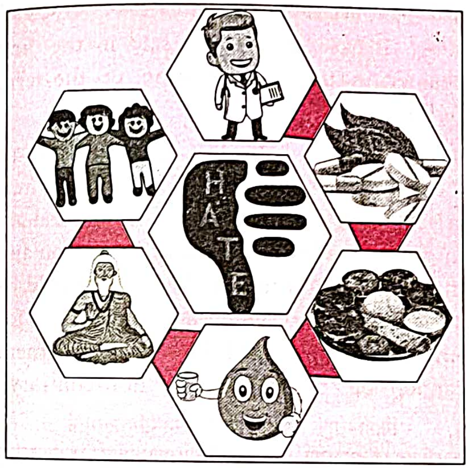
Cakrapāṇi:

वासमिव वासं, शरीरमात्मनो गृहमिव भवति।- '*Vāsam*' means the place of abode. The body is just like the abode of soul.

न वा भवतीति सर्वथा न भवतीत्यर्थः।।- '*Na Vā Bhavati*' means complete absence of sleep.

भिषग्भेषजपानान्नगुरुमित्रद्विषश्च ये।
वशगाः सर्व एवैते बोद्धव्याः समवर्तिनः॥25॥
एतेषु रोगः क्रमते भेषजं प्रतिहन्यते।
नैषामन्नानि भुञ्जीत न चोदकमपि स्पृशेत्॥26॥

- Those who hate physicians, medicine, food and drink, spiritual teachers, and friends are already considered to be in the grip of the god of death.



- In such individuals, the disease develops without any check, but the effect of the drug is neutralized. Never eat the food they provide, nor even touch the water in their homes.

Cakrapāṇi:

समवर्तिन इति यमस्य; अन्ये तु समवर्तिशब्देन कालमृत्युं ब्रुवते,- '*Samavartinaḥ*' means *Yama*, the god of death, and other scholars have understood that the word *Samavarta* is *Kālamṛtyu*, meaning death according to time.

चशब्देनोक्तवक्ष्यमाणसकलारिष्टग्रहणं कुर्वन्ति; तेन सर्वमेव रिष्टं कालमृत्योः परं भवतीति वर्णयन्ति। अत्र च द्वेषमनु रोगक्रमणं निष्फलो भेषजप्रयोगश्चापि स्यादित्याह- एतेष्वित्यादि।- Here the term '*Ca*' refers to all the *Ariṣṭa Lakṣaṇās* that are already mentioned and the features which are described later. All the *Ariṣṭa Lakṣaṇās* takes place when the time of death happens. Let's describe this. In such a state due to the existence of the disease, the administration of medicine becomes useless. Keeping this fact in view, the author has described by the usage of the word '*Eteṣu*'.

भेषजं प्रतिहन्यत इति सम्यक्कृतमपि भेषजं ह्रन्यत इत्यर्थः।- '*Bheṣajaṃ Pratihanyata*' means that even though the medicine is administered in an appropriate manner the patient is going to die.

नैषामन्नानि भुञ्जीतेति प्रायेण तदन्नस्याविशुद्धत्वात्। एवमुदकप्रतिषेधेऽपि बोध्यम्।।- '*Naiṣāmannāni Bhuñjīta*' means that probably the food offered by such persons may become impure. In the same way water should also be avoided for similar reasons.

पादाः समेताश्चत्वारः संपन्नाः साधकैर्गुणैः।
व्यर्था गतायुषो द्रव्यं विना नास्ति गुणोदयः॥27॥

- The existence of four basic components of treatment such as physician, drug, attendant and patient with their desired qualities is of no value in the case of a person who has been through his or her life and will not respond to treatment.

Cakrapāṇi:

पादा भिषगादयः।- '*Pādāḥ*' means the four limbs of treatment such as the physician, drug, attendant and the patient.

साधकैर्गुणैरिति "श्रुते पर्यवदातत्वं" (सू.अ.९) इत्यादिभिः षोडशगुणैः संपन्नाः।- '*Sādhakairguṇaiḥ*' means that are endowed with the sixteen qualities such as '*Śṛte paryavadātatvaṃ*' etc. (well acquainted or conversant with theoretical knowledge) Ca. Sū. 9/6.

कस्माद्वैद्यादयो गतायुषो रोगात्र साधयन्तीत्याह- द्रव्यं विना नास्ति

गुणोदय इति।- द्रव्यं कारणं विना आरोग्यलक्षणो गुणोदयो नास्ति। कारणं चेहारोग्योत्पत्तावगतायुष्ट्वं, तच्च नास्तीति भावः।।- Why the physician is unable to treat the moribund person is explained that without the substance the properties of matter are not generated. Without the substance, the quality of the healer's symptoms does not arise. The reason for healing here is not the age of the person concerned and it does not happen, because the person is of finished his lifespan.

परीक्ष्यमायुर्भिषजा नीरुजस्यातुरस्य च।
आयुर्ज्ञानफलं कृत्स्नमायुर्ज्ञे ह्यनुवर्तते।।28।।

☐ The physician should study the prognostic signs of a healthy and ill life. Only a man who knows the signs of life can get the full fruits of science of life.

Cakrapāṇi:

आयुर्ज्ञानफलं विद्यमानायुषि भेषजदानम्।।- '*Āyurgñanaphalaṃ*' means only when the patient has a lifespan should the physician give medicine to get the full benefits of science of life.

To Sum up

तत्र श्लोकः-

क्रियापथमतिक्रान्ताः केवलं देहमाप्लुताः।
चिह्नं कुर्वन्ति यद्दोषास्तदरिष्टं निरुच्यते।।29।।

The signs produced due to excessively vitiated and pervaded *Doṣa* spreads throughout the body, and are already called the *Ariṣṭa*, which has passed the stage of treatment.

Cakrapāṇi:

रिष्टलक्षणमाह- क्रियापथमतिक्रान्ता इत्यादि।- By the mentioning of the term '*Kriyāpathamatikrāntā*', the author has presented the imminent signs of death.

अतिक्रान्ता इति गताः।- '*Atikrāntā*' means surpassed.

दूतादिगतरिष्टलक्षणमेतत्र भवति, किन्तु शरीरगतरिष्टलक्षणं; तेन नाव्याप्तिर्लक्षणस्य वाच्या। सर्वरिष्टव्यापकं तु लक्षणं यथा- आयुषोऽन्तर्ग (ग) तस्य लिङ्गमिति।- These are the features of imminent death pertaining to patient's body only and not related to the messenger. Thus, it should not be called inadequate pervasion defect in the signs of *Ariṣṭa*. This is a widespread symptom of all *Ariṣṭa*, such as the symptom found in the span of life.

तच्च इन्द्रियपदेनैवोक्तमिति प्रथमाध्याय एव इन्द्रिय- पदव्याख्यायां प्रोक्तम्।- It has already been said in the first chapter in the interpretation of the term *Indriya*.

ननु निर्निमित्तं रिष्टमित्युक्तम्, इह दोषजन्यत्वं रिष्टानामुच्यत इति न कथं विरोधः?– Here a doubt may arise that if *Ariṣṭa Lakṣaṇās* in general are manifested without any specific reason and in such circumstances how it should be considered the *Doṣās* as the cause for *Ariṣṭa Lakṣaṇās*? And how this statement cannot be considered as non-contrary?

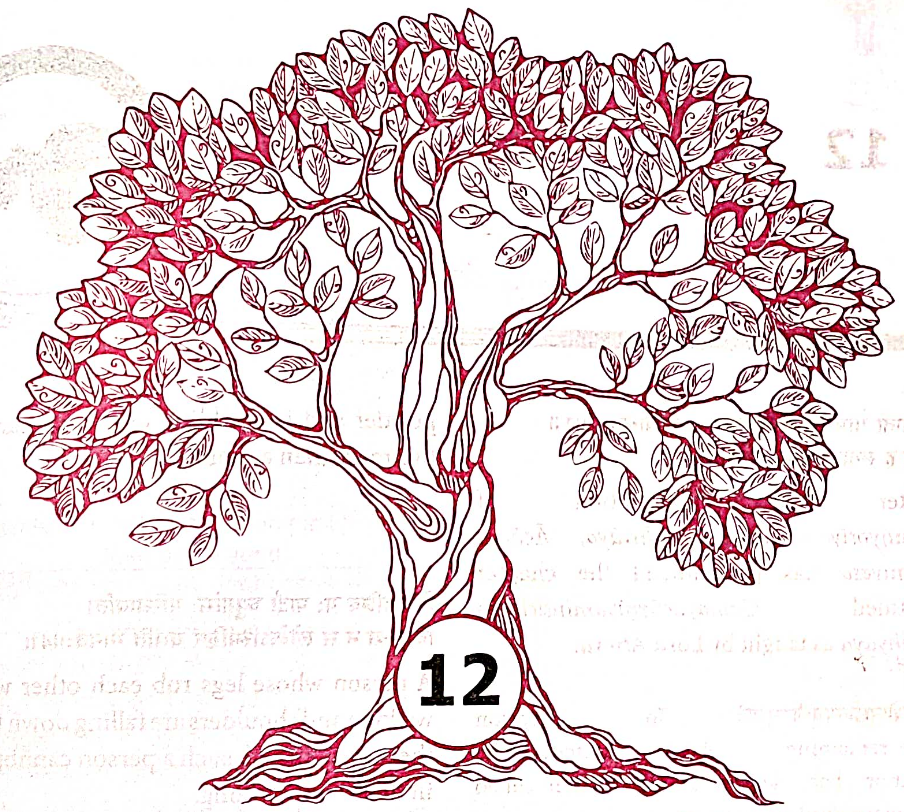
न, निर्निमित्तत्वं ह्यनुपलभ्यमाननिमित्तत्वमुक्तं; तेन रूक्षादिहेतुप्राप्तिमन्तरेण प्रत्यासन्नमरणप्रभावकुपितदोषजन्यत्वं

तत्तदरिष्टानामुच्यते, तेनेहाप्युपलभ्यमानव्यक्तनिमित्ततासद्भावान्न विरोधः।।- The unavoidable non-existence of the apparent cause is said to be based on the fact that the effect of the expected death without the attainment of the roughness etc. causes are arising from the resulting *Doṣās*. For this reason, there is no contrary to the lack of clear reasons available here.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थानेऽणु- ज्योतीयमिन्द्रियं नामैकादशोऽध्यायः।।11।।

Thus, ends the eleventh chapter of the *Indriyasthāna* titled *Aṇujyotīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

***

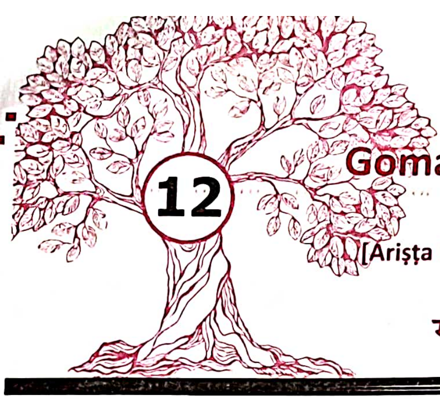


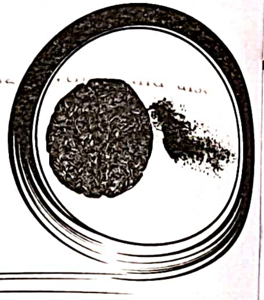
12

Gomayacūrṇīyamindriyaṃ Adhyāya

[Ariṣṭa Lakṣaṇa Related to Cow dung like powder]

गोमयचूर्णीयमिन्द्रियम्





12

Gomayacūrṇīyamindriyam Adhyāya

[Ariṣṭa Lakṣaṇa Related to Cow dung like powder]

गोमयचूर्णीयमिन्द्रियम्

अथातो गोमयचूर्णीयमिन्द्रियं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

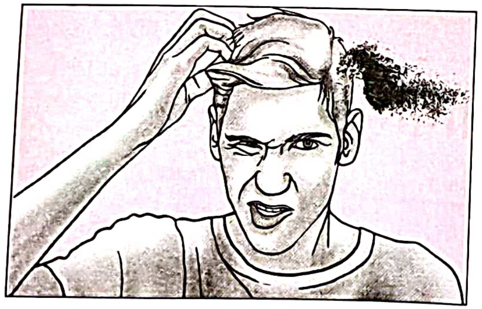
After the description of *Aṇujyotīyamindriyaṃ Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Gomayacūrṇīyamindriyaṃ Adhyāya* as taught by Lord *Ātreya*.

Cakrapāṇi:

पारिशेष्याद्गोमयचूर्णीयमुच्यते।।- To mention the remaining *Ariṣṭa Lakṣaṇās* the author has described a chapter called *Gomayacūrṇīyamindriyaṃ*.

Signs of imminent death that occur within a month

यस्य गोमयचूर्णाभं चूर्णं मूर्धनि जायते।
सस्नेहं भ्रश्यते चैव मासान्तं तस्य जीवितम्॥3॥

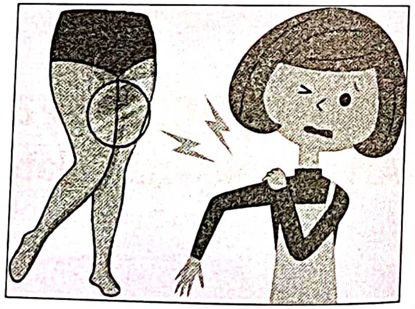


If in a person in whose scalp appears an unctuous powder that resembles cow dung powder and is shedding down, he cannot live more than a month.

Signs of imminent death that are related to body movement

निकषन्निव यः पादौ च्युतांसः परिधावति।
विकृत्या न स लोकेऽस्मिंश्चिरं वसति मानवः॥4॥

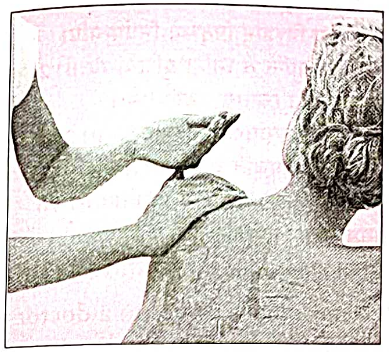
A person whose legs rub each other while walking and shoulders are falling down both these are unusual, such a person cannot live in this world for long.



Signs of imminent death that occur within a fortnight

यस्य स्नातानुलिप्तस्य पूर्वं शुष्यत्युरो भृशम्।
आर्द्रेषु सर्वगात्रेषु सोऽर्धमासं न जीवति॥5॥

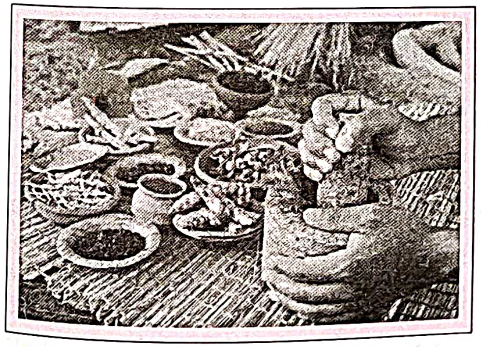
If the paste applied on the body of a person after having bath dries up on the chest quicker than the rest of the body, it suggests that he cannot survive more than a fortnight.



Signs of imminent death related to medicine

यमुद्दिश्यातुरं वैद्यः संवर्तयितुमौषधम्।
यतमानो न शक्नोति दुर्लभं तस्य जीवितम्॥6॥
विज्ञातं बहुशः सिद्धं विधिवच्चावचारितम्।
न सिध्यत्यौषधं यस्य नास्ति तस्य चिकित्सितम्॥7॥

- ❑ The patient on whose behalf if a doctor prepares the medicine or makes all efforts to give treatment, but is not successful, then such a patient will hardly survive.

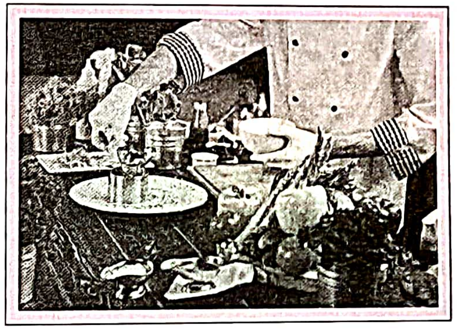


- ❑ If the well-known and tried medication in the patient fails to get the desired effect even though they are administered according to the prescribed procedure, it should be known that no treatment is available for such a person.

Signs of imminent death related to food

आहारमुपयुञ्जाना भिषजा सूपकल्पितम्।
यः फलं तस्य नाप्नोति दुर्लभं तस्य जीवितम्॥8॥

- ❑ If the patient does not achieve the desired effect even if the diet is prepared and maintained as per the doctor's instructions, such a person cannot survive.



Cakrapāṇi:

चूर्णमित्यस्य विशेषणं- सस्नेहमिति।- '*Sasneham*' means being slightly unctuous and it is an adjective for *Cūrṇa*.

निकषन्निवेति घर्षन्निव।- '*Nikaṣanniva*' means making friction or doing rubbing off.

विकृत्येत्यनेन सहजं पादघर्षणादि निषेधति।- By referring to the word '*Vikṛtyā*', the author specifically explains that rubbing off legs each other in the natural state is excluded from the *Ariṣṭa* and should be considered an *Ariṣṭa Lakṣaṇa* in the abnormal state only.

पूर्वमुरः शुष्यतीत्यभिधानादेव शेषगात्रार्द्रतायां लब्धायां पुनः 'आर्द्रेषु सर्वगात्रेषु' इति वचनाद्विशेषेणापरगात्राणामार्द्रतां दर्शयति।- By referring to the word '*Pūrvamuraḥ śuṣyati*', it can be known that the rest of the body parts is still in a wet state; but again, the mention of the word '*Ārdreṣu Sarvagātreṣu*' is to emphasize the wet state of the remaining parts of the body.

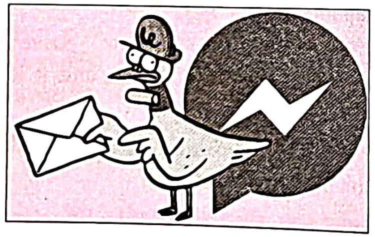
यमुद्दिश्येति यस्यार्थे।- '*Yamuddiśya*' means to whom it is being intended.

सिद्धमिति अनेन रूपेण बहुशो ज्ञातम्।- The term '*Siddham*' refers to that success in treating the disease has been known many times.

आहारमित्याद्यरिष्टं रोगिविषयं, तेन "इष्टं च गुणसंपन्नं" (इं. अ.7) इत्यादिग्रन्थोक्तेन स्वस्थविषयेणारिष्टेन समं न पौनरुक्त्यम्।।- Here the description of '*Āhāramupayujyamāno……*' is the *Ariṣṭa Lakṣaṇa* pertaining to the patient (Ca. In. 12/8); whereas the description of '*Iṣṭaṃ ca Guṇasampannaṃ*' (Ca. In. 7/23) is the *Ariṣṭa Lakṣaṇa* related to the healthy persons and thus there is no repetitive error.

Signs of imminent death related to messenger

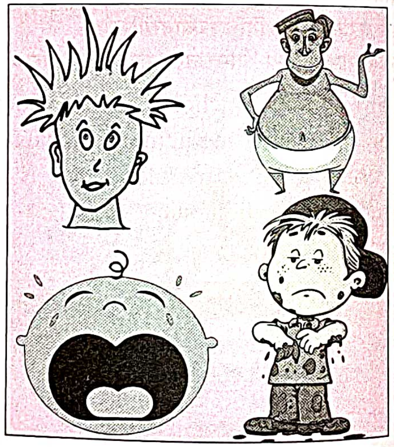
दूताधिकारे वक्ष्यामो लक्षणानि मुमूर्षताम्।
यानि दृष्ट्वा भिषक् प्राज्ञः प्रत्याख्यायादसंयमम्॥9॥



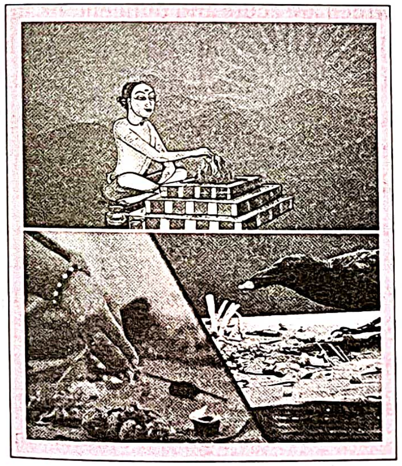
- The author is now going to explain the signs and symptoms of death related to the messenger. By observing such symptoms, the wise physician should know that such a person cannot live long and therefore he has to refuse to treat him.

मुक्तकेशेऽथवा नग्ने रुदत्यप्रयतेऽथवा।
भिषगभ्यागतं दृष्ट्वा दूतं मरणमादिशेत्॥10॥
सुप्ते भिषजि ये दूताश्छिन्दत्यपि च भिन्दति।
आगच्छन्ति भिषक् तेषां न भर्तारमनुव्रजेत्॥11॥
जुह्वत्यग्निं तथा पिण्डान् पितृभ्यो निर्वपत्यपि।
वैद्ये दूता य आयान्ति ते घ्नन्ति प्रजिघांसवः॥12॥
कथयत्यप्रशस्तानि चिन्तयत्यथवा पुनः।
वैद्ये दूता मनुष्याणामागच्छन्ति मुमूर्षताम्॥13॥
मृतदग्धविनष्टानि भजति व्याहरत्यपि।
अप्रशस्तानि चान्यानि वैद्ये दूता मुमूर्षताम्॥14॥
विकारसामान्यगुणे देशे कालेऽथवा भिषक्।
दूतमभ्यागतं दृष्ट्वा नातुरं तमुपाचरेत्॥15॥

- If a messenger comes to a doctor with disheveled hair (uncombed), naked (not properly dressed), weeping and uncleaned state, the physician must conclude that the patient cannot survive.



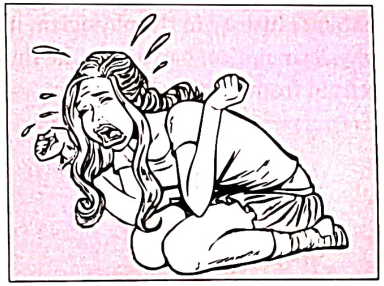
- If a messenger comes to the doctor while he is sleeping or in the act of cutting or splitting something, the physician should not go to the patient to treat him because it is an inauspicious sign for the patient's life.
- If a messenger comes to the doctor while he is performing *Yagña* or offering ball of rice or flour to the deceased ancestors, it should be known that such patient cannot survive.
- If a messenger comes to the doctor while the doctor is thinking about evil things and talking bad things, the patient will not live long.
- If the messenger goes to the doctor while talking about dead, burnt or destroyed or inauspicious things, it is also inauspicious for the patient's life.
- If the messenger approaches to the doctor in the place or time having similar attributes to that of disease should not treat him since it is incurable.



Some more Signs of imminent death related to messenger

दीनभीतद्रुतत्रस्तमलिनामसतीं स्त्रियम्।
त्रीन् व्याकृतींश्च षण्डांश्च दूतान् विद्यान्मुमूर्षताम्॥16॥
अङ्गव्यसनिनं दूतं लिङ्गिनं व्याधितं तथा।
संप्रेक्ष्य चोग्रकर्माणं न वैद्यो गन्तुमर्हति॥17॥
आतुरार्थमनुप्राप्तं खरोष्ट्ररथवाहनम्।
दूतं दृष्ट्वा भिषग्विद्यादातुरस्य पराभवम्॥18॥
पलालबुसमांसास्थिकेशलोमनखद्विजान्।
मार्जनीं मुसलं शूर्पमुपानच्चर्म विच्युतम्॥19॥
तृणकाष्ठतुषाङ्गारं स्पृशन्तो लोष्टमश्म च।
तत्पूर्वदर्शने दूता व्याहरन्ति मुमूर्षताम्॥20॥
यस्मिंश्च दूते ब्रुवति वाक्यमातुरसंश्रयम्।
पश्येन्निमित्तमशुभं तं च नानुव्रजेद्भिषक्॥21॥

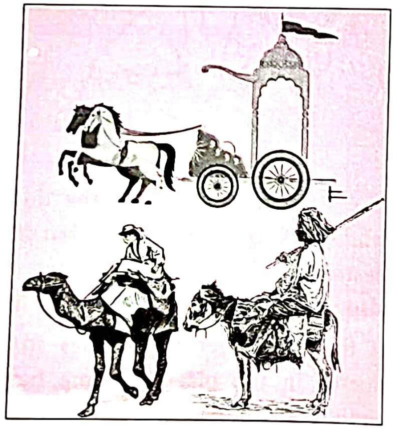
- If any female messenger approaches the doctor with a miserable, frightened, hurried, terrified, unclean or evil character, or if there are three messengers or if he is a eunuch, they are considered messengers of the patient's death.
- If a messenger comes to the doctor while the doctor is thinking about evil things and talking bad things, the patient will not live long.



- If the messenger goes to the doctor while talking about dead, burnt or destroyed or inauspicious things, it is also inauspicious for the patient's life.
- If the messenger approaches to the doctor in the place or time having similar attributes to that of disease should not treat him since it is incurable.
- If any of the messenger who is disabled, impotent, diseased, engaged in cruel

deeds approaches the physician, then he should avoid to visit the patient.

- If any messenger consults a physician in a chariot-like vehicle or by riding on a donkey or camel, the physician should be aware that the patient cannot survive.
- If the physician has first noticed when he approaches the patient that the messenger is touching either straw, chaff, flesh, bone, scalp hair, body hair, nails, teeth, broom, pestle, winnowing tray, leather with shoes touching the piece, grass, pieces of wood, husk, charcoal, clod of earth or stone are inauspicious signs of patient's life.
- When the messenger is explaining the patient's history to the physician, if the physician notices bad omens, he should refrain from visiting the patient.



Some more signs of imminent death related to messenger

तथा व्यसनिनं प्रेतं प्रेतालङ्कारमेव वा।
भिन्नं दग्धं विनष्टं वा तद्वादीनि वचांसि वा॥22॥
रसो वा कटुकस्तीव्रो गन्धो वा कौणपो महान्।
स्पर्शो वा विपुलः क्रूरो यद्वाऽन्यदशुभं भवेत्॥23॥
तत्पूर्वमभितो वाक्यं वाक्यकालेऽथवा पुनः।
दूतानां व्याहृतं श्रुत्वा धीरो मरणमादिशेत्॥24॥
इति दूताधिकारोऽयमुक्तः कृत्स्नो मुमूर्षताम्।25।

- Similarly, if the physician comes across a sorrowful person, dead body or adornments of dead persons on the way to visit, he should not attend to visit the patient.
- In the same way before, during and after narration of the history of the patient by the messenger, if the physician notices that are broken, burnt, or destroyed or hears words denoting them, or tastes which are acute and pungent, or smells like cadaver, touch of things which are exceedingly harsh or such other sensory objects which are considered inauspicious. It indicates the death of the patient.
- In this way, the author describes the signs of imminent death indicating symptoms related to the messenger consulting the physician on behalf of the patient.

Cakrapāṇi:

अप्रयते इति अपवित्रे।- '*Aprayate*' means in an unholy state or uncleanly state.

सुप्ते इति निद्राणे।- '*Supte*' means during sleep.

न भर्तारमिति न दूतप्रेषकमातुरमित्यर्थः।- '*Na Bhartāram*' means the messenger who has not sent by the patient.

दूताश्च यद्यपि रोगिहितमिच्छन्ति, न प्रजिघांसवश्च भवन्ति, न च स्वभावाद् दूताः प्रजिघांसवो घ्नन्ति, तथाऽपि यथाऽऽतुरस्य विनाशो भवति तथा दैवप्रेरिताः सन्त आगच्छन्तो दूताः प्रजिघांसव इव तथा घ्नन्तीवेति कृत्वा 'प्रजिघांसवो घ्नन्ति' इत्युच्यन्ते। तेनात्र इवशब्दो लुप्तनिर्दिष्टो द्रष्टव्यः।- In general the messengers are the well-wishers of the patient and they are not willing to die the patient since the attitude of the messenger is to save the life of the person who is on the deathbed. However, as soon as the patient is sick while being inspired by the divine, coming to the physician, they kill him like a killer. In view of this fact, the author has mentioned the word '*Ghnanti Prajighāṃsava*'. It should be known that the word '*Iva*' is missing here.

चिन्तयत्यप्रशस्तानीति संबन्धः।- The word '*Cintayati*' (thinking) is related to '*Apraśastāni*' (inauspicious).

व्याहरत्यपि वैद्ये मृतदग्धविनष्टानीति योजना।- The term '*Vyāharatyapi*' should be understood as that the physician is talking about the dead, burnt or destroyed or inauspicious things etc.

विकारसामान्यगुणो देशो यथा- रक्तपित्ते ज्वलनसन्निहितो देशः,- '*Vikāra Sāmānya Guṇa Deśa*' means the attributes of place similar to the disease. For example: In case of *Raktapitta* the place similar to disease is that where the fire is nearby.

विकारसामान्यगुणः कालो यथा- रक्तपित्ते मध्याह्न इत्यादि ज्ञेयम्।- '*Vikāra Sāmānya Guṇa Kāla*' means the attributes of time similar to the disease. For example: In case of *Raktapitta* the time similar to disease is midday.

त्रीनिति त्रिसंख्या एव दूता अप्रशस्ताः।- '*Trīn*' means three in number. If three messengers come to the physician, it is considered as inauspicious.

षण्डा नपुंसकाः।- '*Ṣaṇḍā*' means impotent or eunuch.

अङ्गव्यसनी छिन्ननासादिः।- '*Añgavyasanī*' means abnormal body parts such as cut offed nose etc.

उग्रकर्मा मारणाद्यकार्यप्रवृत्तः।- '*Ugrakarmā*' means those who like to commit murders.

पलालेत्यादौ तृणकाष्ठादिपरिस्पृशो दूताः।- '*Palāla Ādi*' means the messenger who touches straw, chaff etc. while approaching the physician.

तत्पूर्वदर्शने इति वैद्यपूर्वदर्शने, पलालबुसादीनि स्पृशन्त आतुरस्य मुमूर्षतां व्याहरन्तीति योजना।- '*Tatpūrvadarśane*' means before consulting the physician. If the messenger touches straw, chaff etc. before approaching the physician, the patient will die.

प्रेतालङ्कारमेव चेत्यन्तं यं पश्येत् तं च नानुव्रजेदिति संबन्धः।- '*Pretālaṇkārameva ca*' is explained that if the physician visualizes the adornments of dead persons on the way to visit, he should not attend to visit the patient.

तद्वादीनि भिन्नादिवादीनि।- '*Tadvādīni*' means broken, burnt, or destroyed or to hear words denoting them.

तीव्र इति इन्द्रियोद्वेजकः।- '*Tīvra*' means that which afflict the senses.

स्पर्शो विपुलो यथा तीव्रोग्रादिस्पर्शः।- '*Sparśo Vipulo*' means touch of the things which are exceedingly sharp and terrible.

तत्पूर्वमिति दूतवचनात् पूर्वम्।- '*Tatpūrvam*' means before speaking the messenger.

अभितो वाक्यमिति सर्वभूतकालवचनम्।- '*Abhito vākyam*' means all the words spoken in the past.

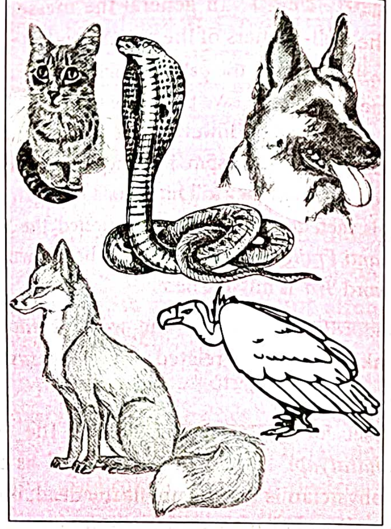
व्याहृतमिति आतुरावस्थाकथनम्।।- '*Vyāhṛtam*' means explanation of the patient's condition.

Details of signs of death occurring on the way to visit the patient

पथ्यातुरकुलानां च वक्ष्याम्यौत्पातिकं पुनः॥25॥
अवक्षुतमथोत्क्रुष्टं स्खलनं पतनं तथा।
आक्रोशः संप्रहारो वा प्रतिषेधो विगर्हणम्॥26॥
वस्त्रोष्णीषोत्तरासङ्गश्छत्रोपानद्युगाश्रयम्।
व्यसनं दर्शनं चापि मृतव्यसनिनां तथा॥27॥
चैत्यध्वजपताकानां पूर्णानां पतनानि च।
हतानिष्टप्रवादाश्च दूषणं भस्मपांशुभिः॥28॥

पथच्छेदो बिडालेन शुना सर्पेण वा पुनः।
मृगद्विजानां क्रूराणां गिरो दीप्तां दिशं प्रति॥29॥
शयनासनयानानामुत्तानानां च दर्शनम्।
इत्येतान्यप्रशस्तानि सर्वाण्याहुर्मनीषिणः॥30॥
एतानि पथि वैद्येन पश्यताऽऽतुरवेश्मनि।
शृण्वता च न गन्तव्यं तदागारं विपश्चिता॥31॥
इत्यौत्पातिकमाख्यातं पथि वैद्यविगर्हितम्।32।

- The above verses give details of various ominous signs that indicate the imminent death of the patient observed on the way the physician visits the patient.
- If the physician notices that someone is sneezing, falls down, got an accident, trauma, crying, beating, shouting, getting obstructed on the way, or diverted towards long route indicates that it is a sign of a bad prognosis.
- If the physician's cloths are torn by thorns, or his shoes are tangled with nails, or his umbrella gets repair, confronting a dead person or seen quarrelling people, or fallen tree or flag, broken pot or water container, or hearing the death news or any other inauspicious things, which come across on the way by the physician to visit the patient indicates the bad prognosis.
- If the physician's cloths become dirty or polluted by dust or ash, when a cat, dog or snake gets crossed in the way, or the ferocious animals and birds cries by facing towards south and the sight overturned beds, seats and carriages etc., then those are considered as a bad omen.



Cakrapāṇi:

औत्पातिकमिति अरिष्टसूचकनिमित्तम्।- '*Autpātikam*' means omen indicating imminent death.

अवक्षुतं छिका।- '*Avakṣutam*' means sneezing.

उत्कृष्टं सन्त्रस्तरुतम्।- '*Utkṛṣṭam*' means crying very loudly.

प्रतिषेधः 'मा गच्छ' इत्येवंरूपः।- The term '*Pratiṣedhaḥ*' refers to prohibition such as do not go.

व्यसनं वस्त्रादीनां यत् स्फुटनादि।- '*Vyasanaṃ*' means tearing of cloths etc.

व्यसनीति व्यङ्गः, कलहवान् वा।- '*Vyasanī*' means one who is having deformed body parts or one who loves quarrels.

पूर्णाः पूर्णकुम्भादयः।- '*Pūrṇāḥ*' means water filled earthenware etc.

दूषणं भस्मपांशुभिरिति भस्मपांश्ववकिरणम्।- '*Dūṣaṇaṃ Bhasmapāṃśubhiḥ*' means ashes and dust fall on the body.

पथच्छेद इति बिडालादिभिर्मार्गलङ्घनम्।- '*Pathaccheda*' means crossing the road from cat etc.

मृगद्विजाः क्रूराः शृगालगृध्रादयः।- '*Mṛgadvijāḥ Krūrāḥ*' means cruel animals and birds, such as jackal, vulture etc.

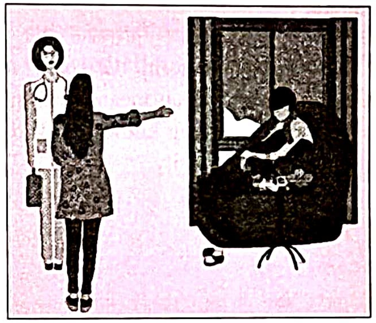
दीप्ता दिक् यस्यां सूर्यो वर्तते, किंवा दक्षिणा दिक् दीप्तोच्यते।- '*Dīptā Dik*' means where the sun is in the direction or light in the south.

शयनं खट्वादि, आसनं पीड्गादि।।- '*Śayanaṃ*' means cots, bedding etc. '*Āsanam*' means which are useful to sit on chairs, stools etc.

Details of signs of death seen when the doctor comes to the patient's house

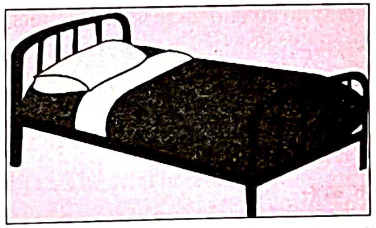
इमामपि च बुध्येत गृहावस्थां मुमूर्षताम्॥32॥
प्रवेशे पूर्णकुम्भाग्निमृद्बीजफलसर्पिषाम्।
वृषब्राह्मणरत्नान्नदेवतानां च निर्गतिम्॥33॥
अग्निपूर्णानि पात्राणि भिन्नानि विशिखानि च।
भिषङ् मुमूर्षतां वेश्म प्रविशन्नेव पश्यति॥34॥
छिन्नभिन्नानि दग्धानि भग्नानि मृदितानि च।
दुर्बलानि च सेवन्ते मुमूर्षोर्वैश्मिका जनाः॥35॥
शयनं वसनं यानं गमनं भोजनं रुतम्।
श्रूयतेऽमङ्गलं यस्य नास्ति तस्य चिकित्सितम्॥36॥

- The above verses give details of various ominous signs that indicate the imminent death of the patient observed by the physician inside the patient's house.
- If the physician observes the auspicious deeds such as water, fire, earth, seeds, fruits, ghee, oxen, *Brāhmin*, precious stones, cooked food, or the idols of the god emanating from the patient's home, clearly indicates departing life of patient.
- The sight of vessels containing fire either broken or fire extinguished also indicates imminent death of that patient.
- The people in the house of patient who is destined to die will be found using things that are broken to bits, burnt, split or crushed or frail.
- If it is observed any abnormality in the patient's bed, cloths, vehicle, gait and diet etc. indicates the imminent death of the patient.



Signs of death related to bedstead etc.

शयनं वसनं यानमन्यं वाऽपि परिच्छदम्।
प्रेतवद्यस्य कुर्वन्ति सुहृदः प्रेत एव सः॥37॥
अन्नं व्यापद्यतेऽत्यर्थं ज्योतिश्चैवोपशाम्यति।
निवाते सेन्धनं यस्य तस्य नास्ति चिकित्सितम्॥38॥
आतुरस्य गृहे यस्य भिद्यन्ते वा पतन्ति वा।
अतिमात्रममत्राणि दुर्लभं तस्य जीवितम्॥39॥



- If relatives arrange the patient's bed, clothes, cart and other apparel in a way that is compatible to cadaver, the patient should be considered dead already.

- ☐ If the food becomes extremely spoiled, or if the fire gets extinguished even if there is no air and there is enough fuel, then such a patient should not be treated.
- ☐ It is difficult to save a patient's life if the utensils in the patient's home often fall or break frequently.

Cakrapāṇi:

विशिखानीति खण्डितानि; किंवा 'वशिकानि' इति पाठः, तदा शून्यानीत्यर्थः।- The term '*Viśikhāni*' refers to *Khaṇḍitāni* and which means broken and there is another reading known as '*Vaśikāni*' means '*Śūnyāni*' i.e. empty.

वैश्मिका जना इति गृहप्रतिष्ठिता जनाः।- '*Vaiśmikā Janā*' means people who live in the patient's home.

प्रेतवत् मृतस्य यथा क्रियते शयनादि तथा।- '*Pretavat*' means arrangement of bed etc. similar to a dead person.

सुहृद इति वचनेनासुहृद्भिर्द्वेषादमङ्गलार्थं कृतं प्रेतवच्छयनादि निषेधयति।- With the word '*Suhṛt*', the author has prohibited the use of sleeping, like the ghost, made by the enemy in the form of disrespect.

ज्योतिः अग्निः, निवाते सेन्धनश्च सन् यदि निर्वाति तदा रिष्टम्।- '*Jyotiḥ*' means fire. Extinguishing of fire even if there is no air and there is enough fuel, it is an *Ariṣṭa*.

अमत्राणीति शरावस्थाल्यादीनि।।- '*Amātrāṇi*' means earthen saucer and plate etc.

Thus, it is said

भवन्ति चात्र-

यद्द्वादशभिरध्यायैर्व्यासतः परिकीर्तितम्।
मुमूर्षतां मनुष्याणां लक्षणं जीवितान्तकृत्॥40॥
तत् समासेन वक्ष्यामः पर्यायान्तरमाश्रितम्।
पर्यायवचनं ह्यर्थविज्ञानायोपपद्यते॥41॥
अत्यर्थं पुनरेवेयं विवक्षा नो विधीयते।
तस्मिन्नेवाधिकरणे यत् पूर्वमभिशब्दितम्॥42॥

- ☐ The signs and symptoms of imminent death, described in detail in the previous twelve chapters are again briefly described here in different terms.
- ☐ The re-exposition of the theme in different words creates a better understanding of the subject matter.
- ☐ It is not intending to repeat the whole thing here, however, but to have a quick revision and for a clearer understanding is explained here.

Cakrapāṇi:

संप्रति द्वादशाध्यायोक्तं रिष्टं दुरधिगमार्थं संग्रहेण स्पष्टीकरणार्थमाह- द्वादशभिरित्यादि।- By beginning the verse with the word '*Dvādaśabhiḥ*', the author has now explained the most difficult signs and symptoms of imminent death described in all twelve chapters of this section, briefly re- designed to better understand the subject.

पर्यायायान्तरमाश्रितमिति संज्ञान्तरेण कीर्तितम्।- '*Paryāyāntaramaśritam*' means that which has been described in a different term.

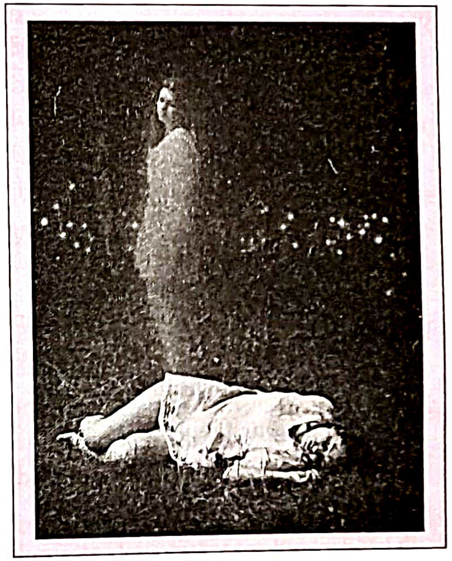
अर्थविज्ञानायेति पूर्वाभिधाने शब्दस्यानेकार्थाभिधायित्वादिना यत्र सन्देहो मिथ्याज्ञानं वा भवति, तस्य शब्दान्तरेणाभिधानाद् व्यक्तोऽर्थो भवतीति दर्शयति।।- '*Arthavijñānāya*' means that the words used in the earlier description may be having multiple meanings and thus it is ambiguous to get the exact meaning, therefore here the subject matter is explained with the use of another term which gives the exact meaning.

Brief scriptural description of the symptoms of imminent death

वसतां चरमं कालं शरीरेषु शरीरिणाम्।
अभ्युग्राणां विनाशाय देहेभ्यः प्रविवत्सताम्॥43॥
इष्टांस्तितिक्षतां प्राणान् कान्तं वासं जिहासताम्।

तन्त्रयन्त्रेषु भिन्नेषु तमोऽन्त्यं प्रविविक्षताम्॥44॥
विनाशायेह रूपाणि यान्यवस्थान्तराणि च।
भवन्ति तानि वक्ष्यामि यथोद्देशं यथागमम्॥45॥
प्राणाः समुपतप्यन्ते विज्ञानमुपरुध्यते।
वमन्ति बलमङ्गानि चेष्टा व्युपरमन्ति च॥46॥
इन्द्रियाणि विनश्यन्ति खिलीभवति चेतना।
औत्सुक्यं भजते सत्त्वं चेतो भीराविशत्यपि॥47॥
स्मृतिस्त्यजति मेधा च ह्रीश्रियौ चापसर्पतः।
उपप्लवन्ते पाप्मान ओजस्तेजश्च नश्यति॥48॥
शीलं व्यावर्ततेऽत्यर्थं भक्तिश्च परिवर्तते।
विक्रियन्ते प्रतिच्छायाश्छायाश्च विकृतिं प्रति॥49॥
शुक्रं प्रच्यवते स्थानादुन्मार्गं भजतेऽनिलः।
क्षयं मांसानि गच्छन्ति गच्छत्यसृगपि क्षयम्॥50॥
ऊष्माणः प्रलयं यान्ति विश्लेषं यान्ति सन्धयः।
गन्धा विकृतिमायान्ति भेदं वर्णस्वरौ तथा॥51॥
वैवर्ण्यं भजते कायः कायच्छिद्रं विशुष्यति।
धूमः सञ्जायते मूर्ध्नि दारुणाख्यश्च चूर्णकः॥52॥
सततस्पन्दना देशाः शरीरे येऽभिलक्षिताः।
ते स्तम्भानुगताः सर्वे न चलन्ति कथञ्चन॥53॥
गुणाः शरीरदेशानां शीतोष्णमृदुदारुणाः।
विपर्यासेन वर्तन्ते स्थानेष्वन्येषु तद्विधाः॥54॥
नखेषु जायते पुष्पं पङ्को दन्तेषु जायते।
जटाः पक्ष्मसु जायन्ते सीमन्ताश्चापि मूर्धनि॥55॥
भेषजानि न संवृत्तिं प्राप्नुवन्ति यथारुचि।
यानि चाप्युपपद्यन्ते तेषां वीर्यं न सिध्यति॥56॥
नानाप्रकृतयः क्रूरा विकारा विविधौषधाः।
क्षिप्रं समभिवर्तन्ते प्रतिहत्य बलौजसी॥57॥
शब्दः स्पर्शो रसो रूपं गन्धश्चेष्टा विचिन्तितम्।
उत्पद्यन्तेऽशुभान्येव प्रतिकर्मप्रवृत्तिषु॥58॥
दृश्यन्ते दारुणाः स्वप्ना दौरात्म्यमुपजायते।
प्रेष्याः प्रतीपतां यान्ति प्रेताकृतिरुदीर्यते॥59॥
प्रकृतिर्हीयतेऽत्यर्थं विकृतिश्चाभिवर्धते।
कृत्स्नमौत्पातिकं घोरमरि (नि) ष्टमुपलक्ष्यते॥60॥
इत्येतानि मनुष्याणां भवन्ति विनशिष्यताम्।
लक्षणानि यथोद्देशं यान्युक्तानि यथागमम्॥61॥

- ☐ By keeping the authoritative scriptures in view, the author is now going to explain the signs and symptoms of imminent death and the changes that occur.
- ☐ When the time of death is drawing near, the soul residing in the body for the maximum period wishes to exit the body and migrates to take vital breaths. It leaves its beautiful abode, i.e., the body in which it has lived so far. And then after the dissolution of all the veins and tendons etc. the various systems of the body are willing to enter the final darkness. At the time of destruction, *Jīvātmā* is manifesting specific characteristics and other conditions.



- ☐ The following changes are seen:
  - ☐ The vital breath becomes afflicted.
  - ☐ Inability to make analytical understanding The strength of the limbs decreases.
  - ☐ Body movements gradually ceases.
  - ☐ Sensory abilities are lost.

- Consciousness fades.
- The mind become restless and fear enters it.
- Memory and intelligence are lost.
- Natural modesty and wealth slip away.
- Diseases caused by sinful deeds aggravates.
- Vitality and radiance disappear.
- Complete change in behavior and character as well as likes and dislikes.
- Shadow and reflected image changes abnormal.
- Ejaculation of semen from its normal place.
- Upward movement of *Vāta*
- Muscle tissue and blood are also reduced,
- Diminution of *Ūṣmā* means reduction of various thermal processes happens in the body.
- Dislocation of joints.
- Odors emanating from the body change abnormally.
- Voice and complexion also become abnormal.
- Discoloration of the body.
- Dryness in body channels.
- Appearance of smoke in the head.
- Falling of powdered material which looks like cow dung powder from the head.
- The parts of the body that constantly pulsate are cease to move and they all become rigid.
- The qualities of different parts of the body, cold, heat, softness and hardness are observed in reverse and similar experiences occur in other things outside the body.
- Appearance of flower like spots (white spots) in the nails.
- Adherence of mud like substance in teeth.
- Matting of eyelashes Appearance of partings in the scalp hair (*Śīmanta*)
- The physician fails to obtain the necessary medicines; Even if he gets the necessary medicines, they may not achieve the desired results.
- Sudden manifestation of various types of diseases and which requires different types of treatment by over powering the patient's strength and vitality.
- Only inauspicious sounds, touches, tastes, sights, smells, actions and thoughts effect the physician during treatment.
- Viewing nightmares.
- Expression of the patient's bad attitude.
- Hostility of messenger.
- Change in body color like a dead person.

- Excessive decline of normal signs and rapid increase of morbid signs.
- Sudden manifestation of all inauspicious signs
- These are signs of imminent death based on the scriptural authority described earlier.

Cakrapāṇi:

अभ्युग्राणामिति अभ्युद्गतानाम्।- '*Abhyugrāṇām*' means the people who are bewildered or confused.

प्रविवत्सतामिति प्रवस्तुमुद्यतानाम्।- '*Pravivatsatām*' means the people who are anxious to exit the present body and migrate into another body.

कान्तं वासमित्यनेन सर्वप्राणिनामेव सर्वावस्थासु शरीरं काम्यं भवतीति दर्शयति। कान्तमपि शरीररूपं वासो जीवितं वा बलादेव स्वकर्मणा त्यज्यमानमपि इहोपचारादिवशब्दलोपाद्वा स्वातन्त्र्येण निर्दिश्यते; यथा- जिहासतामिति, तथ तितिक्षतामिति।- The word '*Kāntaṃ vāsam*' indicates that all living beings are desirous to live under all conditions and this fact is mentioned here by the author. Even though *Jīvātmā* desires to stay in a body it has to leave at a particular point of time based on the past actions. It is described in a common language such as one who is willing to give up is to bear.

तन्त्रं शरीरं, तस्य यन्त्रं सिरास्नाय्वादिरूपं तन्त्रयन्त्रम्।- '*Tantraṃ*' means body and '*Yantraṃ*' means its parts such as veins ligaments etc.

तमोऽन्त्यमिति मरणरूपं तमः।- '*Tamo-antyam*' means darkness like death.

विनाशायेह रूपाणीति प्राणसमुपतापादीनि।- '*Vināśāya Iha Rūpāṇi*' means that cause excessive distress to the vital breath.

खिलीभवतीति अपथग्राहिणी भवति।- '*Khilībhavati*' means to receive the inappropriate thoughts by the consciousness.

पाप्मान इति पापजनितरोगाः, अधर्म्याश्च क्रियाः।- '*Pāpmāna*' means the disease which manifests due to sinful acts and unrighteous actions.

छायाश्च विकृतिं प्रति 'गच्छन्ति' इति शेषः, तेन प्रत्येकं छाया विकृतिं गच्छतीत्यर्थः।- The word '*Gacchanti*' should be added to the term '*Chāyāśca Vikṛtiṃ Prati*' to obtain the complete meaning. It means each shadow gets the distortion.

धूमः सञ्जायते मूर्ध्नीति प्रकृतं बाष्पनिर्गमं विना बहलो धूम इव शिरसि भवति।- '*Dhūmaḥ Sañjāyate Mūrdhni*' means appearance of smoke on the head in spite of non-existence of smoke.

दारुणाख्यश्च चूर्णक इति "यस्य गोमयचूर्णाभं" इत्यादिग्रन्थोक्तश्चूर्णकः।- '*Dāruṇākhyāśca Cūrṇaka*' means the powder like cow dung as mentioned in this scripture.

स्थानेष्वन्येषु तद्विधा इति शरीरदेशान्तरेषु।- '*Sthāneṣvaneṣu Tadvidhā*' means similar symptoms found in other parts of the body.

बहुवचनेन स्नेहादयो विपर्यासेन वर्तन्त इत्यर्थः।- Due to the usage of plural it is inferred that the places with qualities like unctuousness also become opposite qualities.

संवृत्तिमिति निष्पत्तिम्।- '*Saṃvṛtti*' means preparation of medicine.

उपपद्यन्ते सिध्यन्ति।- '*Upapadyante*' means getting success by the administration of medicine.

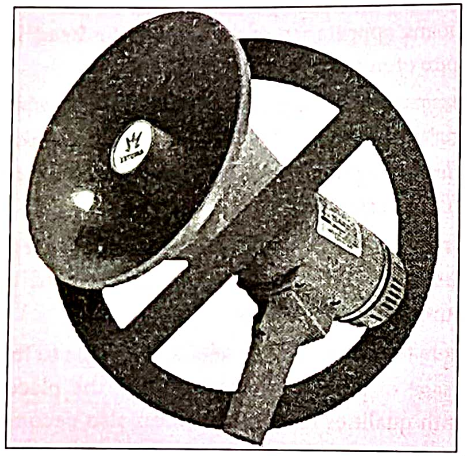
नानाप्रकृतय इति परस्परं विरुद्धस्वभावाः।- '*Nānāprakṛtayaḥ*' means the diseases which are mutually contrary natured.

प्रतिकर्मप्रवृत्तिः चिकित्साप्रवृत्तिः।-'*Pratikarmapravṛttiḥ*' means tendency to initiate treatment.

औत्पातिकमिति आकस्मिकं; तस्य विशेषणं- अरिष्टमिति; तेन रिष्टसूचकमौत्पातिकमिति फलति।।- '*Autpātikam*' means sudden manifestation. *Ariṣṭa* is the adjective to it. That means the features indicative of imminent death manifest suddenly.

Be cautious in informing the patient's morbid condition

मरणायेह रूपाणि पश्यताऽपि भिषग्विदा।
अपृष्टेन न वक्तव्यं मरणं प्रत्युपस्थितम्॥62॥
पृष्टेनापि न वक्तव्यं तत्र यत्रोपघातकम्।
आतुरस्य भवेद्दुःखमथवाऽन्यस्य कस्यचित्॥63॥
अब्रुवन्मरणं तस्य नैनमिच्छेच्चिकित्सितुम्।
यस्य पश्येद्विनाशाय लिङ्गानि कुशलो भिषक्॥64॥



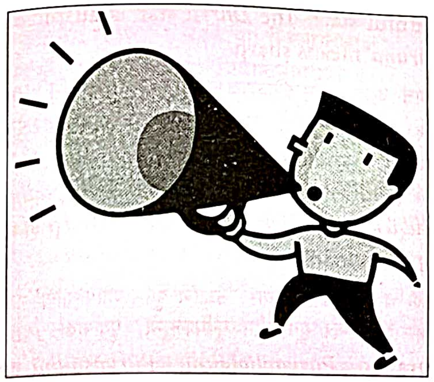
- ☐ The wise physician should not disclose the time when the patient is going to die to their relatives until they have requested, even if the physician is fully aware of the fact.
- ☐ Even if the doctor is questioned, he should not immediately disclose the patient's health condition to either the patient or relatives as this can cause shock.
- ☐ The wise physician should refrain from treating patients with imminent signs of death without declaring the condition of the patient who is approaching death.

Cakrapāṇi:
संप्रति ज्ञातस्य रिष्टस्य यथाऽप्रकाश्यत्वं तदाह- मरणायेत्यादि।- By starting the verse with the word '*Maraṇāya*', the author explains why the news about the death of the patient death should not be revealed by the physician even though he knows about it.

आतुरस्योपघातकमिति योज्यम्। भवेद्दुःखमन्यस्येति संबन्धः।।- If the physician reveals the news about the death of a patient it causes misery to the patient as well as his kith.

लिङ्गेभ्यो मरणाख्येभ्यो विपरीतानि पश्यता।
लिङ्गान्यारोग्यमागन्तु वक्तव्यं भिषजा ध्रुवम्॥65॥
दूतैरौत्पातिकैर्भावैः पथ्यातुरकुलाश्रयैः।
आतुराचारशीलेष्टद्रव्यसंपत्तिलक्षणैः॥66॥

- ☐ But if the physician observes signs that are contrary to the imminent signs of death, then the physician should announce the approach to recovery as a sign based on:
  - ☐ The wise physician should refrain from treating patients with imminent signs of death without declaring the condition of the patient who is approaching death.
  - ☐ The auspicious nature of the signs related to the messenger.
  - ☐ Good omens seen on the way to visit the patient.
  - ☐ The circumstances at the patient's home.
  - ☐ The behavior and conduct of the patient.
  - ☐ The availability of drug in easy manner.



Cakrapāṇi:
हन्त मरणं चेदातुरस्य भावि नोच्यते, तत् किमारोग्यमपि भावि न वक्तव्यमेवेत्याह- लिङ्गेभ्य इत्यादि।- A statement such as "news about the patient's death should not be disclosed by the physician" may be accepted; Don't even reveal the news that the patient is recovering? By starting the verse with the word '*Liñgebhya*', the author has clarified the above doubt that good news such as the patient's recovery must be disclosed.

मरणमाख्यापयन्तीति मरणाख्यानि, तेभ्यो विपरीतानि आरोग्यसूचकानि।- '*Maraṇākhyāni*' means the characteristics that indicate impending death and opposite of those features are indicative of health.

आगन्त्विति पश्चात्कालभावि।- '*Āgantu*' means that which is going to be happen in future.

औत्पातिकैर्भावैरिति शुभसूचनार्थमकस्मादुत्पन्नैर्भावैः; सामान्येन शुभाशुभसूचकं यदकस्मादुद्भवति तदौत्पातिकमुच्यते।- '*Autpātikairbhāvaiḥ*' means the auspicious signs which appears suddenly. In general, both the auspicious and inauspicious signs suddenly appear and are called *Autpātika*.

द्रव्यसम्पत्तिलक्षणैरित्यन्तैरारोग्यमागन्तु वक्तव्यमिति योजना।।- With the best characteristics of the drug, it is known that the patient is going to eventually recover.

Characteristics of the messenger who is causing good fortune

स्वाचारं हृष्टमव्यङ्गं यशस्यं शुक्लवाससम्।
अमुण्डमजटं दूतं जातिवेशक्रियासमम्॥67॥
अनुष्ट्रखरयानस्थमसन्ध्यास्वग्रहेषु च।
अदारुणेषु नक्षत्रेष्वनुग्रेषु ध्रुवेषु च॥68॥
विना चतुर्थीं नवमीं विना रिक्तां चतुर्दशीम्।
मध्याह्नमर्धरात्रं च भूकम्पं राहुदर्शनम्॥69॥
विना देशमशस्तं चाशस्तौत्पातिकलक्षणम्।
दूतं प्रशस्तमव्यग्रं निर्दिशेदागतं भिषक्॥70॥

- ☐ The physician should consider the following as the auspicious features related to the messenger:
  - ☐ Someone who has good conduct and character.
  - ☐ Those who do not have deformity in any part of the body.
  - ☐ Celebrities and those dressed in white.

  - ☐ Those who do not have their head completely shaved and whose hair is unmatted.
  - ☐ Someone who is of the same caste,
  - ☐ family and occupation of the patient.
  - ☐ Someone who has not come to the

physician on a vehicle carried by camel or donkey.

- ☐ Those who do not come to the physician to invite for visiting the patient at the time of dawn and dusk.
- ☐ Those who do not come at the time of inauspicious conjunction of planets.
- ☐ Those who avoid the 4th, 9th and **14th day of lunar fortnight.**
- ☐ Those who arrived at noon, midnight, when there was no earthquake, at a time other than the eclipse.
- ☐ Those who do not come from any inauspicious place.
- ☐ Those who arrived without seeing any sudden manifesting inauspicious features on the way.
- ☐ Those who are not perturbed.

Cakrapāṇi:

शुभभवनलक्षणं स्वाचारमित्यादिना ब्रूते।- Beginning the verse with the word '*Svācāram*', the author is going to explain auspicious signs.

अमुण्डमिति असशिखकृतवपनोऽभिप्रेतः।- '*Amuṇḍam*' means unshaven head including *Śikhā* (tuft or lock of hair on the crown of the head)

जात्यादिभिरातुरेण सह समो जातिवेशक्रियासमः।- '*Jātivaṃśakriyāsamaḥ*' means the person who is of the same caste, family and occupation similar to that of the patient.

अग्रहेष्विति अप्रशस्तस्थानस्थितक्रूरग्रहानधिष्ठितेषु कालेष्वित्यर्थः।- '*Agraheṣu*' means not at that time of inauspicious conjunction of planets. अदारुणेषु नक्षत्रेष्वनुग्रेषु ध्रुवेषु चेति दारुणानीति तीक्ष्णानि,- The messenger should not to visit physician at the time when the planets are dreadful and wrathful state. The *Dhṛva* star is auspicious. '*Dāruṇa*' means sharp.

यदुवाच वराहः- "मूलशिवशक्रभुजगाधिपानि तीक्ष्णानि" (बृ.सं. अ.18) इति; शिव आर्द्रा, शक्रो ज्येष्ठा, भुजगाधिप आश्लेषा।- *Ācārya Varāhamihira* has told that *Mūla*, *Śiva* (*Ārdrā*), *Śakra* (*Jyeṣṭā*) and *Bhujagādhipā* (*Āśleṣā*) are the *Tīkṣṇa Nakṣatra* (sharp stars) -(*Bṛhat Saṃhitā* 5/98)

उग्राणि च वराहोक्तानि यथा- "उग्राणि पूर्वभरणीपित्र्याणि" (बृ.सं. अ.98) इति। तत्र पूर्वशब्देन पूर्वफाल्गुनी, पूर्वाषाढा, *Pūrva* refers to *Pūrvaphalguṇī*, *Pūrvāṣāḍhā* and *Pūrvābhādrā*. *Pitryaṃ* means *Maghā*. (*Bṛhat Saṃhitā* 5/98)

वराहोक्तदारुणादीनि नक्षत्राणि वर्जयित्वाऽन्येषु नक्षत्रेषु दूता आगताः शुभा भवन्ति।- If the messenger meets the doctor after avoiding the time of the horrible and angry stars mentioned by *Varāhamihira*, it will be good for the patient.,,,

रिक्तामिति चतुर्थ्यादिविशेषणम् चतुर्थी नवमी चतुर्दशी च रिक्तोच्यते। तथा रिक्तेति विशेषणेन चतुर्थ्यादीनां निष्फलत्वसूचनेन कर्मारम्भं प्रत्यनुपादेयतोपदिश्यते।-'*Riktam*' means blank or empty and it is the adjective to the days such as *Caturthī*, *Navamī* and *Caturdaśī*. Thus, these days should be avoided to do any work or initiation of treatment since no fruitful results will get in those days.

शस्तमौत्पातिकमाकस्मिकं लक्षणं यस्य तच्छस्तौत्पातिक-लक्षणम्।।- '*Śasta Autpātika Lakṣaṇa*' refers to a person who may be sudden appearance of auspicious characteristics.

Substances indicating auspicious omen

दध्यक्षतद्विजातीनां वृषभाणां नृपस्य च॥71॥
रत्नानां पूर्णकुम्भानां सितस्य तुरगस्य च।
सुरध्वजपताकानां फलानां यावकस्य च॥72॥
कन्यापुंवर्धमानानां बद्धस्यैकपशोस्तस्था।
पृथिव्या उद्धतायाश्च वह्नेः प्रज्वलितस्य च॥73॥
मोदकानां सुमनसां शुक्लानां चन्दनस्य च।

मनोज्ञस्यान्नपानस्य पूर्णस्य शकटस्य च॥74॥
नृभिर्धेन्वाः सवत्साया वडवायाः स्त्रियास्तथा।
जीवञ्जीवकसिद्धार्थसारसप्रियवादिनाम्॥75॥
वेदाध्ययनशब्दाश्च सुखो वायुः प्रदक्षिणः॥79॥
पथि वेश्मप्रवेशे तु विद्यादारोग्यलक्षणम्।80।

- ☐ If the doctor sees any of the following substances on the way to visit the patient or while entering into the patient's house, it is considered a good omen, that means the patient will be recovered certainly:
  - ☐ *Dadhi* (curd)
  - ☐ *Akṣata* (grains of intact rice used for worship)
  - ☐ *Brāhmaṇās*
  - ☐ *Vṛṣabha* (bulls)
  - ☐ *Nṛpa* (king)
  - ☐ *Ratna* (precious gems)
  - ☐ *Pūrṇakumbha* (The pitcher which is filled with holy water and is used in the consecration of a king)
  - ☐ *Sita Turaga* (white horse)
  - ☐ *Sura-dhvajapatāka* (flags and banners set up in honor of Indra)
  - ☐ *Phala* (fruits)
  - ☐ *Yava* (barley)
  - ☐ *Kanyāpuṃvardhamānānāṃ* (little boys and girls seated in the lap of elders)
  - ☐ *Baddhasya Eka Paśoḥ* (an animal of good breed which has been tied with a rope)
  - ☐ *Nṛbhiḥ Pūrṇasya Sakaṭasya* (a cart full of people)
- ☐ *Dhenvāḥ Savatsāyā* (a cow with its calf)
- ☐ *Vaḍavāyāḥ Savatsāyā* (a mare with its calf)
- ☐ *Striyā Savatsāyā* (a woman with her child)
- ☐ *Jīvañjīvaka* (Greek partridge)
- ☐ *Siddhārtha* (*Khañjarīṭa*)
- ☐ *Sārasa* (crane)
- ☐ *Priyavādi* (*Cātaka* bird)
- ☐ *Haṃsa* (swan)
- ☐ *Śatapatra* (wood pecker or a kind of parrot)
- ☐ *Cāṣa* (blue necked jay)
- ☐ *Śikhi* (peacock)
- ☐ *Matsya* (fish)
- ☐ *Ajā* (goat)
- ☐ *Dvija* (elephant tusk)
- ☐ *Śankha* (conch shell)
- ☐ *Priyangu* (Callicarpa macrophylla)
- ☐ *Ghṛta* (ghee)
- ☐ *Rucaka* (ornament of horses)
- ☐ *Ādarśa* (mirror)
- ☐ *Siddhārtha* (white mustard)
- ☐ *Gorocana* (ox bile)
- ☐ *Surabhi Gandha* (aromatic odors)
- ☐ *Śukla Varṇa* (white colored objects)
- ☐ *Madhura Rasa* (substances having sweet taste)
- ☐ *Mṛga*, *Pakṣi*, *Manuṣyāṇām Praśastāsca Śubāḥ Giraḥ* (sweet and auspicious sounds of animals, birds and human beings)

- ☐ *ChatraDhvajaPatākānām Utkṣepaṇam Abhiṣṭṛtiḥ* (the sight of hoisting of umbrellas, flags and banners)
- ☐ *Bherī-Mṛdaṅga-Śaṅkhānām Śabdāḥ* (sounds of kettle drums, drums and conch shells)
- ☐ *Puṇyāha-Nisvanāḥ* (benedictory sounds)
- ☐ *Vedādhyayana Śabdāḥ* (vedicrecitations)
- ☐ *Sukha Pradakṣiṇa Vāyu* (pleasant breeze coming from southern direction)

Cakrapāṇi:

दध्यक्षतेत्यादिना मार्गादिषु प्रशस्तदर्शनान्याह।- By starting the verse with the word '*Dadhyakṣata*', the author has explained the auspicious substances which are viewed by the physician on the way to visit the patient or while entering into the patient's house.

सुरध्वजः शक्रध्वजः।- '*Suradhvajaḥ*' means the flag of Indra.

कन्यापुंवर्धमानानामिति अङ्कारोपिताः कुमार्यः कुमाराश्च वर्धमानाः, पुरुषोत्तमवत् समासः; अन्ये तु वर्धमानाः शरावा इत्याहुः; ते चालेपनादिना मण्डिता इति बोद्धव्यम्।- '*Kanyāpuṃvardhamānānām*' is a compound word (*Samāsa*) similar to *Puruṣotthama*. It means a female baby seated in the lap of elders and the growing male baby. Other scholars interpreted the word '*Vardhamāna*' as earthen saucer, which is painted and decorated with idols of male and female babies.

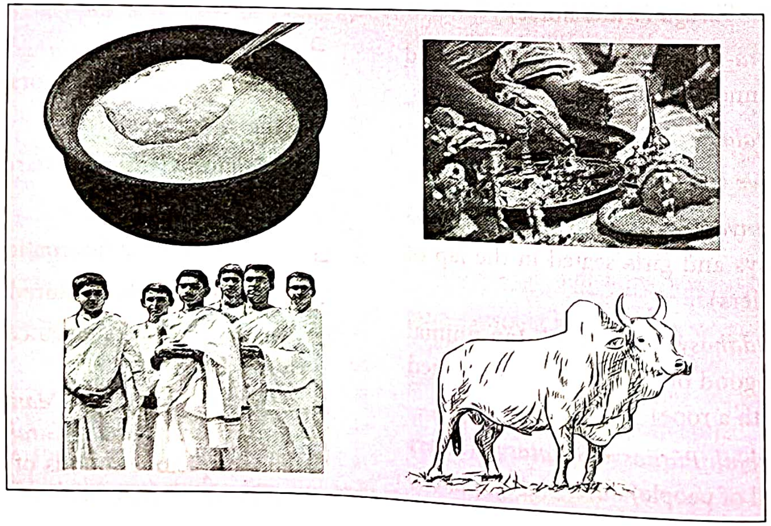
एकपशुः श्रेष्ठपशुरित्यर्थः।- '*Ekapaśuḥ*' means the best or most excellent animal.

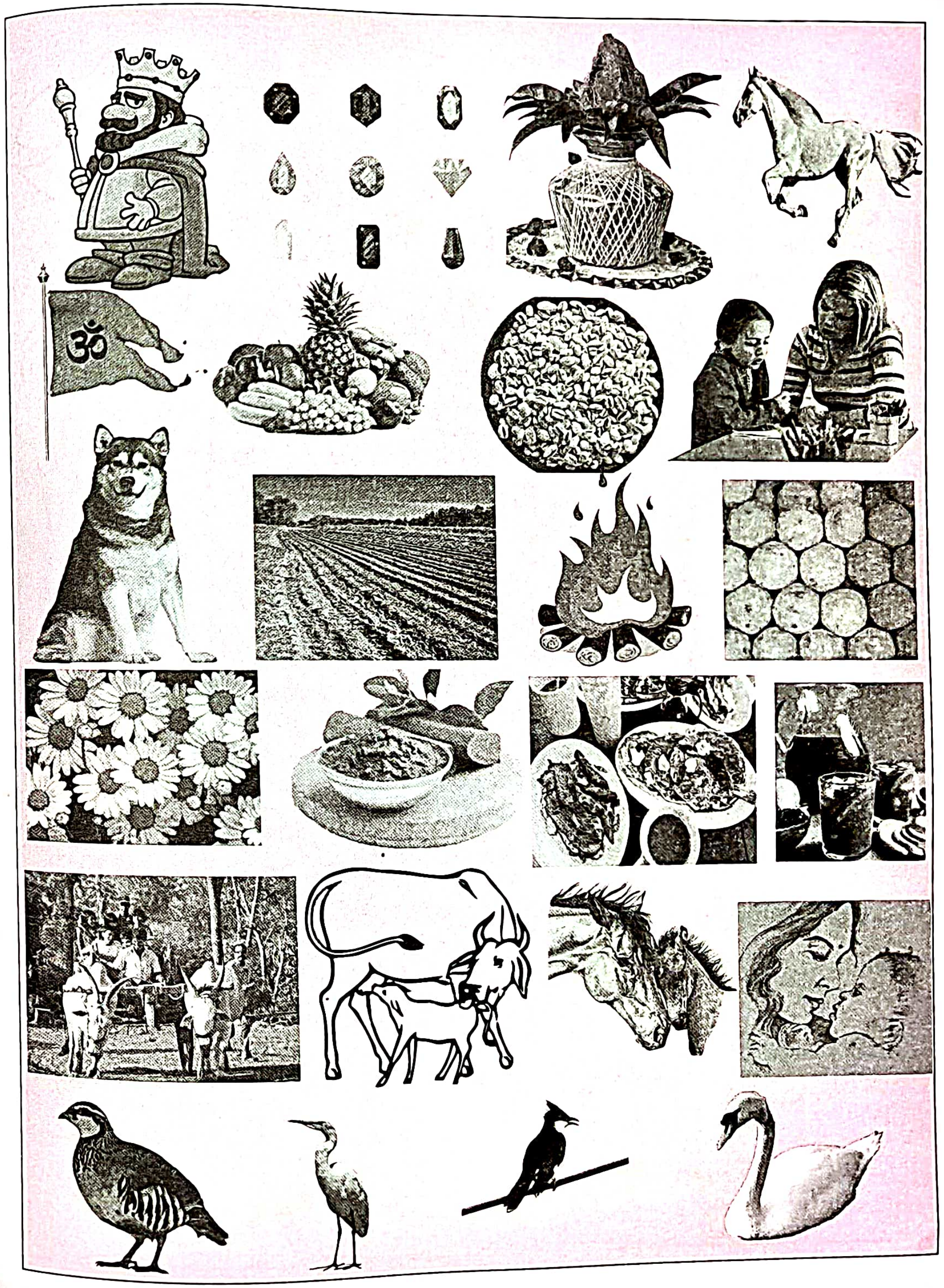
शकटस्य पूर्णस्य नृभिरिति संबन्धः।- The word '*Nṛbhiḥ*' is related to *Śakṭasya Pūrṇasya* and which means the cart crowded with people.

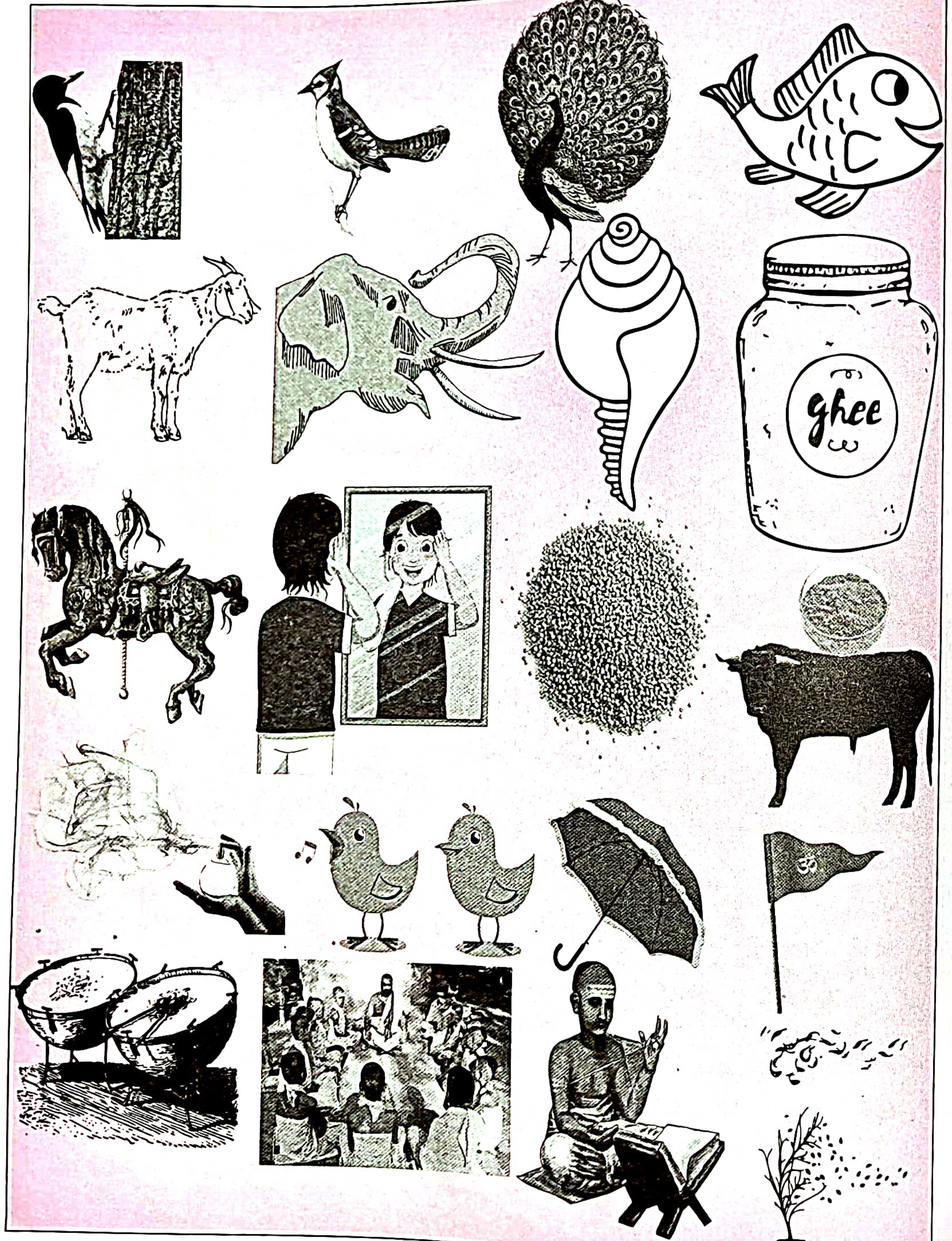
वडवायाः स्त्रियाश्च सवत्साया इति योजना।- Viewing a mare with its calf and a woman with her child is auspicious.

जीवञ्जीवकः पक्षी स्वनामप्रसिद्धः।- *Jīvañjīvaka* is a bird and is familiar in the same name.

प्रियवादी चातकः।।- '*Priyavādī*' means a bird called *Cātaka*.

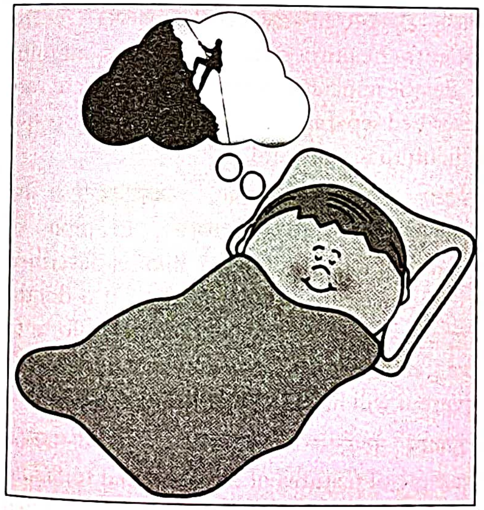






Good features in the patient's home along with auspicious dreams

मङ्गलाचारसंपन्नः सातुरो वैश्मिको जनः।।80।।
श्रद्दधानोऽनुकूलश्च प्रभूतद्रव्यसंग्रहः।
धनैश्वर्यसुखावाप्तिरिष्टलाभः सुखेन च।।81।।
द्रव्याणां तत्र योग्यानां योजना सिद्धिरेव च।
गृहप्रासादशैलानां नागानामृषभस्य च।।82।।
हयानां पुरुषाणां च स्वप्ने समधिरोहणम्।
सोमार्काग्निद्विजातीनां गवां नृणां पयस्विनाम्।।83।।
अर्णवानां प्रतरणं वृद्धिः संबाधनिःसृतिः।
स्वप्ने देवैः सपितृभिः प्रसन्नैश्चाभिभाषणम्।।84।।
दर्शनं शुक्लवस्त्राणां ह्रदस्य विमलस्य च।
मांसमत्स्यविषामेध्यच्छत्रादर्शपरिग्रहः।।85।।
स्वप्ने सुमनसां चैव शुक्लानां दर्शनं शुभम्।
अश्वगोरथयानं च यानं पूर्वोत्तरेण च।
रोदनं पतितोत्थानं द्विषतां चावमर्दनम्।।86।।



- The following are the auspicious signs that indicate definite success in patient treatment:
  - Being well-behaved and having faith in God by family members along with the patient.
  - Having abundant wealth and resources for getting required drugs.
  - Achieving power, wealth, happiness and desired things in an easy way.
  - Availability of essential medicines and their successful application.
  - Dreaming like described below:
    1. Climbing on top of the houses, mansions and mountains.
    2. Riding on elephant, bull, horse and humans.
    3. The sight of moon, sun, fire, *Brāhmaṇās*, lactating cows and women.
    4. Crossing the sea by swimming.
    5. Increase of progeny.
    6. Relief from the distress.
    7. Talking with the gods and ancestors with pleasing mood.
    8. White robes and clean lake view.
    9. Vision of fish, meat, poisonous animals, unclean objects, umbrella and mirror.
    10. Vision of white flowers.
    11. Traveling northeast on horseback, ox and chariot.
    12. Weeping a loud.
    13. Rising from the fall.
    14. Defeating the enemies.

Cakrapāṇi:

योजनायां सत्यां सिद्धिः योजनासिद्धिः।- '*Yojanāsiddhiḥ*' means getting a definite success when properlyplanned.

सम्बाधनिःसृतिः सङ्कटनिस्तरणम्।- '*Sambādha-*

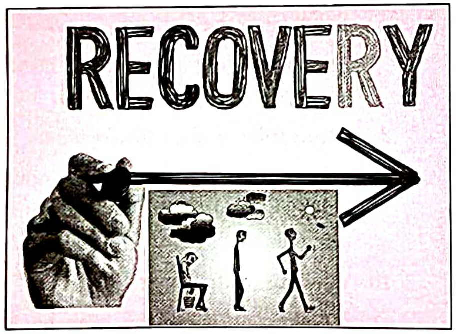
niḥsṛtiḥ' means relief from distress.

द्विषतां चावमर्दनमित्यन्तं स्वप्ने ज्ञेयम्।।- It should be understood that these appear in dreams up to the description of *Dviṣatāṃ Cāvamardanam* (defeating enemies).

Symptoms of a recovering patient

सत्त्वलक्षणसंयोगो भक्तिर्वैद्यद्विजातिषु।
साध्यत्वं न च निर्वेदस्तदारोग्यस्य लक्षणम्॥87॥
आरोग्याद्बलमायुश्च सुखं च लभते महत्।
इष्टांश्चाप्यपरान् भावान् पुरुषः शुभलक्षणः॥88॥

- ☐ People with positive qualities like great character, faith, piety and positive mindset etc. helps in physical health and speedy recovery; In addition to physical health, physical strength, longevity, happiness and satisfaction in life etc. can also be attained.



Cakrapāṇi:

सत्त्वस्य गुणस्य लक्षणैः सह संयोगः सत्त्वलक्षणसंयोगः।- '*Sattvalakṣaṇa Saṃyogaḥ*' means combination of the attributes with the features of the mind.

न च निर्वेद इति आत्मन्यनवज्ञेत्यर्थः।।- '*Na ca Nirveda*' means do not neglect self-confidence.

To sum up

तत्र श्लोकौ-
उक्तं गोमयचूर्णीये मरणारोग्यलक्षणम्।
दूतस्वप्नातुरोत्पातयुक्तिसिद्धिव्यपाश्रयम्॥89॥

In the chapter named *Gomayacūrṇīyamindriyaṃ* the author has described the features of imminent death

- ☐ Quick recovery based on Messenger
- ☐ Dreams
- ☐ Condition of the patient
- ☐ Accidental or sudden happenings
- ☐ Reasoning or planning
- ☐ Achievement of success etc. in a lucid way.

Cakrapāṇi:

उक्तमित्याद्यध्यायसंग्रहः।- From the word '*Uktam*', it should be known that it is epilogue.

दूतादिषु पृथङ्मरणारोग्यलक्षणमिहोक्तं व्यक्तमेव।- The patient's healthy state and the symptoms of death associated with messenger etc. are described separately here and are therefore not difficult to understand.

युक्त्याश्रयं मरणलक्षणं यथा- 'यमुद्दिश्यातुरं वैद्यः सम्पादयितुमौषधम्' इत्यादिग्रन्थोक्तम्।- Example of features of death related to *Yukti* is described as "The patient on whose behalf if a doctor prepares the medicine or makes all efforts to give treatment, but is not successful, then such a patient will hardly survive".

सिद्ध्याश्रयं मरणलक्षणं यथा- 'विज्ञातं' इत्यादिग्रन्थोक्तम्।- Example of features of death related to *Siddhi* is described as "If the well-known and tried medication in the patient fails to get the desired effect even though they are administered according to the prescribed procedure, it should be known that no treatment is available for such a person".

आरोग्यलक्षणं युक्त्याश्रयं सिद्ध्याश्रयं च यथा- 'इष्टालाभः सुखेन च' इति ग्रन्थोक्तम्।।- Example of features of healthy state related to *Yukti* and *Siddhi* is described as "Administration of appropriate drugs with proper planning gives definite success".

Benefits of the knowledge of Indriyasthāna

इतीदमुक्तं प्रकृतं यथातथं तदन्ववेक्ष्यं सततं भिष ग्विदा।
तथा हि सिद्धिं च यशश्च शाश्वतं स सिद्धकर्मा लभते धनानि च॥90॥

In this way the author describes the signs and symptoms of imminent death. Therefore, a physician must properly understand and constantly study this subject. Only then will the physician achieve success, fame and wealth through treatment.

Cakrapāṇi:

इतीत्यादिनेन्द्रियस्थानोक्तं प्रमेयजातं महाफलत्वेनावश्यबोध्यतयोपदर्शयन्नुपसंहरति।।- The author has emphasized the importance of *Indriyasthāna* and thus all physicians must read and understand and practice accordingly to achieve success in their practice. The author concludes the section *Indriyasthāna* with these words.

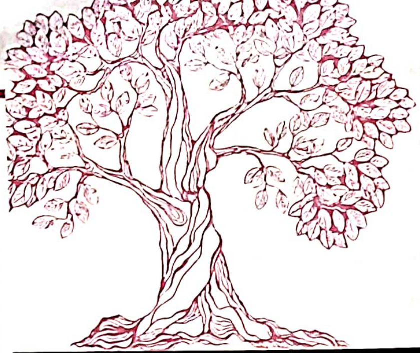
इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते इन्द्रियस्थाने गोमयचूर्णीयमिन्द्रियं नाम द्वादशोऽध्यायः॥12॥

Thus, ends the twelfth chapter of the *Indriyasthāna* titled *Gomayacūrṇīyamindriyaṃ* which was composed by *Agniveśa* and redacted by *Caraka*.

इति चरकसंहितायां पञ्चमम् इन्द्रियस्थानं सम्पूर्णम्

Thus, ends *Indriyasthāna* the fifth section of *Caraka Saṃhitā*.

***



Annexure-III
Glimpses of Nidānasthāna

- *Nidānasthāna* contains 8 chapters and the number and the name of the chapter is as follows.

S. No. of the Chapter	Name of the Chapter
1.	*Jvara Nidāna*
2.	*Raktapitta Nidāna*
3.	*Gulma Nidāna*
4.	*Prameha Nidāna*
5.	*Kuṣṭha Nidāna*
6.	*Śoṣa Nidāna*
7.	*Unmāda Nidāna*
8.	*Apasmāra Nidāna*

- The synonyms of *Nidāna* are *Hetu, Nimitta, Āyatana, Kartā, Kāraṇa, Pratyaya* and *Samutthāna.*
- The causative factors for all the diseases are of 3 types viz.
  1. *Asātmendriyārtha Saṃyoga* (disagreeable conjunction of senses with their objects)
  2. *Prajñaparādha* (intellectual error)
  3. *Pariṇāma* (seasonal divergences)
- The diseases are of 3 types viz. *Āgneya* (*Pittaja*), *Saumya* (*Kaphaja*) and *Vāyavya* (*Vātaja*). In another way they are classified into 2 types viz. *Rājasa* and *Tāmasa.*
- The synonyms of disease are *Vyādhi, Āmaya, Gada, Ātaṅka, Yakṣmā, Jvara, Vikāra* and *Roga.*
- The following five factors are responsible for diagnosing a disease. They are called *Nidāna-pañcaka*
  1. *Nidāna* (etiological factors)
  2. *Pūrvarūpa* (premonitory symptoms)
  3. *Liṅga* (signs and symptoms)
  4. *Upaśaya* (therapeutic test)
  5. *Saṃprāpti* (pathogenesis)
- The synonyms of the symptoms of a disease are *Liṅga, Ākṛti, Lakṣaṇa, Cihna, Saṃsthāna, Vyañjana* and *Rūpa.*
- The 5 Types of *Saṃprāpti*: *Saṅkhyā Saṃprāpti, Prādhānya Saṃprāpti, Vidhi Saṃprāpti, Vikalpa Saṃprāpti* and *Bala-Kāla Saṃprāpti.*
- *Jvara* (fever) is of 8 types: *Vātaja, Pittaja, Kaphaja, Dvandvaja, Sannipātaja* and *Āgantuja.*
- The factors responsible for manifestation of *Āgantuja-Jvara* are:
  1. *Abhighāta* (injury)
  2. *Abhiṣaṅga* (possession by evil spirits)
  3. *Abhicāra* (employment of magical spells for malevolent purpose)
  4. *Abhiśāpa* (to curse)

- *Jvara* in different animals is called differently as mentioned under:
  - a. In elephants *Jvara* is called as *Pākala*
  - b. In cows it is called as *Kherika*
  - c. In fish it is called as *Indrajāla*
  - d. In birds it is called as *Bhrāmaraka*
- *Jvara Cikitsāsūtra*:
  - a. Immediately after the appearance of premonitory symptoms (*Pūrvarūpa*) of *Jvara*, it has been advised to take light food (*Laghvaśana*) or fasting (*Apatarpaṇa*) as it is originated from Āmāśaya.
  - b. Afterwards following measures should be taken based on the involvement of *Doṣa* and its therapeutic indications: *Kaṣāya Pāna* (intake of decoctions), *Abhyaṅga* (rubbing with unctuous substances), *Sneha* (oleation therapy), *Sveda* (fomentation therapy), *Pradeha* (applying pastes), *Pariṣeka* (sprinkling over), *Anulepana* (besmear). *Vamana* (emesis), *Virecana* (purgation), Āsthāpanavasti (decoctive enema), *Anuvāsanavasti* (oil enema), *Upaśamana* (alleviation therapy), *Nasyakarma* (nasal administration), *Dhūpa* (fumigation), *Dhūmapāna* (inhalation of medicated smokes), *Añjana* (collyrium) and *Kṣīrabhojana* (milk diet)
- In all types of chronic fevers (*Jīrṇa-jvara*), internal administration of prepared ghee (*Ghṛta*) with appropriate medicines is recommended. The unctuous nature of *Ghṛta* is useful for the alleviation of *Vāta*. Being processed with suitable drugs it alleviates *Kapha*. Similarly, *Ghṛta* alleviates *Pitta* as well as hotness of body (Ūṣmā) due its coldness (Śīta Guṇa).
- *Raktapitta*: Due to the contact of *Pitta* with *Rakta*, and by the vitiation of *Rakta*, and also possessing the smell and color of *Rakta*, the *Pitta* is called *Raktapitta.*
- The complications (*Upadrava*) of *Raktapitta*: *Daurbalya* (weakness), *Arocaka* (anorexia), *Avipāka* (indigestion), Śvāsa (dyspnea), *Kāsa* (cough), *Jvara* (fever), *Atīsāra* (diarrhea), Śopha (oedema), *Pāṇḍu roga* (anemia) and *Svarabheda* (hoarseness of voice)
- Types of *Raktapitta*: *Ūrdhvagata* (upper pathway), *Adhogata* (lower pathway) and *Ubhayagata* (both the ways).
- Among them Ūrdhvagata Raktapitta is curable as it is suitable for treatment with purgative therapy (*Virecana*) and there is also availability of lots of medicines.
- Whereas *Adhogata Raktapitta* is palliable because emesis (*Vamana*) is the suitable treatment and there is availability of only limited medicines.
- While *Ubhayagata Raktapitta* is incurable, because either *Vamana* or *Virecana* are not suitable and also the unavailability of medicines.
- A wise physician should give up the treatment of incurable diseases. The palliable diseases should be maintained with proper medication. The diseases which are curable should be treated successfully with the proven medicines.
- *Gulma* is of 5 Types viz.: *Vāta Gulma, Pitta Gulma, Sleṣma Gulma* (*Kapha Gulma*), *Nicaya Gulma* (*Sannipāta Gulma*) and Śoṇita Gulma (*Rakta Gulma*).
- Specific features of all the types of *Gulma* can be known from *Samutthāna* (*Nidāna-*

etiology), *Pūrvarūpa* (premonitory symptoms), *Liṅga* (*Rūpa*-clinical features), *Vedanā* (various types of pain) and *Upaśaya* (exploratory therapy). By the application of these methods all the other diseases can be diagnosed.

- *Vāta* thus aggravated, enters the *Mahāsrotas* (gastro intestinal tract) and become hard and round due to *Rūkṣa Guṇa* and then spreads in the body and settled down at different places like *Hṛdaya* (heart), *Vasti* (urinary bladder), *Pārśva* (2 flanks of the abdomen) and *Nābhi* (umbilical region. Then it produces colic pain and various types of nodules and remains in the form of a round mass. Thus, it is called '*Gulma*' because of its round shape.
- Śoṇita *Gulma* (*Rakta Gulma*) occurs only in women but not in men. Suppression of natural urges is one of the causes for *Rakta Gulma*. It may be happened due to the female being dependent on others, ignorance and always busy in doing service to the family. Consumption of *Vāta* aggravating substances immediately after abortion, immediately after delivery and during menstruation also causes.
- In all the types of *Gulma*, a physician should take the measures such as *Sneha*, *Sveda*, *Mṛdu Sneha Virecana* and *Vasti* to control *Vāta* carefully. Once the *Vāta* is under control, the rest of the *Doṣās* would be subsided even with a minimal effort.
- Excessive fluidity of *Kapha* (*Bahudravaḥ Śleṣmā*) is the distinguishing feature of the *Doṣa* that causes for the manifestation of *Prameha*. That means mild liquefaction of *Kapha* doesn't cause *Prameha*.
- The susceptible body elements (*Dūṣya*) in the manifestation of *Kaphaja Prameha* are: Extremely loose or flaccid (*Bahvabaddha*) *Medas* (adipose tissue), *Māmsa* (muscular tissue), Śārīraja *Kleda* (body fluid), Śukra (semen), Śoṇita (blood), *Vasā* (fat), *Majjā* (bone marrow), *Lasīkā* (lymph), *Rasa* (plasma) and *Ojas* (essence of body tissues).
- '*Abaddham*' means *Asaṃhatam* i.e. not solid. Here the terms *Bahutva* (abundance) and *Aghanatva* (non-compactness) should be understood their applicability to the specific tissues. Among them the *Medas*, *Māmsa*, *Vasā* and *Majjā* obtain both the features such as abundance as well as non-compactness. The rest of the components such as *Rakta*, *Śukra*, *Kleda*, *Lasīkā*, *Rasa* and *Ojas* are only abundance in quantity.
- 10 types of *Kaphaja Prameha*:
  1. *Udakameha* (hydruria),
  2. *Ikṣuvālikārasameha* (glycosuria),
  3. *Sāndrameha* (chyluria),
  4. *Sāndraprasādameha* (belluria),
  5. *Śuklameha* (bacteruria),
  6. *Śukrameha* (spermaturia),
  7. *Śītameha* (phosphaturia),
  8. *Sikatāmeha* (graveluria),
  9. *Śanairmeha* (dysuria) and
  10. *Ālālameha* (pyuria).
- All these 10 types of *Prameha* are curable because of the following reasons:
  - a. *Kapha* being seated in *Medas*, which is having similar qualities (समानगुणमेदःस्थानकत्वात्)
  - b. Due to the predominance of *Kapha* (कफस्य प्राधान्यात्)
  - c. Due to the similarity in the treatment of both *Kapha* and *Medas* (समक्रियत्वात्)

- 6 types of *Pittaja Prameha*: 1. *Kṣārameha* (alkalinuria), 2. *Kālameha* (melanuria), 3. *Nīlameha* (indigonuria), 4. *Raktameha* (hematuria), 5. *Mañjiṣṭāmeha* (hemoglobinuria) and 6. *Hāridrameha* (urobilinuria).
- All these 6 types of *Pittaja Prameha* are only palliable because of the following reasons:
  - a. The site of *Medas* which is vitiated in the pathogenesis of the disease is closer to that of the affected *Doṣa* i.e. *Pitta* (संसृष्टदोषमेदःस्थानत्वात्)
  - b. Owing to mutual contradiction involved in the treatment of *Pitta* and *Medas* (विरुद्धोपक्रमणत्वात्)
- 4 types of *Vātaja Prameha*: 1. *Vasāmeha* (lipuria), 2. *Majjāmeha* (myelouria), 3. *Hastimeha* (diabetes insipidus) and 4. *Madhumeha* (diabetes mellitus).
- All these 4 types of *Vātaja Prameha* are incurable because of the following reasons:
  - a. Due to their seriousness (महात्ययिकत्वात्)
  - b. Owing to mutual contradiction involved in their treatment (विरुद्धोपक्रमणत्वात्)
  - c. The complications (*Upadrava*) that may arise in the chronic stage of *Prameha*: *Tṛṣṇā* (thirst), *Atīsāra* (diarrhea), *Jvara* (fever), *Dāha* (burning sensation), *Daurbalya* (weakness), *Arocaka* (anorexia), *Avipāka* (indigestion) and Putrefaction of muscles (*Pūtimāmsa*) produces carbuncles like *Alaji*, *Vidradhi* etc.
- Just like birds are attracted to the trees where they build their nest, *Prameha* affects the individuals who are voracious eaters, as well as those who hate bathing and walking (physical exercise).
- Death in the form of *Prameha* comes immediately to those who are less active (*Mandotsāha*), too obese (*Atisthūla*), too unctuous (*Atisnigdha*) and gluttons (*Mahāśana*).
- The person who eats only the food which brings the equilibrium of bodily tissues and practices the activities which are wholesome to the body enjoys happy life.
- The seven body elements, when gets vitiated, are responsible for the manifestation of *Kuṣṭha* are the three *Doṣās* and the four *Dūṣyās* i.e. *Vāta*, *Pitta*, *Kapha* and *Tvak* (skin / *Rasa Dhātu*), *Māṃsa* (muscles), Śoṇita (*Rakta*), *Lasīkā* (lymph)
- Types of *Kuṣṭha* and the dominancy of *Doṣa*

S. No.	Type of *Kuṣṭa*	Dominancy of the *Doṣa*
1.	*Kapāla Kuṣṭa*	*Vāta*
2.	*Audumbara Kuṣṭa*	*Pitta*
3.	*Maṇḍala Kuṣṭa*	*Kapha*
4.	*Ṛṣyajihva Kuṣṭa*	*Vāta-pitta*
5.	*Puṇḍarīka Kuṣṭa*	*Pitta-kapha*
6.	*Sidhma Kuṣṭa*	*Kapha-vāta*
7.	*Kākaṇaka Kuṣṭa*	*Sarva Doṣa*

- Except *Kākaṇaka*, the other six types of *Kuṣṭha* are generally be curable, but they may become incurable due to lack of proper treatment or by the follow of the unwholesome regimen and thereby the accumulation of *Doṣās*.

- There are four types of causative factors (*Nidāna*) for the manifestation of Śoṣa.
  1. *Sāhasa* (adventurism)
  2. *Sandhāraṇa* (suppression of natural urges)
  3. *Kṣaya* (depletion of body tissues)
  4. *Viṣamāśana* (irregular diet habits)
- One can enjoy the desired fruit of action only when alive. Therefore, anyone who wishes for longevity should avoid adventurous actions.
- One should protect his body by keeping everything aside because in the absence of body no activities of the body exist.
- The *Śukra* (semen) is the superior most essence of the food. Thus, one should protect the semen because the destruction of semen causes many diseases and can even lead to death.
- In view of the painful diseases associated with irregular dietary habits, a person should take nutritious diet in the required quantity and at regular time by controlling his senses.
- *Ekādaśa Rūpa*: The following eleven are the features of *Rājayakṣma*: 1. Heaviness in the head (शिरसः परिपूर्णत्व), 2. Cough (कासः), 3. Dyspnea (श्वासः), 4. Hoarseness of voice (स्वरभेदः), 5. Vomiting of phlegm (श्लेष्मणश्छर्दनं), 6. Hemoptysis (शोणितष्ठीवनं), 7. Pain in the flanks (पार्श्वसंरोजनम), 8. Twisting pain in the shoulders (अंसावमर्दः), 9. Fever (ज्वरः), 10. Diarrhea (अतीसारः) and 11. Anorexia (अरोचक).
- *Unmāda* is of 5 Types viz.: *Vātaja Unmāda*, *Pittaja Unmāda*, *Kaphaja Unmāda*, *Sannipātaja Unmāda* and *Āgantuja Unmāda*.
- *Unmāda Lakṣaṇa*: 1. *Mano-vibhrama*, 2. *Buddhi-vibhrama*, 3. *Sañgnā-vibhrama*, 4. *Gñāna-vibhrama*, 5. *Smṛti-vibhrama*, 6. *Bhakti-vibhrama*, 7. *Śīla-vibhrama*, 8. *Ceṣṭā-vibhrama* and 9. *Ācāra-vibhrama*
- Objectives in cause of *Unmāda*:
  - a. *Hiṃsā* (violence)– Desire to kill or inflict injury
  - b. *Rati* (pleasure) – Desire to delight
  - c. *Abhyarcanam* (worship) – Desire to receive respect
- The measures useful for the management of *Āgantuja Unmāda*: *Mantra*, *Auṣadha*, *Maṇi*, *Mañgala*, *Bali*, *Upāhāra*, *Homa*, *Niyama*, *Vrata*, *Prāyaścitta*, *Upavāsa*, *Svastyayana*, *Praṇipāta*, *Gamana* etc.
- In fact, the cause of insanity is only the misdeeds of a person and nothing is done by the gods and others unless he is not himself a victim.
- *Apasmāra* is of four types: *Vātaja*, *Pittaja*, *Kaphaja* and *Sannipātaja Apasmāra*
- *Apasmāra Saṃprāpti*: While the *Doṣās* are located in the heart in the dormitory state, they are further aggravated due to desire, anger, fear, greed, confusion, delight, grief and anxiety and then spread to the heart and sensory organs, and thereby results in *Apasmāra*.
- *Apasmāra* is defined as temporary loss of consciousness accompanied by certain nasty actions due to the derangement of mind, intellect and memory.
- In general, *Apasmāra* should be treated with the administration of suitable purificatory measures like *Vamana*, *Virecana* and also pacification by means of strong medications. Incantation of *Vedic* hymns is also beneficial when the *Apasmāra* is associated with exogenous factors.
- The physician who knows the specific characteristics of all diseases and is well versed with all medical remedies, treats all disorders and such a doctor never makes mistakes and is never confused.
- *Nidānārthakara Roga*: Sometimes it can be seen that a particular disease acts as the cause of another disease. For example: *Raktapitta* (haemorrhagic disorder) manifests due to excessive heat of *Jvara* (fever) and *Jvara* also develops from *Raktapitta*. And both *Jvara* and *Raktapitta* develop Śoṣa (consumption).
- In fact, those maladies are primarily independent diseases. In course of time, they may act as causative factors for the manifestation of other diseases. Sometimes they act as the disease itself as well as causative factor for another disease also. And sometimes it acts as only one type either a disease or an etiological factor only.
- Certain maladies may subside after the manifestation of another disease and some diseases cannot subside even after the manifestation of another disease.
- Such combination of diseases which are developed due to improper treatment as well as manifested by other diseases is difficult to cure.
- When treating a disease, even if the disease subsides if it manifests another disease, it cannot be considered an ideal treatment. The therapy that which can cure the disease completely without producing any other complications is known as an ideal treatment.
- Relationship between the Causative factors and Disease:
  - a. A single causative factor can also produce many a number of diseases.
    For example: Only *Rūkṣa Guṇa* (dryness) is the cause for the manifestation of many diseases like *Jvara* (fever), *Bhrama* (giddiness) and *Pralāpa* (delirium)
  - b. A single causative factor may produce one disease.
    For example: *Rūkṣa Guṇa* (dryness) is the cause for the manifestation of fever (*Jvara*)
  - c. Many a number of causative factors may produce a single disease.
    For example: Only fever is produced by many factors like *Rūkṣa Guṇa* (dryness) and other *Guṇās*.
  - d. Much number of causative factors also can produce a large number of diseases.
    For example: Fever and many other diseases also produced by many factors like *Rūkṣa Guṇa* (dryness) and other *Guṇās*.
- Relationship between the Clinical Features and the Disease:
  - a. Sometimes one symptom may be common to many diseases
    For example: *Jvara* (fever) is the common symptom in a number of diseases, which has an irregular onset.
  - b. One symptom may belong to one disease only.
    For example: *Santāpa* (hyper pyrexia) is the cardinal symptom of fever.

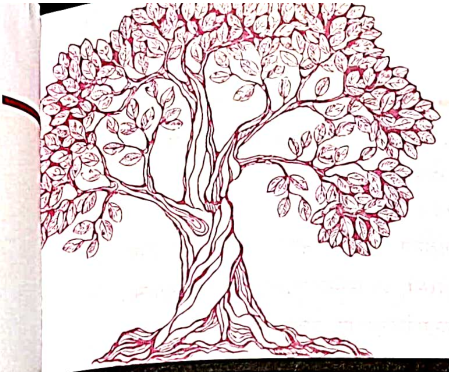
c. Many symptoms are manifested by one disease only
   For example: Irregular onset, complicated origin etc. are symptoms of fever only.
d. Many symptoms are also manifested by many diseases.
   For example: Such symptoms also can be seen in other diseases like *Jvara* (fever), *Śvāsa* (dyspnea) and *Hikkā* (hiccup)

❑ Relationship between the Therapy and the Disease:

a. A single therapy may be useful for the management of many diseases.
   For example: All the diseases caused by the derangement of *Āmāśaya* can be cured by the single therapy such as observance of fasting (*Lañghana*).
b. One therapy is meant for a single disease only.
   For example: *Lañghana* (fasting) is sufficient for the management of fever.
c. Management of a single disease requires multiple treatments.
   For example: For the management of fever other therapies along with fasting are required.
d. Many treatments are necessary for the management of many diseases.
   For example: For the management of fever (*Jvara*), dyspnea (*Śvāsa*) and hiccup (*Hikkā*) multiple therapies are required.

❑ A well-versed physician should recognize the aggravation, the balanced state, and the diminution of the *Tridoṣās* and also the condition of the patient's body, his digestive power, his strength, and his mind, even though these conditions may be exceedingly subtle and difficult. In fact, a wise physician adopts a particular means of treatment, in a particular situation, by carefully observing that particular condition of the disease, so as to attain the fourfold objectives of life.

***



Annexure-IV

Glimpses of Vimānasthāna

❑ *Vimānasthāna* contains 8 chapters and the number and the name of the chapter is as follows.

S. No. of the Chapter	Name of the Chapter
1.	*Rasavimāna*
2.	*Trividhakukṣīya-vimāna*
3.	*Janapadodhvaṃsanīya-vimāna*
4.	*Trividharogaviseṣavijñānīya-vimāna*
5.	*Sroto-vimāna*
6.	*Rogānīka -vimāna*
7.	*Vyādhitarūpīya-vimāna*
8.	*Rogabhiṣagjitīya-vimāna*

❑ '*Vimānam*' comes from the prefix '*vi*' and the root '*ma*' to measure or ascertain. The Commentator has explained it as '*Viśeṣeṇa mīyate jñayate doṣabheṣajādyanena iti vimānam*,' means that by which specific knowledge of *Doṣa*, *Bheṣaja* etc. is measured or ascertained is known as *Vimānam*.

❑ The *Rasās* (tastes) are six in number viz. *Madhura* (sweet), *Amla* (sour), *Lavaṇa* (saline), *Kaṭu* (pungent), *Tikta* (bitter) and *Kaṣāya* (astringent). Proper utilization of these tastes nourishes the body, whereas the improper utilization leads to aggravation of *Doṣās*.

The following table shows the relationship of the *Rasās* and *Doṣās*.

Relationship between the Rasās and Doṣās:

S. No.	Name of the Doṣa	Rasās which aggravates Doṣās	Rasās which alleviates Doṣās
1.	*Vāta*	*Kaṭu, Tikta, Kaṣāya*	*Madhura, Amla, Lavaṇa*
2.	*Pitta*	*Kaṭu, Amla, Lavaṇa*	*Madhura, Tikta, Kaṣāya*
3.	*Kapha*	*Madhura, Amla, Lavaṇa*	*Kaṭu, Tikta, Kaṣāya*

❑ It is not possible to decide the effect of the total drug or disease on the basis of the effect of individual *Rasās* or *Doṣās* because of the following factors:

a. Variation in combination of *Rasa* and *Doṣa* (विकृतिविषमसमवेतानां)
b. Involvement of *Doṣās* and *Rasās* differently – (नानात्मकानां)
c. Mutual antagonism – (परस्परेण चोपहतानाम)
d. Formulated by other options with distinguished formulae – (अन्यैश्च विकल्प-

नैर्विकल्पितानाम)

e. *Pippalī* (long pepper), *Kṣāra* (alkalis) and *Lavaṇa* (salts) should not be used in excess when compared to other substances. Continuous usage of *Pippalī* aggravates all the *Tridoṣās*. Excessive use of *Kṣāra* leads to harmful effects on hair, eyes, heart and virility. It causes blindness, impotency, baldness, greyness of hair and constricting pain in the heart. Excessive use of *Lavaṇa* leads to tiredness, lassitude and weakness.

- *Aṣṭavidha Āhāra Vidhi Viśeṣāyatana*:
  1. *Prakṛti* 2. *Karaṇa* 3. *Saṃyoga* 4. *Rāśi* 5. *Deśa* 6. *Kāla* 7. *Upayogasaṃsthā* and 8. *Upayoktā*.
- Rules for taking food:

उष्णं, स्निग्धं, मात्रावत्, जीर्णे वीर्याविरुद्धम्,

इष्टे देशे, इष्टसर्वोपकरणं,

नातिद्रुतं, नातिविलम्बितम्,

अजल्पन्, अहसन्, तन्मना भुञ्जीत,

आत्मानमभिसमीक्ष्य सम्यक्।

- He is regarded as a physician that who is well versed with the specific nature of *Rasās* (tastes), *Dravyās* (drugs) *Doṣās* (body humours), and *Vikāra* (diseases) as well as *Deśa* (habitat), *Kāla* (time) and *Śarīra* (the body constitution).
- While eating a person should observe the capacity of his stomach and make it into three divisions. The stomach should be filled by 1/3rd part with solid foods; 1/3rd part should be filled with liquid foods and the remaining 1/3rd part of the stomach should be kept empty for proper circulation of *Vāta*, *Pitta* and *Kapha*. People who eat in this way will never suffer from diseases caused by improper intake of food.
- *Mātrāhāra Lakṣaṇa*:

कुक्षेरप्रणीडनमाहारेण, हृदयस्यानवरोधः, पार्श्वयोरविपाटनम्, अनतिगौरवमुदरस्य, प्रीणनमिन्द्रियाणां, क्षुत्पिपासोपरमः, स्थानासनशयनगमनोच्छ्वासप्रश्वासहास्यसङ्कथासु सुखानुवृत्तिः, सायं प्रातश्च सुखेन परिणमनं, बलवर्णो

पचयकरत्वं च; इति मात्रावतो लक्षणमाहारस्य भवति।।

- The two types of diseases which are caused by *Āma* i.e. *Viśūcikā* and *Alasaka*. *Visūcikā* is that in which expulsion of undigested food takes place through the upper and lower channels of the gastrointestinal tract in the form of vomiting and diarrhoea.
- Initially *Āmadoṣa* should be eliminated by means of *Vamana* with hot water mixed with salt. Afterwards he should be given *Svedana*, *Varti* and then *Upavāsa*.
- The place in between the breasts and umbilical region in human beings is called '*Āmāśaya*' where all the four types of food substances get digested.
- *Janpadodhvaṃsa Kāraṇa*:
  1. *Vāyu* (air)
  2. *Udaka* (water)
  3. *Deśa* (land / soil) &
  4. *Kāla* (time / season). *Vāyu*, *Jala*, *Deśa* and *Kāla* are powerful in their succeeding order due to their unavoidability.
- Epidemic diseases should be managed by means of suitable medication, *Pañcakarma*, *Rasāyana* drugs and *Ācāra Rasāyana*.
- The root cause for the derangement of *Vāyu*, *Jala* etc. is *Adharma* (unrighteousness). That unrighteousness is also arising from the sinful acts done in the past life, but the source for both is *Pragñāparādha* (intellectual error).

- Even in the ancient times also it is observed that unrighteousness is the only cause for the happening of any one of the inauspicious incidents.
- Both *Daiva* (destiny) and *Puruṣakāra* (human effort) play an important role in determining the lifespan.
- The axle mounted in a vehicle which is endowed with all natural properties and is depleted in time by depreciation to its normal limits. Similarly, a person who is endowed with strong physique and follows wholesome food and regimen will die only at the end of normal time fixed according to that era.
- Rationality in prescribing hot water in Jvara: After due consideration of body constitution, etiology, habitat, season etc. physicians prescribe hot water in fever to digest the undigested *Doṣās*. In fact, fever is originated from *Āmāśaya*. Mostly for the management of diseases originated from *Āmāśaya* will be treated by means of *Pācana*, *Vamana* and *Apatarpaṇa*. Thus, the physicians prescribe hot water for the persons suffering from fever.
- *Apatarpaṇa* (reducing therapy) is of 3 types viz. *Laṅghaṇa* (fasting therapy), *Laṅghaṇapācana* (fasting and digestive therapy) and *Doṣāvasecana* (elimination therapy)
- There are three means to know the specific features of a disease viz. *Āptopadeśa* (authoritative statements), *Pratyakṣa* (direct observation) and *Anumāna* (inference).
- By means of *Āptopadeśa* every aspect of disease for its diagnosis and treatment, origin of disease the way how the disease manifests etc. can be known.
- The person desirous of examining the facts about the disease with the help of *Pratyakṣa* should examine, with all his senses, all the objects of senses in the patient's body, except by taste which should be ascertained by other means.
- Other factors such strength of digestive fire, body strength etc. can be known by *Anumāna* (inference).
- It has been told that how many number of substances which have a corporal form are existing in the body, the same number of channels (*Srotases*) also exist in the body. Without the involvement of these channels, none of these substances is originate or decrease in the body. In fact, these channels help in transporting them from one place to another during the process of transformation of bodily tissues.
- Types of Srotases and their *Mūla* (origin):

S. No.	Name of the Srotas	Srotomūla
1.	*Prāṇavaha Srotas*	*Hṛdaya* (heart) and *Mahāsrotas* (G.I. Tract)
2.	*Udakavaha Srotas*	*Tālu* (palate) and *Kloma* (pancreas)
3.	*Annavaha Srotas*	*Āmāśaya* (stomach) & *Vāmapārśva* (lt. side of the abdomen)

4.	*Rasavaha Srotas*	*Hṛdaya* (heart) and *Daśa-dhamanī* (ten vessels)
5.	*Raktavaha Srotas*	*Yakṛt* (liver) and *Plīha* (spleen)
6.	*Māṃsavaha Srotas*	*Snāyu* (ligaments) and *Tvak* (skin)
7.	*Medovaha Srotas*	*Vṛkkā* (kidneys) and *Vapāvahana* (omentum)
8.	*Asthivaha Srotas*	*Medas* (adipose tissue) and *Jaghana* (hip region)
9.	*Majjāvaha Srotas*	*Asthi* (bones) and *Sandhi* (joints)
10.	*Śukravaha Srotas*	*Vṛṣaṇa* (testes) and *Śepha* (penis)
11.	*Mūtravaha Srotas*	*Vasti* (bladder) and *Vaṅkṣaṇa* (groins)
12.	*Purīṣavaha Srotas*	*Pakvāśaya* (large intestines) and *Sthūla-guda* (rectum)
13.	*Svedavaha Srotas*	*Medas* (adipose tissue) and *Lomakūpa* (pores of the body)

❑ Synonyms of Srotases: 1. *Srotas* (channels) 2. *Sirā* (veins) 3. *Dhamanī* (arteries) 4. *Rasāyanī* (ducts) 5. *Rasavāhinī* (capillaries) 6. *Nāḍī* (tubes) 7. *Panthāna* (passages) 8. *Mārga* (tracts) 9. *Śarīrachidra* (spaces in the body) 10. *Saṃvṛtāsaṃvṛtāni* (ducts closed at one end and open at the other end) 11. *Sthāna* (venue) 12. *Āśaya* (place) and 13. *Niketa* (abode)

❑ Srotoduṣṭi Lakṣaṇa:

1. *Atipravṛtti* (excessive flow of the contents of the channels)
2. *Saṅga* (obstruction of flow in the channels)
3. *Sirāṇām Granthi* (appearance of nodules in the channels)
4. *Vimārgagamana* (diversion of flow of contents into improper channels)

❑ Srotoduṣṭi Sāmānya Cikitsāsūtra:

Name of the Srotas	Treatment Suggested
Prāṇavaha Srotas	*Śvāsa Cikitsā*
Udakavaha Srotas	*Tṛṣṇā Cikitsā*
Annavaha Srotas	*Āmadoṣa Cikitsā*
Rasādi Srotases	Treatment advised for *Rasādi Dhātu Duṣṭi* mentioned in the chapter *Vividhāśitapītīya*
Mūtravaha Srotas	*Mūtrakṛcchra Cikitsā*
Purīṣavaha Srotas	*Atīsāra Cikitsā*
Svedavaha Srotas	*Jvara Cikitsā*

❑ Different Types of Classification of Diseases: The diseases have been classified into two types each on the basis of the five different criteria as mentioned under.

1. On the basis of their prognosis: *Sādhya* (curable) & *Asādhya* (incurable)
2. On the basis of their strength: *Mṛdu* (mild) & *Dāruṇa* (severe)
3. On the basis of their location: *Mānasika* (mind) & *Śārīraka* (body)
4. On the basis of causative factors: *Svadhātu-vaiṣamya-nimitta* (endogenous) & *Āgantu-nimitta* (exogenous)
5. On the basis of the site of origin: *Āmāśaya-samuttha* (arise from stomach) & *Pakvāsaya-samuttha* (arise from colon)

❑ The following three factors are responsible for the vitiation of both *Śārīraka* and *Mānasika Doṣās.*

1. *Asātmendriyārtha Saṃyoga* (disagreeable conjunction of senses with their objects)
2. *Pragñāparādha* (intellectual error)
3. *Pariṇāma* (seasonal irregularity)

❑ Anubandhya & Anubandha Vyādhi: It is called a primary disease (*Anubandhya Vyādhi*) that is present independently, manifests all symptoms, and develops from a specific etiology, and is cured by prescribed therapy. The secondary disease (*Anubandha Vyādhi*) is having exactly opposite features.

❑ Types of Agni: The *Agni* (digestive fire) present in the body has been classified into four types according to its intensity.

1. *Tīkṣṇāgni* (sharp digestive fire)
2. *Mandāgni* (weak digestive fire)
3. *Samāgni* (balanced digestive fire)
4. *Viṣamāgni* (erratic digestive fire)

❑ The usage of the words like *Vāta Prakṛti*, *Pitta Prakṛti* and *Kapha Prakṛti* is inappropriate, because the term *Prakṛti* refers to normalcy. Thus, it is better to call them in the name of *Vātalā* (having the dominancy of *Vāta*), *Pittalā* (having the dominancy of *Vāta*) and *Sleṣmalā* (having the dominancy of *Kapha*). So, those people who are having the dominancy of any one of the *Doṣās* cannot be considered in the name of *Prakṛti* due to their imbalanced state.

❑ There are two types of people suffering from diseases viz.

1. *Guru vyādhita Puruṣa* (those afflicted with major disease)
2. *Laghu vyādhita Puruṣa* (those afflicted with minor disease)

Guru vyādhita Puruṣa: Even though the persons are afflicting with major disease may appear as suffering from only a minor problem due to the excellence of physical and mental stamina.

Laghu vyādhita Puruṣa: On the other hand, individuals who are suffering from even minor problems may appear as suffering from a major illness due to the poorness of physical and mental strength.

Inexperienced physicians may fail to diagnose these two types of individuals and diagnose them reversely due to their attempts to diagnose a disease only through physical appearance.

❑ Without a doubt, the knowledge of the entire object is never obtained by knowing only a part of it. The physician who fails in diagnosing a disease also fail in prescribing an appropriate medication Thus those who consider the part of the means of knowledge as sufficient to provide knowledge of the entire object, fail in their endeavour.

❑ There are 20 types of *Kṛmi* (parasites or worms) divided into 4 types according to their source as mentioned under.

1. *Purīṣaja Kṛmi* (born of faeces)
2. *Śleṣmaja Kṛmi* (born of *Kapha*)
3. *Śoṇitaja Kṛmi* (born of blood)
4. *Malaja Kṛmi* (born of external impurities)

Type of Kṛmi	Samutthāna (cause)	Sthāna (habitat)	Saṃsthāna (shape)	Varṇa (complexion)	Nāma (name)	Prabhāva (effects)	Cikitsā (treatment)
Purīṣaja Kṛmi	Negligence in cleanliness	Hair, beard, moustache, eyelashes, and clothes	Minute, sesamum grain shaped, having multiple legs	Black and white colored	lice and ants	Itching sensation skin rash and boils	Removal of the dirt on the body, and avoidance of conditions leading to the formation of impurity
Śleṣmaja Kṛmi	Milk, jaggery, sesamum, fish etc.	*Āmāśaya*	Some are big in size, flat like tape and Some are round, some are minute, long, thready,	whitish in color, coppery,	*Āntrāda, Udarādā, Hṛdayacarā, Curava, Darbhapuṣpā, Saugandhikā* and *Mahāgudā*	Nausea, Salivation, Anorexia and indigestion, Fever, Fainting, Yawning, Sneezing, Constipation, Body pains, Vomiting, Emaciation, and Dryness of the body	
Śoṇitaja Kṛmi	Similar to *Kuṣṭha*	Channels that carrying blood	Minute, round shaped and having no legs.	Copper colored	*Keśādā, Lomadā, Lomadvīpā, Saurasā, Audambarā* & *Jantumātarā*	Falling of hair, beard and moustache nails, eyelashes etc.	Similar to *Kuṣṭha*
Malaja Kṛmi	Same origin as those born of *Kapha*	*Pakvāśaya*	Minute, round, long, appears like wool fibre; Some of them are large, round.	Whitish, grey, blue, green and yellow	*Kakerukā, Makerukā, Lelihā, Sasūlakā* and *Sausurādā*	Diarrhoea, Emaciation, Dryness, Horripilation Piercing Pain, Itching sensation in anus	

❑ Kṛmiroga Sāmānya Cikitsāsūtra:

1. *Apakarṣaṇa* (expulsion)
2. *Prakṛtivighāta* (destruction of their origin and development)
3. *Nidāna-parivarjana* (avoidance of the etiological factors)

❑ Even these three methods of treatment prescribed for the management of *Kṛmi* are generally applicable for the treatment of all diseases.

❑ Line of Treatment for Kṛmiroga:

a. *Sneha*) and *Sveda* therapies initially for a period of 6 to 7 days.

b. To stimulate the worms, on the day before the administration of eliminative therapies, he should be given food containing milk, jaggery, sesamum, fish, meat of animals dwelling in marshy land, food prepared with flour, milk pudding and *Kusumbha Taila*.

c. Should be given *Āsthāpanavasti* with *Mūlakādi Yoga*, *Vamana* with *Madanaphala Kaṣāya* 48 ml and *Virecana* with 12gms of *Trivṛt Kalka* on the same day.

d. After bathing with *Viḍaṅga Kaṣāya*, food should be given in the form of *Yavāgū* (gruel) prepared with *Pippalī, Pippalīmūla, Cavya, Citraka* and *Śṛngavera* (*Nāgara*) etc.

e. Gradually the food should be increased and when it reaches to *Vilepi*, the patient should be given 2 or 3 *Anuvāsanavasti* on alternate days with *Viḍaṅga Taila*.

f. If worms causing trouble in the head conduct Śirovirecana with the recipes mentioned in the chapter *Apāmārga Taṇḍulīyaka Adhyāya*.

g. Diet prepared with *Mūlakaparṇi* (*Śigru*)

h. *Aśva-śakṛt Prayoga, Bhallātakāsthi Taila Prayoga*, Intake of *Tila* after soaked with *Viḍaṅga Kaṣāya, Tilvakoddālakādi Taila*.

❑ *Rogabhiṣagjitam* means *Cikitsā*, the treatment. As this chapter deals with the treatment, this is so named as *Rogabhiṣagjitīya Adhyāya*. In this chapter the author has presented the useful information required to treat a patient successfully such as methods of study, teaching and *Kāraṇa, Karaṇa* etc., are discussed.

❑ *Trividha Gñānopāya* (Three Methods of Acquiring Knowledge):

1. *Adhyayana* (study)
2. *Adhyāpana* (teaching)
3. *Tadvidyasaṃbhāṣā* (discussion with experts)

❑ *Tadvidyasaṃbhāṣā* (discussion with professional colleagues) is of 2 types viz.

1. *Sandhāya-saṃbhāṣā* (friendly discussion)
2. *Vigṛhya-saṃbhāṣā* (hostile discussion)

❑ The three types of opponents and this classification is made by considering the merits and demerits as mentioned above but not at all taken other aspects like his family status, religion etc.

1. *Pravara* (superior)
2. *Pratyavara* (inferior)
3. *Sama* (equal)

❑ *Pariṣat* i.e. the assembly before which the argument is to take place may be of two kinds:

1. *Jñanavatī Pariṣat* - An assembly of men with knowledge
2. *Mūḍhavatī Pariṣat* - An assembly of men those are ignorant.

Even though assembly is of 2 types it is divided into the following 3 types due to other reason.

1. *Suhṛt-pariṣat* (friendly assembly)
2. *Udāsīna-pariṣat* (neutral assembly)
3. *Pratiniviṣṭa-pariṣat* (obdurate assembly)

❑ The following are the technical terms which the physician must be acquainted with in order to acquire knowledge of the ways of discussion:

1. *Vāda* (Debate)
2. *Dravya* (Substance)
3. *Guṇa* (Attribute)
4. *Karma* (Action)
5. *Sāmānya* (Generic concomitance)
6. *Viśeṣa* (Variant factor)
7. *Samavāya* (Inseparable concomitance)
8. *Pratigñā* (Proposition)

9. *Sthāpanā* (Establishment)
10. *Pratisṭhāpanā* (Counter Argument)
11. *Hetu* (Reason for Achievement)
12. *Dṛṣṭānta* (Example)
13. *Upanaya* (Application)
14. *Nigamana* (Conclusion)
15. *Uttara* (Reply)
16. *Siddhānta* (Doctrine)
17. *Sabda* (Word)
18. *Pratyakṣa* (Direct Observation)
19. *Anumāna* (Inference)
20. *Aitihya* (Traditional Instruction or Authoritative Statement)
21. *Aupamya* (Analogy or Similarity)
22. *Saṃśaya* (Doubt)
23. *Prayojana* (Intention)
24. *Savyabhicāra* (Inaccurate Statement)
25. *Jigñāsā* (Exploration or Examination)
26. *Vyavasāya* (Determination)
27. *Arthaprāpti* (Attainment of Meaning)
28. *Sambhava* (Source)
29. *Anuyojya* (Defective Statement)
30. *Ananuyojya* (Infallible Statement)
31. *Anuyoga* (Question on Scripture)
32. *Pratyanuyoga* (Counter Question)
33. *Vākyadoṣa* (Syntax Error)
34. *Vākyapraśaṃsā* (Syntactic Excellence)
35. *Chala* (Deceit)
36. *Ahetu* (Fallacious Reason)
37. *Atītakāla* (Delayed Statement)
38. *Upālambha* (Pointing out Defects)
39. *Parihāra* (Correction)
40. *Pratijñāhāni* (Giving up a Proposition or Argument)
41. *Abhyanjñā* (Approval)
42. *Hetvantara* (Another Argument)
43. *Arthāntara* (Some other Statement)
44. *Nigrahasthāna* (Defeat)

❑ *Vāda* is defined as that it is a hostile discussion with an opponent based on scriptures. It is of two types viz.

1. *Jalpa Vāda* (argument with reason): *Jalpa* is an argument in which a person is argues based on his own views and by contradicting the opponent's views during the discussion.
2. *Vitaṇḍa Vāda* (unreasonable argument): The opposite of *Jalpa* is known as *Vitaṇḍa*. That means *Vitaṇḍa Vāda* is merely to point out the faults to the proposition taken up by the opponent.

❑ Definition of *Siddhānta*: The conclusion which has been established by scientists after testing in several ways and on proving it with reasoning is known as *Siddhānta* (Doctrine). It is of 4 Types viz.

1. *Sarvatantra Siddhānta*
2. *Pratitantra Siddhānta*
3. *Adhikaraṇa Siddhānta*
4. *Abhyupagama Siddhānta*

❑ *Śabda* is defined as the combination of syllables. They are four types viz.

1. *Dṛṣṭārtha* (the words of observable meaning)
2. *Adṛṣṭārtha* (the words of unobservable meaning)
3. *Satya* (true words)
4. *Anṛta* (false words)

❑ *Vākyadoṣa* is known as syntactical error and it is of five types viz,

1. *Nyūna* (insufficient or deficiency)
2. *Adhika* (excess or superfluous)
3. *Anarthaka* (meaningless)
4. *Apārthaka* (misjoinder)
5. *Viruddha* (contradictory)

❑ *Viruddha* means contradictory. It is of three types viz.

1. *Dṛṣṭānta Viruddha* (contradiction in relation to example)

2. *Siddhānta Viruddha* (contradiction in relation to doctrine)
3. *Samaya Viruddha* (contradiction in relation to occasion or tradition)

Samaya Viruddha is again of three types viz. *Āyurvedika Samaya* (tradition in relation to science of medicine), *Yājñika Samaya* (tradition in relation to rituals) & *Mokṣaśāstrika Samaya* (tradition in relation to scriptures on emancipation)

❑ *Chala* is a speech fraught with cunning, acceptability, and diversion of sense, and containing only words as its essence. It is of two types viz. *Vākchala* (deception of words) and *Sāmānya Chala* (deception of sense).

❑ *Ahetu* (fallacious reason) is of 3 types viz. 1. *Prakaraṇasama* (stultified fallacy) 2. *Saṃśayasama* (doubtful fallacy) 3. *Varṇyasama* (insignificant fallacy).

❑ *Nigrahasthāna* means defeat at the hands of opponent. If anyone is unable to understand the question asked by the opponent even after repeated three times in the assembly of wise, he should be considered defeated.

Questioning the opponent where it is not required and did not ask a question wherever it is essentially required is also considered as defeat.

In addition to the above *Pratijñāhāni* (shift from the original stance), *Abhyanujñā* (accepting whatever is being attributed by the opponent), *Kālātītavacana* (belated answering), *Ahetu* (fallacious reason), *Nyūna* (syntax deficiency), *Adhika* (superfluity), *Vyartha* (futile), *Anarthaka* (meaningless), *Punarukta* (repetition), *Viruddha* (contradictory), *Hetvantara* (different or incorrect reason), *Arthāntara* (irrelevant statement) also comes under *Nigrahasthāna*.

❑ Ten important factors to be known by physician: If a physician might have the full-fledged knowledge of the following ten factors he will achieve the desirable results while treating a patient.

1. *Kāraṇa* (the cause): The physician is the cause for the accomplishment of action
2. *Karaṇa* (instrument): The instrument is the medicine
3. *Kāryayoni* (source of origin): The material cause is imbalanced state of bodily tissues
4. *Kārya* (act or task): The action is the restoration of harmony in the tissues
5. *Kāryaphala* (result of act): The result of action is attainment of happiness
6. *Anubandha* (consequence): The consequence is the continuance of life
7. *Deśa* (place): The place is that where the patient resides and also his body
8. *Kāla* (time): The time is year including seconds, minutes, hours, days, weeks, fortnights, seasons etc., as well as the condition of the patient with respect to age
9. *Pravṛtti* (tendency of doing action): The effort is the initiation by the physician to treat a patient
10. *Upāya* (approach or solution): This is the excellency of the physician and medicine and their proper adaptation to fulfil the object

❑ Rogi Parīkṣā (Examination of the Patient):

1. *Prakṛti* (body constitution)

❑ The physical constitution in some persons is dominated by *Kapha* and they are called *Śleṣmalā*. In some persons

Pitta is dominated and they are called *Pittalā*, while in some others when *Vāta* is dominated they are called *Vātalā*.

☐ In some people any two of the *Doṣās* are predominates and those are called who belongs to *Saṃsṛṣṭa Prakṛti*. If all the three *Doṣās* possessing equal strength, those belong to *Sama Prakṛti*.

2. *Vikṛti* (pathological examination)

☐ The physician should examine the *Vikṛti* in a patient with reference to various factors viz. 1. *Hetu* (causative factors) 2. *Doṣa* (morbid humors) 3. *Dūṣya* (susceptible bodily tissues) 4. *Prakṛti* (body constitution) 5. *Deśa* (habitat) 6. *Kāla* (season and the age) 7. *Bala* (strength) 8. *Liṅga* (signs and symptoms)

3. *Sāra* (excellence of bodily tissues)

☐ For the exact knowledge of measure of strength of an individual the physician must examine *Sāra*. It is of eight types viz. 1. *Tvaksāra* 2. *Raktasāra* 3. *Māṃsasāra* 4. *Medosāra* 5. *Asthisāra* 6. *Majjāsāra* 7. *Śukrasāra* 8. *Sattvasāra*

4. *Saṃhanana* (compactness of the body)

☐ Those with a well compact body are considered very strong and those with opposite characteristics have very little strength. Individuals who have moderate compactness of the body have moderate strength.

5. *Pramāṇa* (measurement of the bodily organs)

☐ The patient is to be examined in respect of the measurement of body organs (*Pramāṇa*) also. Regarding the proportions of the body, the height, length and breadth of the various organs are measured in terms of the individual's finger-breadth.

☐ A man who possesses the measurements as mentioned above has endowed with longevity, strength, *Ojas*, happiness, power, wealth and virtues.

☐ Those who have a body with less or more dimensions have symptoms that are in contrast to the ones mentioned above.

6. *Sātmya* (homologation)

☐ The patient also should be examined in respect of *Sātmya* (homologation) also. *Sātmya* is that which becomes wholesome to an individual by the regular use of a particular substance.

7. *Sattva* (mental faculties)

☐ *Sattva* means *Manas* and it regulates the body due to its association with soul. *Sattva* is of 3 types according to difference of its strength viz. 1. *Pravara Sattva* (superior disposition of mind) 2. *Madhyama Sattva* (moderate disposition of mind) 3. *Avara Sattva* (inferior disposition of mind)

8. *Āhāraśakti* (power of intake and digestion of food)

☐ Afterwards the physician should examine *Āhāra Śakti* of the patient. *Āhāra Śakti* is of two types viz. 1. *Abhyavaharaṇa Śakti* (intake capacity) 2. *Jaraṇa* Śakti (digestive capacity)

9. *Vyāyāmaśakti* (power of performing physical exercises)

☐ *Vyāyāma-śakti* is of 3 types viz. *Pravara*, *Madhyama* and *Avara* and those types can be inferred from the capacity for work.

10. *Vaya* (age)

☐ The patient also should be examined in respect of his age (*Vayaḥ*). Age is defined as the state of the body that corresponds to the length of time passes. Broadly the age has classified into three types viz. 1. *Bāla* (childhood) 2. *Madhya* (middle age) 3. *Jīrṇa* (old age)

☐ Strength of the Body, Doṣās and Drugs: In this way the strength of the above mentioned factors like *Prakṛti* etc. except *Vikṛti* in an individual can be classified into three types viz. *Pravara* (superior), *Madhyama* (medium) and *Avara* (inferior).

☐ The three types of the strength of the *Doṣās* can be inferred on the basis of the intensity of the morbidity (*Vikṛti*).

☐ Afterwards the three types of the drugs like *Tīkṣṇa* (strong), *Mṛdu* (mild) and *Madhya* (moderate) should be administered according to the strength of the *Doṣās* involved.

☐ *Saṃśodhana Kāla* (Suitable time for the administration of Purificatory Measures): *Vamana* (emesis) and the other evacuative therapies should be conducted during normal seasons like *Prāvṛt Ṛtu* (pre rainy), *Śaradṛtu* (autumn) and *Vasanta* (spring) only. These therapies should not be conducted during the other seasons such as *Hemanta Ṛtu* (winter), *Grīṣma Ṛtu* (summer) and *Varṣa Ṛtu* (rainy season).

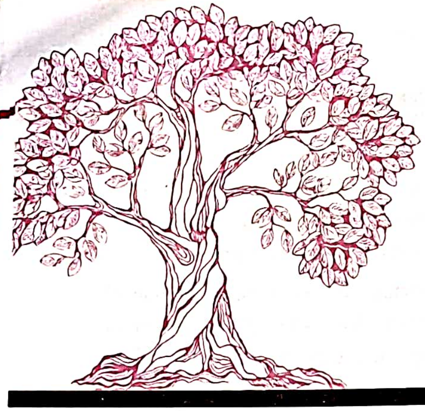
☐ The important drugs which are useful for *Vamana*, *Virecana*, *Āsthāpanavasti* (six groups of drugs, classified according to their taste), *Anuvāsanavasti* and *Śirovirecana* etc. are explained in this chapter.

☐ Conclusion: In fact an intelligent physician should discard those drugs, though enumerated in the list, when he feels those are unsuitable. Likewise, he can include those drugs that may consider suitable, although not mentioned in the list.

☐ A wise physician may combine one drug of one group with one of another, or more than one of one group with more than one of another by keeping the rationality in mind.

☐ Just as the handful of rice collected as alms by a beggar, or the seeds in the hands used by a farmer, an aphorism, though brief, is able to impart comprehensive knowledge to the wise. herefore for intelligent physicians these aphorisms can be useful as example sake and can have a range of selection, rejection and reasoning. But for the less intelligentsia, these aphorisms should be followed as described.

***



Annexure - V

Glimpses of Śārīrasthāna

- *Śārīrasthāna* contains 8 chapters and the number and the name of the chapter is as follows.

S. No. of the Chapter	Name of the Chapter
1.	*Katidhāpuruṣīyaṃ śārīraṃ*
2.	*Atulyagotrīya śārīraṃ*
3.	*Khuḍḍikāgarbhāvakrānti śārīraṃ*
4.	*Mahatīgarbhāvakrānti śārīraṃ*
5.	*Puruṣavicaya śārīraṃ*
6.	*Śarīravicaya śārīraṃ*
7.	*Śarīrasankyā śārīraṃ*
8.	*Jātisūtrīyaṃ śārīraṃ*

- After the knowing the details of etiological factors which were described in the section *Nidānasthāna* and after getting the knowledge about the *Rasās* and the *Doṣās* described in the section *Vimānasthāna*, requires knowledge of the body for therapeutic purpose. Because if there is no special knowledge of the body as a whole, the therapy dependent on the special knowledge of the body is not successful. Therefore, the section *Śārīrasthāna* is described to present the characteristics of cause, origin, condition and growth of the body etc.

In this also the '*Puruṣa*' plays dominant role in the treatment beneficial to the eradication of diseases and attainment of salvation, and thus the chapter entitled *Katidhāpuruṣīyaṃ śārīraṃ* is described initially.

- The sage *Agniveśa* by addressing his teacher as O Wise! and then asked him to answer the following 22 doubts related to *Puruṣa*.
- Types of Puruṣa: *Puruṣa* is that which comprises the six elements known as *Pañcamahābhūta* and the *Ātmā* (the consciousness i.e. *Cetanā dhātu*). Even the *Cetanā dhātu* (*Ātmā*) alone also considered as *Puruṣa*. According to another classification it is told that the *Puruṣa* comprises twenty-four elements.
- Mano Lakṣaṇa and Guṇa: Occurrence and non-occurrence of cognition is the characteristic feature of *Manas*. *Aṇutva* (subtleness) and *Ekatva* (oneness) are the two attributes of *Manas*.
- Mano Viṣaya (objects of mind): 1. *Cintyaṃ* 2. *Vicāryaṃ* 3. *Ūhyaṃ* 4. *Dheyaṃ* and 5. *Sañkalpyam*
- Mano Karma (actions of mind): 1. *Indriyābhigrahaḥ* 2. *Svasya Nigrahaḥ* 3. Ūha and 4. *Vicāra*

- Process of perceiving the knowledge: Initially the objects of the senses are perceived by the sense organs with the help of the mind. Mind again analyzes the merits and demerits of those things and sends them to the intellect (*Buddhi*). Thus, it produces decisive knowledge through which one comes forward to speak or do anything.
- Composition of *Pañca-jñānendriya* (sense organs):

S. No.	Name of the *Indriya*	*Mahābhūta*
1.	*Śrotrendriya*	*Ākāśa*
2.	*Sparśanendriya*	*Ākāśa* + *Vāyu*
3.	*Cakṣurindriya*	*Ākāśa* + *Vāyu* + *Agni*
4.	*Rasanendriya*	*Ākāśa* + *Vāyu* + *Agni* + *Jala*
5.	*Ghrāṇendriya*	*Ākāśa* + *Vāyu* + *Agni* + *Jala* + *Pṛthvī*

- Functions of Karmendriya (motor organs): The *Indriyās* which perform various activities with the association of *Manas* and *Ātmā* are known as *Karmendriya*. They are also five in number. Viz.

1. *Hasta* / *Pāṇi* (arms)	-	useful for receiving and holding
2. *Pāda* (legs)	-	useful for motion, or mobility
3. *Guda* (anus)	-	useful for voiding
4. *Upasthā* (genital organs)	-	useful for voiding and pleasure
5. *Vāk* (speech)	-	useful for speaking

- Pañcamahābhūta and their Guṇa: *Ākāśa*, *Vāyu*, *Agni*, *Jala* and *Pṛthvī* are known as *Pañcamahābhūta* and they are un-manifested. *Śabda* (sound), *Sparśa* (tactile sense), *Rūpa* (vision), *Rasa* (taste) and *Gandha* (smell) are their attributes respectively.
- Inherent qualities of Pañcamahābhūta: *Pṛthvī*, *Jala*, *Agni*, *Vāyu*, *Ākāśa* contain the specific attributes viz. *Khara* (roughness), *Drava* (liquidity), *Cala* (mobile), *Uṣṇa* (hotness) and *Apratighāta* (state of no obstruction), respectively.
- Rāśipuruṣa: The *Avyakta* (soul) who possesses the conjunction of intellect, senses, mind and objects of senses is called *Śreṣṭā*. This person having twenty-four elements is also called as *Rāśipuruṣa*.
- Pravṛtti-Nivṛtti: The person associated with *Rajas* and *Tamas* will be having endless rebirths and this kind of conjunction of *Rajas* and *Tamas* when subdued by the prevalence of *Sattva* *Guṇa* such conjunction cannot exist; that means there is no rebirth and attains salvation.
- Paramātmā and Rāśīpuruṣa: The supreme soul (*Paramātmā*), as a result of its eternity, has no birth to it. Whereas, the empirical soul (*Rāśīpuruṣa*) formed by the combination of 24 elements has the birth in consequence of ignorance, desire and hateful acts.
- Perception Process: *Ātmā* when associates

with the *Karaṇās* viz. mind, intellect, sense faculties only can perceive the knowledge of the objects. If either the *Indriyās* or *Mana* is not associated with the *Ātmā*, or *Indriyās* are defective then *Ātmā* doesn't get perception.

- **Absolute soul and Empirical soul:** The absolute soul is eternal since it has no beginning. While the empirical soul is ephemeral, because it is caused by something and it has a beginning. Anything that exists without cause is eternal; and the one which arise from a cause is considered as ephemeral.
- ***Kṣetra* and *Kṣetrajña*:** The aggregation of all these 24 *Tattvās* except the *Avyakta* is known as *Kṣetra* (body). The unmanifested one (i.e. *Avyakta*) has been considered as *Kṣetrajña* (one who knows about the body i.e. the soul) by the sages.
- ***Ātma Lakṣaṇa:***

प्राणापानौ निमेषाद्या जीवनं मनसो गतिः।
इन्द्रियान्तरसञ्चारः प्रेरणं धारणं च यत्।।70।।
देशान्तरगतिः स्वप्ने पञ्चत्वग्रहणं तथा।
दृष्टस्य दक्षिणेनाक्ष्णा सव्येनावगमस्तथा।।71।।
इच्छा द्वेषः सुखं दुःखं प्रयत्नश्चेतना धृतिः।
बुद्धिः स्मृतिरहङ्कारो लिङ्गानि परमात्मनः।।72।।

- The soul has no beginning and similarly the order of the bodies is also without beginning. Since both are being beginningless, it is impossible to say which is first among the *Kṣetra* or the *Kṣetrajña*.
- ***Upadhā*-the main cause of suffering:** *Upadhā* (desire) is the greatest cause of suffering and the abode of sorrows and renunciation of all desires removes all sorrows. Just as the silk worm weaves its threads for its destruction, similarly the ignorant man receives nothing from worldly possessions except the thirst to spend the rest of his life in misery.
- Derangement of intellect, restraint and memory; advent of time and action and the unwholesome contact of the objects with their senses are the causative factors for miseries.
- The unwholesome acts performed by the one whose intellect, restraint and memory are deranged (*Dhī dhṛti smṛti vibhraṃśa*) are known as *Pragñāparādha* (intellectual blasphemy). It is the cause for the aggravation of all the *Doṣās*.
- ***Vedanādhiṣṭhāna*:** Excluding the scalp hair, body hair, tip of the nails, ingested food, excretory fluids and objects of senses; the mind and the body with the sense organs are the sites of manifestation of happiness and miseries.
- ***Yoga and Mokṣa:*** Both in *Yoga* (the state of meditation) and *Mokṣa* (salvation) there will be no existence of sensation. In *Mokṣa* there will be absolute cessation, whereas the *Yoga* leads to *Mokṣa*.
- **Definition of *Yoga*:** When the mind becomes concentrated and contained in the soul, supernatural powers are attained in the mind and body, and both these types of sensations disappear. According to the sages who are well versed in this science, this state is known as *Yoga*.
- **The power of *Yogis*:**
  1. The entering into other's body
  2. Knowing the things of other's mind
  3. Doing things at owns will
  4. Supernatural vision
  5. Supernatural hearing
  6. Superhuman memory
  7. Superhuman brilliance
  8. Invisibility when so desired
- **Salvation:** *Mokṣa* is nothing but the complete separation of all contacts due to the absence of *Rajas* and *Tamas* in the mind and the destruction of the effects of powerful past actions. It is a state after which there is no further physical or mental contact. Apart from this there is no process of rebirth.
- **Factors that bring good memory:** Memory is defined as the recollection of things that have previously been seen, heard or experienced directly. The following are the eight factors that bring about good memory.
  1. Perception of the cause (निमित्त ग्रहणात्)
  2. Perception of the form (रूप ग्रहणात्)
  3. Due to similarity (साद्रुस्यात्)
  4. Due to contrast (सविपर्ययात्)
  5. Concentration of mind (सत्त्वानुबन्धात्)
  6. By practice (अभ्यासात्)
  7. By the acquisition of knowledge (ज्ञानयोगात्)
  8. Repeated hearing (पुनःश्रुतात्)
- **The final renunciation:** In that final state of renunciation, all sensations, including their root causes, along with consciousness, knowledge and understanding cease completely.
- **The nature of salvation:** Thereafter the empirical soul, having become one with the supreme soul is no longer seen as particular, being rid of all qualities. He has no longer any distinguishing mark. The knowers of *Brahmā* alone can have knowledge of this and the ignorant cannot understand it.
- ***Śukra*:** The constituent which belong to a man which is the product of four basic elements and six sources of taste, which is coming out of him during sexual union with a woman of dissimilar clan in a lonely place after her menstrual period and it is converted into embryo and it is called as '*Śukra*' (semen) by the wise.
- By the excellence of sperm, ovum, *Ātmā*, uterus, the time of sexual union and the use of wholesome food during pregnancy the fetus gets fully developed with all its parts, and delivery takes place at the appropriate time and without any discomfort.
- **Why is pregnancy delayed even in fertile women?** Although the woman is fertile, pregnancy can be delayed due to the following factors:
  1. Defects in the uterus (*Yonipradoṣa*)
  2. Mental worries (*Manaso abhitāpa*)
  3. Defects of sperm, ovum, diet and regimen (*Śukra-asṛk-āhāra-vihāra doṣa*)
  4. Intercourse at inappropriate times (*Akāla yoga*)
  5. Loss of strength (*Bala saṅkṣaya*)
- **Why does a fetus die once formed?**
- The obstructed menstrual blood which is provoked by *Vāta* may be mistaken as pregnancy by ignorant persons, since the menstrual blood increases in quantity and gradually increases the size of abdomen and due to non-flowing of it, the external features appear as pregnant.
- Due to the heat of the fire and exposure to the sun, fatigue, grief, sickness, hot foods and beverages, menstruation

resume. Some say that the fetus was removed by evil spirits because pieces of the fetus did not appear in the menstrual blood.

Answer for eight questions related to the formation of sex and growth of the fetus and twins:

☐ During conception, if the ovum is prevalent, it can lead to production of female baby.

☐ During conception, if the sperm is predominant, it can lead to production of male baby.

☐ If a zygote is split into two during conception, twins are formed. If the ovum is predominant in one part of the zygote, then the female baby develops and if the other part is predominant for the sperm, the male baby develops.

☐ If the sperm is predominant in the two divisions of the zygote, twin male babies are born; and if the ovum is predominant in both divisions of the zygote, twin female babies are born.

☐ The highly aggravated *Vāta* do at times makes more than two divisions in the zygote; and the number of children depends on the number of divisions of zygote. It is not under the control of individuals, but is caused by the actions of their past lives.

☐ If the fetus is unable to get proper nutrition or there is a discharge from the womb it gets emaciated. Therefore, the delivery will take a long time and sometimes it may even take years, since to get proper nourishment of the fetus.

☐ As a result of past actions, the zygote may divide unequally so that one of the twins is more developed and the other less developed. This is the cause for uneven development of both the fetuses.

Answer to eight questions about abnormal progeny:

☐ If the zygote is formed with equal portions of sperm and ovum; and due to the impaired quality of sperm and ovum, then the progeny become hermaphrodite (*Dviretā*). Such a person is having both the characteristic features of both male and female.

☐ Due to the afflicted *Vāyu* at the location of semen in the fetus gives birth to people suffering with *Pavanendriya* (devoid of semen). In such a person, only air is coming out during copulation and no spermatic fluid is ejaculated.

☐ Due to the obstruction of seminal passage with *Vāyu* results in to give birth to *Saṃskāravāhī*. Such a person has the ability to copulate only after taking aphrodisiac drugs.

☐ When parents are weak and have diminished reproductive factors such as sperm and ovum, and sexual urges are either weak or absent, it causes two disorders, such as male and female sterility.

☐ The *Vakrī* (hypospadias) originates due to the mother's abnormal posture during intercourse as well as weakness in the father's sperm.

☐ The parents do not have the desire to have sex, but if they are envious of sex, then the child born from them is

Īrṣyābhirati (mixoscopia). It is a form of sexual perversion in which the preferred method of achieving sexual excitement is by the repetitive watching of unsuspecting people who are naked, disrobing, or engaging in sexual activity.

☐ Due to the effect of *Vāta* and *Agni*, the testes of fetus get destroyed and give birth to *Vātikaṣaṇḍkā*. Thus, the progeny become eunuch.

Answer to five questions about gestation:

☐ The following are the symptoms of a newly formed pregnancy:

1. *Niṣṭīvikā* (salivation)
2. *Gauravam* (heaviness)
3. *Añgasāda* (body aches)
4. *Tandrā* (drowsiness)
5. *Praharṣa* (*Romaharṣa* - horripilation)
6. *Hṛdayavyadhā* (pain in the chest region)
7. *Tṛpti* (satiation)
8. *Bījagrahaṇaṃ ca yonyām* (retention of semen in the uterus)

☐ If the fetus in the womb is a girl, the following features are seen:

1. Performs all activities mostly with the left limbs
2. Desire for male companionship
3. If the sleep, drinking, eating habits, behavior and movements are similar to women than normal
4. If the fetus seems to be lodged on the left side of the womb
5. If the fetus is not round in shape
6. In whom, milk first appear in the left breast

☐ If the characteristics are contrary to the above, it indicates that the fetus in the womb is a boy.

☐ If the above characteristics are mixed together, it indicates that the fetus in the womb is a eunuch.

☐ The woman gives birth to the child that resembles to somebody according to her thoughts during the period of conception.

☐ Due to the defects in the *Bīja* (ovum and spermatozoan), *Ātma karma* (actions of past life associated with the soul), *Āśaya* (*Garbhāśaya* i.e. uterus), *Kāla* (time or season), *Āhāra* and *Vihāra* (diet and regimen of mother during gestation period) the *Doṣās* gets vitiated and which results in the deformity of shape and complexion and also impairment of sensory and motor organs of the progeny.

☐ Along with the four basic elements (except *Ākāśa*) in their subtle form the soul enters from one body to another with the help of the mind. Unless one has spiritual vision, the soul cannot be perceived in general since it has subtle form.

☐ The soul is all pervasive and can take all bodily forms. It can do all actions and appear in all shapes. It is the element of consciousness and transcends sense perceptions. It is always in conjunction with the mind, intellect etc. and it is also associated with emotions of likes and dislikes.

☐ The following are three causes for the manifestation of all the diseases.

1. *Pragñāparādha* (intellectual error)
2. *Asātmendriyārthasamyoga* (improper conjunction of senses with their objects)
3. *Pariṇāma* (effects of time or seasons)

☐ The following three are the remedial

measures for the management of all the diseases.

1. Correct knowledge
2. Proper conjunction of senses with their objects
3. Normalcy of seasons

- Virtuous acts are responsible for the cause of joy and evil deeds results in grief.
- The source of diseases is body and mind. Therefore, if when the disassociation of body and mind happen only then psychosomatic disorders cannot reoccur.
- The scriptures say that the body and the mind have no beginning. The continuity of body and mind is broken when a person possesses the greatness of the power of meditation, memory and intellect.
- The acts performed in past lives are known as Destiny (*Daiva*). However, what is done in the present life are called human endeavours (*Puruṣakāra*). The imbalanced state of both *Daiva* and *Puruṣakāra* leads to the manifestation of diseases and their balanced state results in the cessation of diseases.
- Factors that can cause pregnancy: The embryo is formed by the combination of various factors derived from *Mātrja* (mother), *Pitrja* (father), Ātmaja (soul), *Sātmyaja* (wholesomeness) and *Rasaja* (nourished through the food taken by the mother). The *Sattva* (mind) is also responsible for transmigration of soul.
- *Bharadvāja* has denied the above concept by saying 'No'. The reason for that is neither mother, nor father, nor soul, nor wholesomeness nor use of food substances such as drinkables, eatables, chewable and lickables form embryo. Similarly, mind is also not responsible for the formation of embryo by transmigrating from the other world. Reasons for refutation of each one of the factors have presented in a systematic manner. After hearing *Bharadvājā's* views, Lord *Ātreya* said that his version is not correct and he expressed his view that all the above factors are collectively responsible for the formation of the fetus.
- *Mātrja Bhāva*:

  त्वक्च लोहितं च मांसं च मेदश्च नाभिश्च हृदयं च क्लोम च यकृच्च प्लीहा च वृक्कौ च बस्तिश्च पुरीषाधानं चामाशयश्च पक्वाशयश्चोत्तरगुदं चाधरगुदं च क्षुद्रान्त्रं च स्थूलान्त्रं च वापा च वपावहनं चेति (मातृजानि) ।
- *Pitrja Bhāva*:

  केशश्मश्रुनखलोमदन्तास्थिसिरास्नायुधमन्यः शुक्रं चेति (पितृजानि) ।
- *Ātmaja Bhāva*:

  तासु तासु योनिषूत्पत्तिरायुरात्मज्ञानं मन इन्द्रियाणि प्राणापानौ प्रेरणं धारणमाकृतिस्वरवर्णविशेषाः सुखदुःखे इच्छाद्वेषौ चेतना धृतिर्बुद्धिः स्मृतिरहङ्कारः प्रयत्नश्चेति (आत्मजानि)।
- *Sātmyaja Bhāva*:

  आरोग्यमनालस्यमलोलुपत्वमिन्द्रियप्रसादः स्वरवर्णबीजसम्पत्प्रहर्षभूयस्त्वं चेति (सात्म्यजानि)।
- *Rasaja Bhāva*:

  शरीरस्याभिनिर्वृत्तिरभिवृद्धिः प्राणानुबन्धस्तृप्तिः पुष्टिरुत्साहश्चेति (रसजानि)।
- *Sattvaja Bhāva*:

  भक्तिः शीलं शौचं द्वेषः स्मृतिर्मोहस्त्यागो
  मात्सर्यं शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैक्ष्ण्यं
  मार्दवं गाम्भीर्यमनवस्थितत्वमित्येवमादयश्चान्ये।
- Just as the *Kuṭāgāra* (an upstairs room) requires a wide variety of materials for its construction and also a variety of things to build the chariot, the embryo is formed by a combination of many factors, Therefore, Lord Ātreya told that embryo is produced from the combination of several factors like mother, father, soul, wholesomeness and nutritious food. The mind acts as connecting agent.
- Further questions are asked by *Bharadvāja* about factors derived from mother etc.; and *Ātreya* has replied that how the embryo takes human form is described here and also how it is formed from the aggregate of several factors and from man to man has discussed. For example: Gold, silver, copper, tin and lead if poured in the different types of molds of beeswax gets respective shapes. In the same way when the procreative factors come in contact with human womb, they produce human beings. Hence man is also called the offspring of man, because it is his origin.
- If a man is born out of another man, then why are the children of dull parents not always getting dull? This doubt is clarified below.
- If any part of the seed (egg or sperm) is damaged, it indicates a defect in the respective organ of the offspring. If there is no damage to any part of the seed, there will be no defect in the progeny.
- Thus, it is said: In the absence of sense organs, the soul does not initiate to perform any action. It is not possible to perform any action through the soul in the absence of sense organs just like a potter cannot fabricate an earthenware without having required quantity of clay in spite of possessing vast knowledge.
- Final conclusion about soul: The soul is omniscient, the primary cause, the viewer and the effective cause.
- The answers related to eight doubts about pregnancy:

  1. How the fetus is formed?

     Answer: The fetus is formed by the combination of various factors like mother (*Mātā*), father (*Pitā*), the soul (*Ātmā*), wholesomeness (*Sātmya*), nutrients (*Rasa*) and the mind (*Sattva*). How different parts of the body are developed from the above-mentioned factors like mother, father etc. are already described in detail.
  2. What does pregnancy mean?

     Answer: When the conjunction of *Śukra* (spermatozoan), *Śoṇita* (ovum) and the *Jīva* (*Ātmā* or soul) happens inside the uterus, then it is called embryo.
  3. What is the structure of the fetus?

     Answer: The fetus is formed by the five basic elements like *Ākāśa*, *Vāyu*, *Agni*, *Jala* and *Pṛthvī* and it serves as an abode of *Cetanā* (Ātmā i.e. the consciousness). Actually, the soul is the sixth *Dhātu* which is responsible for the formation of the fetus along with the five *Mahābhūtās*.
  4. What is the sequence of the development of embryo in the womb?

     Answer: After menstrual bath the woman is called *Ṛtumatī*. A man with unafflicted sperm when sexually united with such a woman, due to orgasm his semen is ejaculated and enters into the uterus and unites with the ovum. - Initially the element of consciousness (*Cetanā dhātu*) along with mind (*Sattva*) comes forward to receive the qualities of *Mahābhūtās*. In the process of acquiring the attributes of the *Mahābhūtās* by the soul (*Ātmā*), initially it perceives the attributes of Ākāśa. The entire process of acquiring the attributes of the *Mahābhūtās* by the soul takes place in a very short time.

5. What is the cause of growth and development of fetus?

Answer:

a. Due to the excellence of procreative factors like mother (*Mātā*), father (*Pitā*), the soul (*Ātmā*), wholesomeness (*Sātmya*), nutrients (*Rasa*) and the mind (*Sattva*).
b. By following wholesome diet and regimen by the mother during pregnancy.
c. By obtaining proper nourishment and warmth from the mother.
d. Due to appropriate time.
e. Due to the state of innate nature.

6. What is the cause for non-formation of embryo?

Answer: Due to the demerits or abnormality of factors that are responsible for the formation of the fetus such as mother etc., do not give birth to the child.

7. What is the cause for intrauterine death of embryo?

Answer: If the factors contributing to the growth and development of the fetus are contrary, destruction or premature delivery of the fetus may occur.

8. What is the cause for the malformation of embryo even though it is not completely destructed?

Answer: Whatever *Bīja* forming organ or part of *Bīja* gets vitiated, the corresponding organ gets abnormality. These deformities are caused by the vitiation of the ovum and the involvement of female chromosomes or by the vitiation of sperm (male genes and chromosomes).

Month of Pregnancy	Features of Pregnancy
First Month	Appears coagulated, Turbid compound of all the bodily tissues, Jelly like without any distinct shape and the body parts are manifest and unmanifested form.
Second Month	Fetus gets solidified and takes different shapes like Knob (*Piṇḍa*) - it develops into male Piece of flesh (*Peśī*) - it develops into female Tumour (*Arbuda*) - it develops into eunuch.
Third Month	All the sense organs as well as body parts produces simultaneously. Since the moment the senses appear in the fetus, its mind becomes attached to the emotions and starts pulsating and desires the things that was experienced in the previous life. This situation is known by the wise as a bi-cardiac state (*Dauhṛda*).
Fourth Month	Fetus gets stability and it causes excessive heaviness especially in the body of a pregnant woman.
Fifth Month	The growth and development of fetus is more in relation to its flesh and blood when compared to other months and thus the mother becomes exceedingly feeble.
Sixth Month	The growth and development of fetus is more in relation to its strength and complexion when compared to other months and thus the mother loses her strength and complexion exceedingly.
Seventh Month	Overall development of fetus is being taken place at a time and thus the mother becomes more emaciated.
Eighth Month	The *Ojas* moves from the mother to the fetus and from the fetus to the mother through the channels carrying nutrients. Due to the instability of *Ojas*, the pregnant woman as well as the fetus frequently becomes filled with joy and grief. Therefore, delivery of child during 8th month is prone to danger and due to that fear experts opined that it is better not to calculate the month of pregnancy by the pregnant woman
Ninth Month	Suitable time for delivery: The period from even one day after the completion of eight months of gestation to the end of the tenth month can be considered as a normal period of delivery. Even after that, if the fetus is in the uterus, it is said to be abnormal

Factors causing injury to fetus (*Garbhopaghātakara Bhāva*):

गर्भोपघातकरास्त्विमे भावा भवन्तिः; तद्यथा- सर्वमतिगुरूष्णतीक्ष्णं दारुणाश्च चेष्टाः; इमांश्चान्यानु पदिशन्ति वृद्धाः- देवतारक्षोऽनुचरपरिरक्षणार्थं न रक्तानि वासांसि बिभृयान्न मदकराणि मद्यान्यभ्यवहरेन्न यानमधिरोहेन्न मांसमश्नीयात् सर्वेन्द्रियप्रतिकूलांश्च भावान्दूरतः परिवर्जयेत्, यच्चान्यदपि किंचितस्त्रियो विद्युः।।18।।

☐ Reason for the deformity of soul: The soul is devoid of any abnormality and holds the supreme position. It is not different among different organisms. The difference in its appearance can only be felt due to the different characteristics of the body and mind of different living beings.

☐ *Sattva* (psyche) is of 3types viz.

1. *Śuddha Sattva* - 7 Types
   Brāhma Sattva, *Ārṣa Sattva*, *Aindra Sattva*, *Yāmya Sattva*, *Vāruṇa Sattva*, *Kaubera Sattva*, *Gāndharva Sattva*
2. *Rājasa Sattva* - 6 Types
   Āsura Sattva, *Rākṣasa Sattva*, *Paiśāca Sattva*, *Sārpa Sattva*, *Preta Sattva*, *Śākuna Sattva*.
3. *Tāmasa Sattva* - 3 Types
   Pāsava Sattva, *Mātsya Sattva*, *Vānaspatya Sattva*

☐ Loka-Puruṣa Sāmyata:

S. No.	Universal Phenomena	Corresponding phenomena in man
1.	*Pṛthvī*	The form of man (*Mūrti*)
2.	*Ap*	Moisture in the body (*Kleda*)
3.	*Tejas*	Heat in the body (*Abhisantāpa*)
4.	*Vāyu*	Vital breath (*Prāṇa*)
5.	*Ākāśa*	All the hollow spaces (*Suṣira*)
6.	*Brahma*	The inner soul (*Antarātmā*)

7.	The greatness of *Brahma* is seen in the form of *Prjāpati*	The greatness of the inner soul is seen in the form of mind (*Sattva*)
8.	*Indra*	*Ahankāra* (ego)
9.	*Āditya* (sun)	*Ādāna* (receiving)
10.	*Rudra*	*Roṣa* (wrath)
11.	*Soma* (moon)	*Prasāda* (cheerfulness)
12.	*Vasūs*	*Sukha* (happiness)
13.	*Aśvin* twins	*Kānti* (complexion)
14.	*Marut Gaṇa*	*Utsāha* (enthusiasm)
15.	*Viśvadeva*	*Sarva Indriya* & *Indriyārtha* (all the senses and their objects)
16.	*Tamas*	*Moha* (ignorance)
17.	*Jyoti*	*Jñāna* (knowledge)
18.	*Sarga* (beginning of creation)	*Garbhādāna* (conception)
19.	*Kṛta-yuga*	*Bālya* (childhood)
20.	*Tretā-yuga*	*Yauvana* (middle age)
21.	*Dvāpara-yuga*	*Sthāvirya* (old age)
22.	*Kali-yuga*	*Āturya* (illness)
23.	*Yugānta* (end of creation)	*Maraṇa* (death)

* O *Agniveśa*! by this kind of analogy, it can be inferred that there is a similarity between man and the universe even in things not mentioned here.

❑ Benefit of knowing about the similarities of man and the world:

❑ One who contemplates the whole world as being in himself and himself being in the whole world will attain true knowledge.

❑ When he sees the entire universe in himself, he can realize that he himself only is responsible for all his happiness and miseries.

❑ Only when motivated by specific reason, the person himself is involved in various activities under his own actions. As soon as he realizes his identity with the entire universe, he possesses true knowledge which makes him to attain liberation.

❑ In this context, the word '*Loka*' signifies both the universe and the man which are intimately connected with each other. This is so because in fact, the man and the entire universe is formed by the aggregation of these six elements only i.e. *Pañcamahābhūta* plus *Ātmā*.

❑ *Hetvādi Pañcaka*: Therefore '*Loka*' i.e. both the man and universe has the following five stages viz.

1. *Hetu* means the cause of manifestation
2. *Utpatti* means birth
3. *Vṛddhi* means growth and development
4. *Upaplava* means the advent of pain and decay
5. *Viyoga* means the dissolution or separation of six elements otherwise known as *Jīvāpagama* (cessation of life), *Prāṇanirodha* (stoppage of breath) *Bhanga* (breaking away) etc. This is also called attainment of the natural state.

❑ Pravṛtti: The root cause for *Pravṛtti* is *Moha* (ignorance), *Icchā* (desire), *Dveṣa* (hatred) and *Karma* (action). This leads to *Ahañkāra, Sañga, Saṃśaya, Abhisamplava, Abhyavapāta, Vipratyaya, Aviśeṣa* and *Anupāya* and results in miseries caused by defects of both body and mind. It ultimately causes the cycle of rebirth.

❑ Nivṛtti: *Nivṛtti* (abstaining from actions) is known as *Apavarga* (emancipation or salvation). It is *Paraṃ* (supreme), *Praśāntaṃ* (tranquil), *Akṣara* (imperishable), *Brahṃa* and *Mokṣa* (emancipation).

❑ *Satyā Buddhi* (True knowledge): Pure and true knowledge comes from a pure mind and through it the *Tamas* with very strong and great ignorance is removed. Through this the man attains eternal, peaceful and imperishable *Brahma*. Such pure and true knowledge is also called in the names of *Vidyā* (science), *Siddhi* (success), *Mati* (thoughtfulness), *Medhā* (intelligence), *Pragnā* (wisdom) and *Jñāna* (knowledge).

❑ Synonyms of Mokṣa: Tranquillity of soul (Śānti) is also known with the following synonyms. 1. *Vipāpa* (freed from sinful acts) 2. *Viraja* (freed from attachments) 3. Śānta (tranquillity) 4. *Para* (the superior) 5. *Akṣara* (indestructible) 6. *Avyaya* (imperishable) 7. *Amṛta* (immortal) 8. *Brahma* (God) and 9. *Nirvāṇā* (cessation of all acts). This is the true knowledge and the sages who are aware of this spiritual knowledge are free from all the doubts, ignorance, attachment and desires and thus attain salvation.

❑ Usefulness of comprehensive knowledge of the body: The comprehensive knowledge of the body is useful in improving the wellbeing of the individual. Knowing the nature of the body components like *Rasa* and *Rakta* etc., this increased tissue gets depleted by the substances of dissimilar properties. This type of benefic result and vice versa with substances having opposite properties. This is how knowledge arises. In the absence of the essential knowledge of the body components, the body is not benefited.

❑ Cause for the simultaneous increase and decrease of bodily tissues: The increase and decrease of bodily tissues that are having mutually contrary attributes takes place simultaneously. The reason for this is that a particular substance which causes augmentation of a specific body tissue is also causes decrease of another body tissue that possess opposite attributes.

❑ The ultimate goal of treatment:

तदेव तस्माद्भेषजं सम्यगवचार्यमाणं
युगपन्न्यूनातिरिक्तानां धातूनां साम्यकरं भवति,
अधिकमपकर्षति न्यूनमाप्याययति।

❑ Restoration of the normal state of body tissues is desired during the administration of the drug and also while following the prescribed regimen.

❑ Food substances useful for increase and decrease of bodily tissues:

धातवः पुनः शारीराः समानगुणैः समानगुणभूयिष्ठैर्वा-
ऽप्याहारविकाररभ्यस्यमानैर्वृद्धिं प्राप्नुवन्ति, ह्रासं तु
विपरीतगुणैर्विपरीत गुणभूयिष्ठैर्वाऽप्याहारैरभ्यस्यमानैः।

❑ *Śarīra Vṛddhikara Bhāva*:

1. *Kāla yoga* (suitability of time)
2. *Svabhāva saṃsiddhi* (favorable natural tendency)
3. *Āhāra sauṣṭava* (excellence of diet)
4. *Avighāta* (absence of growth inhibiting factors)

❑ *Bala Vṛddhikara Bhāva*: The following factors contribute to the promotion of body strength:

1. Being born in a place where people are naturally strong (बलवत्पुरुषे देशे जन्म)
2. To be born at a time when people are naturally gaining strength (बलवत्पुरुषे काले)
3. Adaptive nature of time (सुखश्च कालयोगः)
4. Excellence of *Bīja* (sperm and ovum) and *Kṣetra* (uterus) (बीजक्षेत्रगुणसम्पत्)
5. Excellence of diet (आहारसम्पत्)
6. Excellence of physique (शरीरसम्पत्)
7. Excellence of suitableness (सात्म्यसम्पत्)
8. Excellence of psyche (सत्त्वसम्पत्)
9. Favorablenaturaltendency(स्वभावसंसिद्धि)
10. Youthfulness (यौवनं)
11. Exercises etc. (कर्म)
12. Delightful nature (संहर्ष)

☐ *Āhāra Pariṇāmakara Bhāva*:

1. *Ūṣmā* (heat) - ऊष्मा पचति
2. *Vāyu* (*Vāta*) - वायुरपकर्षति
3. *Kleda* (moisture) - क्लेदः शैथिल्यमापादयति
4. *Sneha* (unctuousness) - स्नेहो मार्दवं जनयति
5. *Kāla* (appropriate time) - कालः पर्याप्तिमभिनिर्वर्तयति
6. *Samayoga* (their judicious combination)-समयोगस्त्वेषांपरिणामधातुसाम्यवरः सम्पद्यते

Different views of sages regarding the part which will be formed first in the fetus:

S. No.	Name of the Sage	Opinion	Reason
1.	*Kumāraśira Bharadvāja*	Head (*Śiras*) is first formed	Head is the seat for all the sense organs
2.	*Kāñkāyana*, the physician of *Bāhlika*	Heart (*Hṛdaya*) is formed first	It is the seat for consciousness
3.	*Bhadrakāpya*	Umbilicus (*Nābhi*)	As it provides nourishment
4.	*Bhadraśaunaka*	*Pakvāśaya*	Since it is the seat of *Vāta*
5.	*Baḍiśa*	Hands and foot	Since they are the means for performing all the activities.
6.	*Janaka* from *Videha*	Sense organs	Because they are the means for understanding
7.	*Marīci Kāśyapa*	Cannot guess	Since it is not visible to naked eye
8.	*Dhanvantari*	All the organs are formed in the fetus simultaneously.	

*Thus, *Dhanvantari's* opinion is correct, because all the organs like the heart are formed at the same time.

Since all the organs of the fetus are contained in the heart and some other entities are also located there, there can be no manifestation of other entities before the heart and thus it is concluded that all the organs will be appeared together. In fact, all the entities are interlinked so they should be viewed from the right perspective.

☐ Fetal position in intrauterine life: The position of the fetus in the womb is usually facing towards the mother's back, with the head facing up and the limbs folded.

☐ Process of delivery of fetus: When the time comes for the birth of fetus, due to the influence of *Vāta* present in the womb, the head of the fetus turns downwards and delivery takes place through the vaginal route. This is a normal process of delivery.

☐ Life expectancy: वर्षशतं खल्वायुषः प्रमाणमस्मिन्काले। - It is told that in the present era (*Kaliyuga*), the lifespan of human beings is one hundred years.

☐ Factors responsible of normal lifespan:

1. Constitutional excellence due to the equal status of all the three body humors (प्रकृति सम्पत्)
2. Excellence of qualities derived from parents (गुणसम्पत्)
3. Excellence of qualities derived from past acts (आत्म सम्पत्)
4. Intake of wholesome foods and drinks and adopting righteous acts (सात्म्योपसेवनं)

☐ Tvak is of 6 types – 1. *Udakadharā* 2. *Asṛgdharā* 3. Origin of *Sidhma* and *Kilāsa* 4. Origin of *Dadrukuṣṭha* 5. Origin of *Alajī* and *Vidradhi* 6. If cut, causes fainting and is the seat of the origin of abscesses.

☐ The six body parts: द्वौ बाहू, द्वे सक्थिनी, शिरोग्रीवम्, अन्तराधिः, इति षडङ्गमङ्गम्।

☐ Bones: There are a total number of 360 bones in the body.

☐ *Daśa Prāṇāyatana*: मूर्धा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति।

☐ 15 *Koṣṭāñga*:

पञ्चदश कोष्ठाङ्गानि; तद्यथा नाभिश्च, हृदयं च, क्लोम च, यकृच्च, प्लीहा च, वृक्कौ च, बस्तिश्च, पुरीषाधारश्च, आमाशयश्च, पक्वाशयश्च, उत्तरगुदं च, अधरगुदं च, क्षुद्रान्त्रं च, स्थूलान्त्रं च, वपावहनं चेति।

☐ *Subdivisions of body parts (Pratyañga)*: There are fifty-six *Pratyañgās* (sub-parts) that attached to the six main parts of the body.

☐ Nine major orifices: नव महन्ति छिद्राणि-सप्त शिरसि, द्वे चाधः।

☐ Description of number of *Snāyu*, *Sirā* etc.:

1. *Snāyu* (ligaments) - 900
2. *Sirā* (veins) - 700
3. *Dhamanī* (arteries) - 200
4. *Peśī* (muscles) - 400
5. *Marma* (vital points) - 107
6. *Sandhi* (joints) -200
7. *Sirā-dhamanī mukhāgra* (capillary terminals) - 29956
8. *Keśa* (scalp hair), *Śmaśru* (beard, moustaches etc.) and *Loma* (body hair) - 29956

☐ Description of substances to be measured by *Añjali* in the body:

1. *Udaka* (aqueous element) -10 *Añjali*
2. *Rasa*, the first product of food that gets after digestion - 09 *Añjali*
3. *Śoṇita* (blood) - 08 *Añjali*
4. *Purīṣa* (feces) - 07 *Añjali*
5. *Śleṣma* (*Kapha*) - 06 *Añjali*
6. *Pitta* -05 *Añjali*
7. *Mūtra* (urine) -04 *Añjali*
8. *Vasā* (muscle fat) - 03 *Añjali*
9. *Medas* (fat) - 02 *Añjali*
10. *Majjā* (bone marrow) - 01 *Añjali*
11. *Mastiṣka* (CSF) - ½ *Añjali*
12. *Śukra* (semen) - ½ *Añjali*
13. *Śleṣmika* type of *Ojas* - ½ *Añjali*

☐ For begetting Excellent Progeny: Initially both the male and female partners should undergo *Śodhanā* therapy, later on, the man should be given milk and the ghee processed with sweet substances; and the woman should be given black-gram (*Māṣa*) and sesame oil (*Tila Taila*) for intake. Then they should follow the procedures mentioned in the classics for sexual intercourse.

❑ Importance of purification of body of the couple: When a man and a woman have intercourse after properly cleansing their bodies, the healthy sperm will fuse with the healthy egg in the healthy womb and the fetus will form certainly. Just as in a well-washed clean cloth the dye produces coloring instantly after its contact, so is it in this case.

❑ Puṃsavana Vidhi: Here the procedure described in the *Vedic* scriptures that change the sex of an offspring even before its birth. If the procedure is adopted properly by consulting the excellence of locality and time, it can produce the desired effects certainly, otherwise it cannot yield the expected results. Therefore, the pregnant woman should get *Puṃsavana* therapy before the formation of sex in the fetus.

❑ Garbhasthāpana Vidhi (measures to be taken for stabilizing pregnancy): A pregnant woman should wear the herbs like *Aindrī*, *Brāhmī*, *Śatavīryā*, *Sahasravīryā*, *Amoghā*, *Avyathā*, *Śivā*, *Ariṣṭā*, *Vātyapuṣpī*, *Viṣvaksenakāntā* (or) the drugs mentioned in the group of *Jīvanīya Gaṇa* on her head or tie around her right arm. She is also should be given the milk or ghee processed with the above drugs. During the day of *Puṣya Nakṣatra* she has to be advised to take the bath with the water boiled with the above herbs. It is also recommended to touch those herbs by her. This helps for stabilizing pregnancy.

❑ Management of Pregnant: If a woman becomes ill during pregnancy, she should be treated with the drugs, diet and other measures which are mild, sweet, cold, acceptable and which doesn't cause any inconvenience.

❑ Upaviṣṭaka: When a woman becomes pregnant the womb has become large and the fetus has become compact or solid, may develop the menstrual or any other kind of discharge due to intake of hot foods and drinks, thus her fetus ceases the growth due to such discharge and therefore the fetus remains in the womb longer period than usual. Some call such a condition *Upaviṣṭaka*.

Treatment: Eggs and Milk or ghee processed with the *Jīvanīya Gaṇa* drugs. Her baths and wash, conversation and everything that conduces comfort of body and mind should be provided.

❑ Nagodara: If a pregnant woman observes fasts, vows and other religious acts, or, if she takes unhealthy food and drink, or, if she abstains from oil or oily substances, or, if she consumes substances which cause *Vāta* aggravates, the embryo does not develop due to drying up due to lack of proper nutrition in its womb. Even under such conditions, the fetus remains in the womb for a longer period than the normal duration and becomes immobile. Such a condition is called '*Nagodara*'.

Treatment: Soft, sweet and boiled rice of *Rakta Sāli* along with the meat juice of *Śyena*, *Matsya*, *Gavaya*, Śikhi, *Tāmracūḍa*, *Tittiri* and ghee (or) *Māṣa Yūṣa* (or) *Mūlaka Yūṣa* added with plenty of ghee is prescribed. Her abdomen, pelvis, groin, thigh, waist, flanks and back should be frequently massaged with lukewarm oil.

❑ Treatment of *Udāvarta*: If the woman is suffering from *Udāvarta* along with *Vibandha* during her eighth month of gestation, when it is unable to manage with *Anuvāsanavasti*, she should be administered *Āsthāpanavasti* for the alleviation of constipation and abdominal distension. If *Udāvarta* is neglected, it may lead to the death of the mother as well as baby or at least the baby.

❑ The woman carrying a dead fetus should take the following steps to get relief as per the opinion of various scholars.

a. Expulsion of the placenta by the use of medicaments.

b. Incantation of *Mantrās* quoted in *Atharvaṇaveda*.

c. Removal of dead fetus by surgical procedure by an expert surgeon.

Month wise regimen to be prescribed for a pregnant woman:

S. No.	Number of the Month	Prescribed Regimen
1	First	Boiled and Cooled milk in sufficient quantity Wholesome diet
2	Second	Milk processed with *Madhura rasa dravya*.
3	Third	Milk mixed with honey and ghee
4	Fourth	Milk along with one *Akṣa* quantity (12 gm) of butter.
5	Fifth	Ghee extracted directly from milk without boiling
6	Sixth	Ghee extracted directly from milk after processed with *Madhura rasa dravya*
7	Seventh	Ghee extracted directly from milk after processed with *Madhura rasa dravya*
8	Eighth	Milk and gruel added with ghee regularly.
9	Ninth	*Anuvāsanavasti* with the oil processed with *Madhura rasa dravya*. A cotton swab soaked with the same oil should be inserted into the vagina to lubricate the seat of fetus as well as the entire genital tract.

❑ Before the commencement of the ninth month of pregnancy, maternity home (*Sūtikāgāra*) should be constructed by the physician, and the required drugs and equipment also should be arranged.

❑ As soon as the labor pains started, bedding should be arranged on the ground with soft material and she should be instructed to sit on it. Then the female attendants possessing the said qualitied should surround her and console her with their agreeable discourses.

☐ As soon as the woman delivered, one of the attendants should observe that the placenta is expelled or not. For resuscitation of the new-born should also be carried out simultaneously along with the measures to be taken for the removal of the placenta. Afterwards the umbilical cord should be separated by following the procedure of cord cutting. Thereafter birth rites of new-born as prescribed in the *Vedic* scriptures should be performed. Then proper measures should be adopted for the protection of the child. On the tenth day, the mother along with the baby should take bath with water containing all aromatic herbs, white mustard and *Lodhra* and naming ceremony should be performed by following procedure. After the completion of the naming ceremony, the *Brahmins* should be assessed the lifespan of the child by proper examination. Afterwards examination of wet-nurse is to be carried out.

☐ Excellence of breast milk (Stanya sampath): Breast milk of excellent quality should have the following features:

1. Breast milk should have natural color, smell, taste and touch.
2. When poured into a pot of water, breast milk is easily absorbed into the water.
3. Such kind of milk provides nourishment and health to the child.

1. Disorders of breast milk (Stanya doṣa):

Vāta Duṣṭa Stanya Lakṣaṇa	*Pitta Duṣṭa Stanya Lakṣaṇa*	*Kapha Duṣṭa Stanya Lakṣaṇa*
Blackish or Reddish in color	Blackish, bluish, yellowish or coppery in color	Exceedingly white in color
Kaṣāya Rasa as *Anurasa*	*Tikta, Amla, Kaṭu* as *Anurasa*	Exceedingly sweet in taste and *Lavaṇa* as *Anurasa*
Non slimy		Slimy
Absence of any smell	Smells like dead body or blood	Smells like ghee, oil, muscle fat and bone marrow
Rough, thin and frothy, Light	Too hot	Thready
Non satiating		Settles down at the bottom when poured in a tumbler containing water
Causing emaciation		
Causing *Vāta* disorders	Causing *Pitta* disorders	Causing *Kapha* disorders

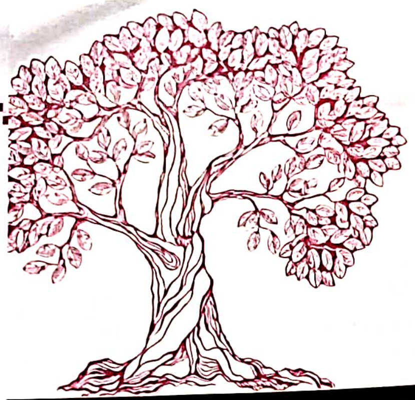
☐ *Kṣīra-janana dravya* (galactagogues):

क्षीरजननानि तु मद्यानि सीधुवर्ज्यानि, ग्राम्यानूपौदकानि च शाकधान्यमांसानि, द्रवमधुराम्ल-लवणभूयिष्ठाश्चाहाराः, क्षीरिण्यश्चौषधयः, क्षीरपानमनायासश्च, वीरणषष्टिकशालीक्षुवालिका-दर्भकुशकाशगुन्द्रेत्कटमूलकषायाणां च पानमिति (क्षीरजननानि)।।57।।

☐ *Kumārāgāra* (nursery) should be constructed well planned initially by consulting an architect and then provide clean and neat bedding facilities, drugs useful for fumigation, toys etc.

☐ If the child gets afflicted with any disease, he should be carefully examined by fivefold measures by considering nature, causative factors, premonitory symptoms, symptoms and therapeutic test.

***



Annexure - VI
Glimpses of Indriyasthāna

- *Indriyasthāna* contains 12 chapters and the number and the name of the chapter is as follows.

S. No. of the Chapter	Name of the Chapter
1.	*Varṇasvarīyamindriyam*
2.	*Puṣpitakamindriyaṃ*
3.	*Parimarśanīyamindriyaṃ*
4.	*Indriyānīkamindriyaṃ*
5.	*Pūrvarūpīyamindriyaṃ*
6.	*Katamāniśarīrīyamindriyaṃ*
7.	*Pannarūpīyamindriyaṃ*
8.	*Avākśirasīyamindriyaṃ*
9.	*Yasyaśyāvanimittīyamindriyaṃ*
10.	*Sadyomaraṇīyamindriyaṃ*
11.	*Aṇujyotīyamindriyaṃ*
12.	*Gomayacūrṇīyamindriyaṃ*

- The term '*Indra*' refers to *Prāṇa* i.e. life or vital breath and the sign indicating its end is known as *Indriya*. It is mentioned in *Vyākaraṇa* that "The feature of description of *Indra* (*Prāṇa*) is called *Indriya*" (*Pāṇini* 5:2/13). The section which deals with such *Indriya* is known as *Indriyasthāna*.
- The physician who is desirous to assess the remaining span of life of the patient should examine 47 factors such as physical appearance, behaviour, dietary habits, regimen, health status and the omens etc. by means of *Pratyakṣa* (direct observation), *Anumāna* (inference) and *Āptopadeśa* (authoritative testimony).
- Among the factors to be examined, some factors are related to the patient and some are not related to the patient.
- The factors which are not related to the patient are to be examined by means of *Āptopadeśa* (authoritative testimonials) and *Yukti* (rational thinking), while the factors related to the patient are to be examined by means of *Prakṛti*, *Vikṛti* etc. (normal and abnormal features).
- The *Prakṛti* (natural state or body constitution) of the individual depends upon the following six factors:
  1. *Jāti-prasaktā* (the class to which he belongs to or heredity)
  2. *Kula-prasaktā* (the family to which he belongs)
  3. *Deśānupātinī* (habitat)
  4. *Kālānupātinī* (time and season)
  5. *Vayonupātinī* (age)
  6. *Pratyātmaniyatā* (individuality)
- *Vikṛti* (abnormal state of the body) is of 3 types
  1. *Lakṣaṇa-nimittā* (caused by characteristic signs or congenital bodily marks)
  2. *Lakṣya-nimittā* (caused by characteristic etiological factors)
  3. *Nimittānurūpā* (due to factors that resemble etiological factors)
- The normal complexion of the body is of 4 types viz.
  1. *Kṛṣṇa* (black)
  2. *Śyāma* (dark)
  3. *Śyāmāvadāta* (darkish white)
  4. *Avadāta* (dazzling white)
- The abnormal complexion of the body is of 5 types viz.
  1. *Nīla* (blue)
  2. *Śyāva* (dark brown)
  3. *Tāmra* (coppery)
  4. *Harita* (green)
  5. *Śukla* (whitish)
- If the abnormal and normal color of the body is visible clearly in half of the body of the same person respectively on the right and left side of the body, on the front and back of the body, on the upper and lower body also the inner and outer part of the body suggests the definite sign of death.
- If there is pain half of the body and total absence of pain in the other half, and roughness in one half of the body and unctuousness in the other half of the body is a sign of imminent death.
- Any other color, which is unusual, that has not been seen before, 'which appears suddenly, and it occurs without any apparent cause, in a patient who is becoming weaker day by day, is a symptom of imminent death.
- The normal voice of humans resembles the sound of the following birds and the things 1. *Haṃsa* (swan) 2. *Krauñca* (curiew) 3. *Nemi* (felly of a wheel) 4. *Dundubhi* (kettle drum, 5. *Kalaviṅka* (Indian cuckoo) 6. *Kāka* (crow) 7. *Kapota* (pigeon) 8. *Jarjarā* (a kind of musical instrument).
- The abnormal voice of the humans resembles as follows. 1. *Eḍaka* (sheep or wild goat) 2. *Kala* (low voice) 3. *Grasta* (seized or slurred) 4. *Avyakta* (indistinct) 5. *Gadgada* (stammering) 6. *Kṣāma* (weak) 7. *Dīna* (miserable) 8. *Anukīrṇa* (in which the whole voice will not hear).
- If a person's normal voice suddenly changes to an abnormal voice, or changes in one voice to another or several voices are inauspicious and a sign of imminent death.
- Just as the flowers and the fruits are inseparable and the flowers are invariably present prior to the appearance of fruits, the bad prognostic features and the imminent death also has invariable relation. However, in case of flowers and fruits one can see certain exceptions but it is not happening in case of *Ariṣṭa Lakṣaṇa*. That means once *Ariṣṭa Lakṣaṇa* are seen in any person it indicates the imminent death.
- Sometimes the flower may be without fruition and the fruits can also appear without flowers, but death cannot occur without the presence of *Ariṣṭa Lakṣaṇās*. Once the *Ariṣṭa Lakṣaṇās* develops in the body, those signs cannot leave the person without leading to death.
- An ignorant physician may sometimes

misinterpret pseudo-traits as *Ariṣṭa Lakṣaṇās* and sometimes he may not recognize the actual *Ariṣṭa Lakṣaṇās* in a person. All this is due to the intellectual error of the physician.

☐ The person who emits the fragrance of several flowers' day and night just as a garden with full of flowers of various types of trees and creepers is known as '*Puṣpita*'. These are the indicators of imminent death and such individuals cannot live beyond one year.

☐ Even if a person emits pleasant or unpleasant smell of flowers alternatively, such person is also called '*Puṣpita*'

☐ If any person continuously emits pleasant or unpleasant odour from his body without any specific reason, it indicates that he cannot live beyond one year.

☐ If the taste of the body of a person is distasteful, then flies (*Makṣikā*), lice (*Yūka*), stinging insects such as wasp (*Daṃśāḥ*) and mosquitos (*Maśaka*) get away from the body of such person. It indicates that such person is approaching death.

☐ On the other hand, the flies etc. attracts towards the body of a person due to excessive sweetness even after the person has taken bath and anointed the body. This condition indicates the imminent signs of death.

☐ The physician who is desirous to know the remaining span of life by means of touch, he should examine the entire body of the patient with his palm when it is normal, otherwise the palpatory examination is to be done by another person.

☐ The physician who is desirous to know the remaining span of life by means of touch, he should examine the entire body of the patient with his palm when it is normal, otherwise the palpatory examination is to be done by another person.

☐ If pulsation is not perceived when touch the sides of neck indicates imminent death of the patient.

☐ If the teeth of the patient have coating with dirt as well as abnormally white and crystal-like deposits on it indicate imminent death of the patient.

☐ If the eyelashes are matted together indicates imminent death of the patient.

☐ In a person whose normal features of eye has lost and appear as abnormal such as excessively bulged or protruded eyeball, excessively sunken, excessively oblique or squinting, excessively uneven indicates imminent death of the patient.

☐ If the person is not feeling any pain while plucking the hair from the scalp or body, then it signifies imminent death.

☐ If a person is having prominent veins on abdomen with different colours like black, copper, blue, turmeric yellow or white, then it signifies imminent death.

☐ If a person's nails are devoid of flesh and blood and appear black like ripe *Jambū* fruit, it is a sign of imminent death.

☐ If the cracking sound is not heard in a person while pulling or stretching his fingers, it is a sign of imminent death.

☐ Manifestation of any abnormality in a healthy sense organ without any specific reason is a sign of imminent death.

☐ Anyone who sees the sky as solid (like the earth) and the earth as empty (like the sky) will soon die because the above two signs are evil.

☐ Anyone who visualizes the air in the sky in physical form and who cannot see the flames of a blazing fire should be considered a sick person and it is a sign of imminent death.

☐ A person who visualizes a net like structure in clean running or stagnant water even without any net is a sign of imminent death.

☐ A person who has visualized ghosts, monsters or any other supernatural elements in the awaken state cannot live long.

☐ If any person perceives the natural color of the flames as bluish, lusterless, black or white indicates that he will die after seven nights.

☐ If any person views the sun in night, moon in daytime and smoke without fire and the fire as flameless during night is a sign of imminent death.

☐ Hearing inaudible sounds and not being able to hear the real ones; both of these conditions can no doubt lead to a quick death.

☐ If a person cannot clearly perceive the aroma and stench and cannot even perceive any odour it is a sign of death.

☐ A person who is unable to detect the taste at all or may be perceived altered taste even if there is no mouth ulcer or inflammation in the mouth is a sign of imminent death.

☐ If a person perceives hot objects are cold, coarse things are soft, soft objects are hard and also reversely, he should also be considered sick person and it is a sign of imminent death.

☐ If any person without the background of serious ascetic practices or penance or yoga practices suddenly perceives the supernatural things it is a sign of imminent death.

☐ It is also a sign of death if one perceives things in a proper manner despite the impairment of the relevant senses.

☐ If the strength decreases and *Pratiśyāya* (coryza) increases in a person who is suffering from *Rājayakṣma* and who is definitely indulging in sex dies certainly.

☐ A person who dreamed that he has traveled towards the southern direction on a dog, camel or donkey, will suffer from *Rājayakṣma* and will die.

☐ If a person suffering from *Rājayakṣma* dreams that he has consumed alcoholic beverages in company of ghosts or is dragged by dogs to the south, he will suffer from severe fever and which leads to death.

☐ If a man sees that the sky is nearby and it looks like a red cloth dyed with lac, he will surely fall victim to *Raktapitta* and die.

☐ He who finds himself in his dreams wearing red garlands and his whole body is tinted red and is dressed in red garments, laughs frequently and is dragged by a woman will be afflicted with *Raktapitta* and die.

☐ If a person dreams that hard and thorny creepers have risen in his heart, he suffers from a severe type of *Gulma* and dies.

- If the flies are attracting towards the person suffering from *Prameha* even after having bath and anointed with perfumes he will die certainly.
- If a person who dreams that the growth of bamboo, bushes and creepers on his head, hiding the birds in his hair or clean shave of his head cannot survive and these are the signs of imminent death.
- When the *Manovaha Srotases* (the channels of movement of mind) are filled with excessively vitiated *Tridoṣās*, the person experiences nightmares during difficult period.
- The dreams are of 7 types as mentioned under:
  1. *Dṛṣṭa* (seen or has perceived visually)
  2. *Śṛta* (heard)
  3. *Anubhūta* (having experienced by other means)
  4. *Prārthita* (desired)
  5. *Kalpita* (imagined)
  6. *Bhāvika* (future thoughts)
  7. *Doṣaja* (due to aggravation of *Doṣās*)
- The patient who suffers from the following symptoms should not be treated by a physician and should be ignored. The person who is suffering from severe pain in the upper part of the chest while speaking; One who vomits the food eaten; Even though the ingested food is retained in the stomach it is unable to digest; Whose strength decreases quickly; Those who have increased thirst; and Those who have pain in the heart.
- If a person who is suffering from deep seated hiccup (*Gambhīra Hikkā*) along with severe bleeding (*Śoṇitātisāra*) should not be given any medicine by remembering the instructions of *Ātreya*.
- If the patient suffers from oedema in the abdominal area and spreads to the upper and lower limbs, he will soon die due to a serious illness and thus cause severe anguish to his close relatives.
- If the physician is unable to see the reflected image of an object in the eyes of a patient, he should be discarded to provide treatment since he will not survive.
- If whose shadow is seen with distorted limbs in the moonlight, sunlight, light of a lamp, water and mirror, then that person should be considered as dead.
- If whose shadow is seen as broken, torn, blurred, reduced or enlarged, invisible, cut into two, deformed, headless, and similar other types without any apparent cause, then he should be considered as dead.
- The following are the distinctive features of *Chāyā* (aura) pertaining to the five basic elements.

S. No	Name of the *Mahābhūta*	Distinctive features of *Cchāyā*
1.	*Ākāśa*	Clear, blue, oily and lustrous
2.	*Vāyu*	Dry, dark brown, red and devoid of luster
3.	*Agni*	Pure red, bright and pleasant looking
4.	*Ap*	Clear like *Vaidūrya* (cat's eye) and excessively unctuous
5.	*Pṛdhvī*	Stable, unctuous, dense, smooth, dark and white

- The term '*Saṃsthāna*' refers to the shape and it is of two types viz. symmetrical and asymmetrical. Similarly, '*Pramāṇa*' means size or measurement of the body and it is of 3 types viz. medium, short and tall. The image reflected in the water, mirror and sunlight is the replica of the shadow of the individual and it is known as *Chāyā*. *Praticchāyā* is nothing but aura which is the reflected shadow based on the color and luster of the body.
- The shadow pertaining to *Vāyu* is inferior and indicates great suffering and death, whereas the rest of the four varieties suggest happiness.
- All the types of *Prabhā* (luster) in the body have originates from *Tejo-mahābhūta* and it is of 7 types. 1. *Raktā* (red) 2. *Pītā* (yellow) 3. *Sitā* (white) 4. *Syāvā* (dark brown) 5. *Haritā* (green) 6. *Pāṇḍurā* (pale yellow) and 7. *Aśitā* (black). Among them which are radiant, unctuous and thick are auspicious and the others which are dry, dirty and thin are inauspicious.
- The *Chāyā* restricts the complexion whereas the *Prabhā* brightens the body complexion. *Chāyā* can be detected from proximate distance whereas *Prabhā* illuminates even from faraway. There is no man without *Chāyā* and *Prabhā*. Some specific features related to *Chāyā* and *Prabhā* which appear at the appointed time, indicating good or evil in respect to humans.
- If any person is emaciated due to illness and eats little quantity of food and excretes large amounts of urine and feces, he should not be treated.
- If a weak patient eats more than his usual quantity and excretes small amount of urine and feces, he should be considered almost dead.
- Even if the man who eats delicious and nutritious food, if he constantly loses his strength and color, he does not survive.
- If a person's shadow appears to be inverted (head upside down - *Avākśirā*), curved (*Jihmā*) or without the head (*Viśirā*), then such person should not be treated.
- If there is a sudden appearance of a number of *Sīmanta* (parting of the hair) or *Āvarta* (whirls of hair) on the scalp or eyebrows without any effort, it is a definite sign of imminent death.
- The word '*Yasyaśyāva*' denotes the meaning of dark brown colored eyes and which indicates the fatal sign as mentioned in this treatise.
- If the patient whose eyes are dark brown, who has lost vision or the eyes are greenish in color, then the wise physician should be presumed that he is suffering from a fatal disease.
- When a person is suffering from the diseases like *Vātavyādhi*, *Apasmāra*, *Kuṣṭha*, *Śopha*, *Udara*, *Gulma*, *Madhumeha* and *Rājayakṣma* and also associated with loss of body strength and musculature should be discarded by the physician to treat such patient since he cannot survive.
- A person with decreased body heat, unstable mind, diminished luster, distressed mind and who is not happy while doing any work cannot live beyond one year.
- If any offering given by a person is not

eaten by the animals or birds, such a person eats the *Piṇḍa* (ball of rice or flour offered to the deceased ancestors) offered by his relatives in the other world within a year. That means he cannot live more than one year.

- ☐ If anyone is unable to see the star *Arundhati*, which is located near the great bear constellation of stars (*Saptarṣi Maṇḍala*), then at the end of the year he sees great darkness like *Yamapuri*. That means he cannot live more than one year.
- ☐ Without any apparent reason, if the six qualities of *Bhakti* (faithfulness), *Śīla* (conduct), *Smṛti* (memory), *Tyāga* (sacrificial attitude), *Buddhi* (intellect) and *Bala* (strength) suddenly disappear in a person indicates that he cannot live for more than six months.
- ☐ If in a person in whose scalp appears an unctuous powder that resembles cow dung powder and is shedding down, he cannot live more than a month.
- ☐ If the paste applied on the body of a person after having bath dries up on the chest quicker than the rest of the body, it suggests that he cannot survive more than a fortnight.
- ☐ The patient on whose behalf if a doctor prepares the medicine or makes all efforts to give treatment, but is not successful, then such a patient will hardly survive.
- ☐ If a messenger comes to a doctor with disheveled hair (uncombed), naked (not properly dressed), weeping and uncleaned state, the physician must conclude that the patient cannot survive.
- ☐ If a messenger comes to the doctor while he is sleeping or in the act of cutting or splitting something, the physician should not go to the patient to treat him because it is an inauspicious sign for the patient's life.
- ☐ If a messenger comes to the doctor while he is performing *Yagña* or offering ball of rice or flour to the deceased ancestors, it should be known that such patient cannot survive.
- ☐ If a messenger comes to the doctor while the doctor is thinking about evil things and talking bad things, the patient will not live long.
- ☐ If the messenger goes to the doctor while talking about dead, burnt or destroyed or inauspicious things, it is also inauspicious for the patient's life.
- ☐ If the messenger approaches to the doctor in the place or time having similar attributes to that of disease should not treat him since it is incurable.
- ☐ If any messenger consults a physician in a chariot-like vehicle or by riding on a donkey or camel, the physician should be aware that the patient cannot survive.
- ☐ If the physician notices that someone is sneezing, falls down, got an accident, trauma, crying, beating, shouting, getting obstructed on the way, or diverted towards long route indicates that it is a sign of a bad prognosis.
- ☐ If the physician observes the auspicious deeds such as water, fire, earth, seeds, fruits, ghee, oxen, *Brahmin*, precious stones, cooked food, or the idols of the god emanating from the patient's home, clearly indicates departing life of patient.

- ☐ The wise physician should not disclose the time when the patient is going to die to their relatives until they have requested, even if the physician is fully aware of the fact.
- ☐ Even if the doctor is questioned, he should not immediately disclose the patient's health condition to either the patient or relatives as this can cause shock.
- ☐ The wise physician should refrain from treating patients with imminent signs of death without declaring the condition of the patient who is approaching death.
- ☐ If the doctor sees any of the following substances on the way to visit the patient or while entering into the patient's house, it is considered a good omen, that means the patient will be recovered certainly such as *Dadhi* (curd), *Akṣata* (grains of intact rice used for worship), *Brāhmaṇās*, *Vṛṣabha* (bulls), *Nṛpa* (king), *Ratna* (precious gems) etc.

***